विश्वेश्वरानन्द - वैदिकशोध - संस्थान - प्रकाशनम् - ७०५

विश्वेश्वरानन्द्-भारतभारती-ग्रन्थमाला— ८८ VISHVESHVARANAND INDOLOGICAL SERIES—88



Vishveshvaranand Vedic Research Institute Publication-705

संस्थापक-सम्पादक:— विश्वबन्धुः

Founder Editor - Vishva Bandhu

公

प्रधान-सम्पादकः == इन्द्रदत्त उनियालः

Gen. Editor - Indra Datt Uniyal



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INDRA DATT UNIYAL
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Volume VIII SUBHÄŞITA-S Nos. 13019-14653 (यु—छे)

Vishveshvaranand Vedic Research Institute
HOSHIARPUR
2007

सर्वेऽधिकाराः सुरक्षिताः

प्रकाशकृत्

विश्वेश्वरानन्द - वैदिकशोध - संस्थानम् , साधु-माधनः (पत्रगृहम्), होशियारपुरम् , (पं., भारतम्)

> प्रथमं संस्करणाम् कार्तिक, २०६४ वि० सं०

विश्वेश्वरानन्द - वैदिकशोध - संस्थानान्तगंत-डा० लुड्विक् - स्टर्नबाख् - फाउण्डेशनाल्य - प्रतिष्ठानस्य वित्तीय - साहाय्येन समायुज्य मुद्रयित्वा च प्रकाशितम् ।



Price: 1000/-

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Publishers !

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE Sadhu Ashram, Hoshiarpur (Punjab, India)

FIRST EDITION, Oct., 2007

Prepared, Printed & Published with the Financial Assistance
Received from

the Dr. Ludwik Sternbach Foundation

of

the Vishveshvaranand Vedic Research Institute
HOSHIARPUR (Punjab, India)

होशियारपुरे स्थाने इन्द्रदत्त उनियालेन, वि. - वे - शोध - संस्थाने - मुद्राप्येदं प्रकाशितम्।

Printed and Published by Prof. Indra Datt Unival at the V. V. R. I. Press, Hoshiarpur (Punjab, India)

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FOREWORD

There is hardly any Sanskrit work which is not embellished by wise sayings popularly known as Subhāṣitas. In fact Sanskrit Literature is a vast treasure-house of wise sayings. Even the tough discourses of the śāstric treatises are enlivened when embedded with Subhāṣitas. True to their name, the wise sayings or subhāṣitas, represent the unique wisdom, which, when properly imbided, serves as our true guide and friend to the tricky journey of life. These depict our culture and experiences of life. Couched in beautiful language and expression, they really delight the heart and soul of the Sahṛdayas. These provide a window to the socio cultural saga of our country over the centuries. The wealth of their contents is enclothed in innumerable beliefs and traditions, joys and sorrows, achievements and failures, religion and philosophy.

Vallabhadeva, the Suktimuktavali of Jalhana, the Saduktikarnamṛta of Śridharadāsa, the Subhāṣitaratnakoṣa of Vidyākara, the Subhāṣitaratna-bhāṇḍāgāra of Nārāyaṇa Rāma Ācārya and an anonymous Kavindravacanasamuccaya of the past, there are recent collections of them like the Samskṛtasūktiratnakara of Ramji Upadhyaya, the Nītimuktavalī of Ravindra Kumar Seth and Devakanya Arya, the Viśvasamskṛtasūktikoṣa, in three volumes, of Lalitaprabhasāgara, the Sūktiratnāvalī of Kulamaṇi Mishra, the Subhāṣita-Sāhasrī of Dr. Satyavrat Shastri and Kathāsaritsāgara Kī Sūktiyān of the writer of these lines. Since none of the earlier anthologies was exhaustive enough to cover the entire Sanskrit literature. Prof. Ludwik Sternbach thought of compiling all the subhāṣitas in a work, a mahāsangraha in the real sense of the term, the biggest ever collection of the Sanskrit subhāṣitas.

The Mahasubhaşitasamgraha is a monumental project aimed at collecting, critically editing, translating and presenting in a systematic form in Devanāgarī alphabetical order, the metrical Subhaşitas, found in the extensive field of Sanskrit Literature and also those from Greater India i. e. from countries like Tibet, Burma, Ceylon, Thailand, Cambodia, Indonesia, Laos, etc. Thus, the purpose of the Mahasubaşitasamgraha is to bring together, in

alphabetical sequence, all the verses quoted in the existing subhaşltasamgrahas as well as otherwise sayings scattered throughout Sanskrit literature, both in India and in sources from Greater India.

The stupendous project is an outstanding contribution to the Sanskrit studies and Indology. The volumes issued so far have become avaluable and veritable treasure for scholars of Sanskrit and Indology. The great zeal, untiring endeavour and enormous intellectual exercise of scholars are reflected in this gigantic and arduous task undertaken by the V. V. R. I., Hoshiarpur. A lamp lights another lamp, only if it continues to burn its own flame. The V. V. R. I. keeping the flame burning. Both the scholars and the Institute deserve hearty congratulations for their success!

The Subhasitas are the repository of wisdom and knowledge. The intellectual skills of the poets are here portrayed in variegated hues, mirroring an holistic development. They echo the message that life throbs in oneness. Everything intermingles, melts, merges into the other—the boundary lost. We all take different paths in life, no matter where we go, we take a little of each other everywhere.

These wonderful collections of wise sayings enable us to face the challenges of life with courage and conviction. Invested with profound knowledge and sterling character, these serve to improve the health of the society. These make us realize our intellectual, spiritual, philosophical and social potential. Their purpose is not only to educate the reader but to refine him also. They turn mirrors into windows. They are Truthful, Blissful and Beautiful सन्य शिवं पुन्दरम् । At times these inspire us to turn challenges into opportunities and enable us to move further to reach our goal undettered, putting endeavour in our right hand and victory in the left.

In this age of Liberalisation, Privatisation and Globalisation they preserve the ancient cultural heritage of the country. They teach us the secrets o do common things uncommonly, enable us to use discontentment as a tepping stone to progress and make us think positive with faith and confidence. The essence of thought and culture is assimilated in them. These portray he common experiences of life in an uncommon manner, thereby reflecting the torality and ethics, philosophy and spirituality, politics and history, culture and religion. More importantly, they are like a beacon in the dark. They

represent the essence of various experiences, challenges, troubles that one undergoes in one's march to progress. They infact are equipped with the trappings of a worthy guru to shape the future generations. They appear to be the Gangotri of our cultural stream.

The present volume of the Mahasubhāşitasangraha the eighth in the series, which I have the privilege to introduce to the scholarly community, comprises 1635 stanzas from Serial Numbers 13019 to 14653. The methodology followed in editing the volume sticks to the critical norms applied to the earlier volumes. The text of the verses is followed by references to its source / sources, metre, brief explanatory notes and English translation to each verse. The appendices at the end, undoubtedly contribute to a better understanding of the varied sources, authors and metres of the stanzas included in the volume. The editor has done a commendable job in giving us a critically edited and well-produced volume.

I am confident that this volume, like its preceding counterparts, will be warmly welcomed by the scholarly community and lay readership. It is sure to provide them undiluted aesthetic pleasure.

KAMAL ANAND

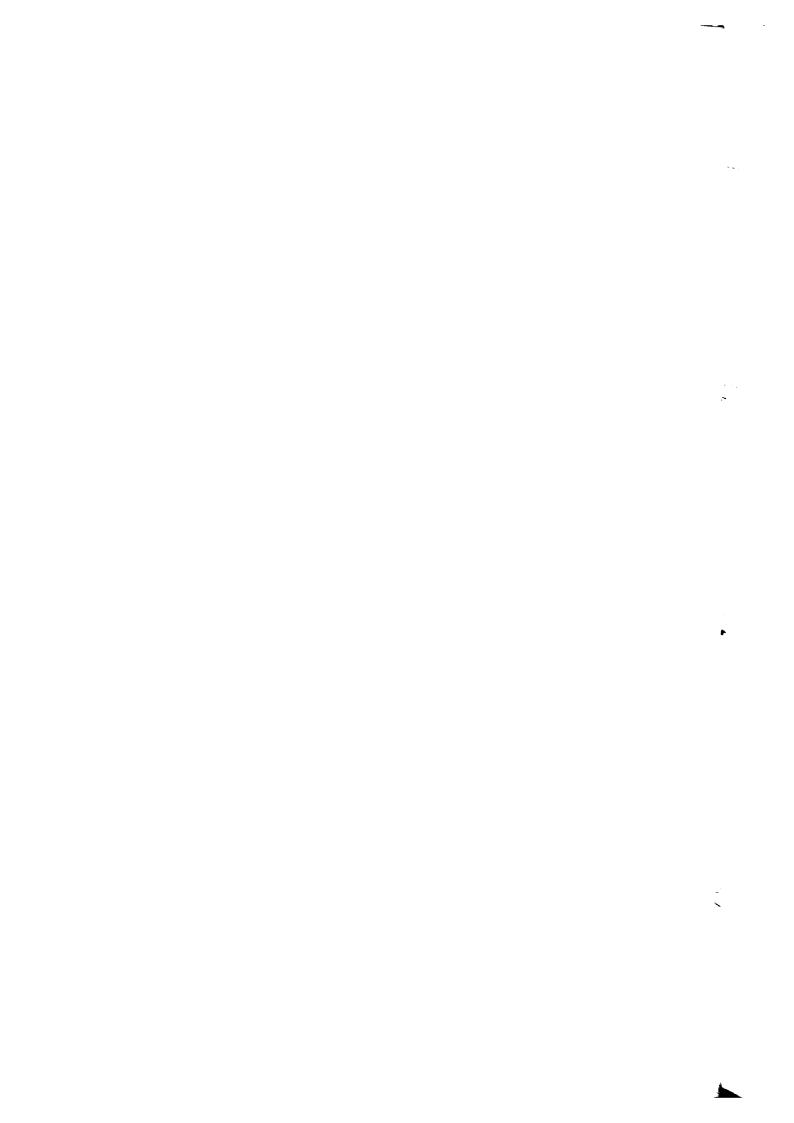
Principal

Aditi Mahavidyalaya,

University of Delhi,

Delhi

Delhi
Dated 17-9-2007



आमुखम्

रामुदाये वा निकाये वा यदनुत्तमं भद्रंकरं च तद्रत्तं प्राहुः प्राञ्चः । कविपुङ्गवकृत-काव्यनिचये यदनितरसाधारण-काव्य-सौष्ठवनिभृतं हृदयाह्णादकरं रामणीयकोपेतं च तद् गुणसम्पत्त्या सुभाषिताख्यां विन्दति सुभाषितं रत्नमित्यनर्थान्तरम् । सम्यग् अभिहितं कविना—

> पृथिन्यां त्रोगि रत्नानि जलम् ग्रन्नं सुभाषितम् । मूढं: पाषाग् - खण्डेषु रत्न - संज्ञा विघीयते ॥

सत्कविभणितिर्हि श्रुता वा श्राविता वा कमप्यानन्दमावहित, चेतः सुखाकरोति ज्ञानिववर्धनाय च भवति । मिते सुभाषितभृङ्गारेऽमितो रसो विद्यत इति विदितंविदाम् । सुभाषितानि प्रकृत्यैव विषयवैचित्रयं कामनीयकातिरेकं च भजन्ते । सुभाषित-वाङ्मयस्य प्राज्यो भागो नूनमेव कविधुर्याणां कृतित्वेन प्रचरित । परमस्त्यत्नादभ्रः सुभाषितचयः यो मुख-परम्परया प्रथत एधते च । तस्य प्रणेतारं कोऽपि नाद्धा वेद ।

सुरवाचा काले काले संदृब्धः सुभाषितसन्दोहो निस्संशयम् अनन्तोऽपारश्च । बंहीयः क्षेत्रं स व्याप्नोति । वैदिककालादारभ्य साम्प्रतिकं युगं यावत् वाङ्मये यत्र तत्र निहितानि काव्यललामभूतानि सुभाषितानि विविधभावान् परिष्वजन्ते, तत्तत्कालगतान् आचारिवचारान् प्रख्यापयन्ति, लोकाभ्युदयायोच्चावचिन्तनं सेव्यसर्णि च व्यक्ति प्रापयमाणानि सहवर्तिनीं संस्कृति समासेन सुष्ठु प्रकाशयन्ति ।

सुभाषिताविष्कारवृत्तवर्णनं सुदुःशकम् । सर्वविद्यामूलत्वाद् वेद एव सुभाषितोत्सत्वेनाभ्युपेतुं शक्यते । वेदा हि विविधविषयावगाहि - सूक्तिराशि - समृद्धा इति प्रत्यक्षं
प्रेक्षावताम् । सुधीजनरञ्जने लोकवृत्तप्रख्यापने सुभाषित - गौरवं विज्ञाय बुधैः काले काले ये
सूक्ति-संग्रहाः साध्यवसायं प्रणीतास्ते पृथवत्वेन सुभाषित-वाङ्मय-प्रादुर्भावे कारणतां प्रयाताः ।
अस्ति महद् वैशिष्ट्यं सुभाषित - संग्रहाणां यस्य निर्देशलेशः प्राग् व्यधायि । तत्नेतादृशामिष
प्राचां कवीनां भूयांसि पद्यानि गृहीतानि यत्कृतं साहित्यं दुर्देवान् नामशेषतां गतम् । सुभाषितग्रन्थान् विहाय तेषां तत्कृतीनां वा समुल्लेखोऽपि क्वचिदेवोपलभ्यते । लक्षण-ग्रन्थेषु टोकाभाष्येषु
च नूनं केषाञ्चित् कवीनामीदृशानि पद्यानि दृष्टिपथं भजन्ते । सुभाषित-सङ्कलन-प्रवृत्तिः क्रमेण
व्यवर्धत वद्धमूला चाजायत ।

उपलब्धेषु सुभाषितग्रन्थेष्वज्ञातकर्तृकः कवीन्द्रवचनसमुच्चयः इत्याख्यं प्रथितं सङ्कलनं प्राथम्यं भजते। अत्र हि विविधानां ज्ञाताज्ञातकवयितृणां नानाविषयचुम्बीनि सूक्तानि संगृहीतानि । आद्यत्वेन विषयवैविध्येन चायं समुच्चय: किमपि गौरवं बिभित । तदनन्तरं **ढा**त्रिशत्प्रकरणेषूपनिबद्धः ६२२ सुभाषितैश्च समुद्भासितः वाक्पतिराजमुङ्जप्रणीतः सुभाषित-सन्दोहो द्वपथमायाति । सदुक्तिकणीमृताख्योऽद्भुतः सूक्तिग्रन्थस्त्रयोदशशताब्द्यां श्रीधरदासेन व्यरचि । जल्हणकृता सूकितमुक्तावलो अल्पाकाराप्यनल्पप्रभावास्ति । विषयभूयस्त्वेन समलंकृता प्राञ्जल्या शैल्या च प्रणीता शार्ङ्गग्ररपद्धति: सूक्तग्रन्थेष्वन्यतमा वर्तते कमिप गरिमाणं च भजते । सपरिणाहेयं पद्धति: ४६८६ पद्यानि कोडीकरोति । वल्लभदेवकृता सुभाषितावलिरपि सुभाषितग्रन्थेषु वैशिष्ट्यं बिभित्। एकोनविशिताबद्या अपरार्द्धे बॉट-लिङ्गमहाभागः प्राप्तेभ्यः सुभाषित-संग्रहेभ्यः महार्घाणि सहस्रशः सूक्तानि विचित्य जर्मनवाचा चानूद्य 'इण्डिशे स्प्रूले' INDISCHE SPRUGHE (भारतीय-सुक्तय:) इति नाम्ना प्राकाश्यमानयत् । अन्येषूपलब्धेषु सूक्ति-ग्रन्थेषु मुनिराजविशालविजयसंगृहीतः सुभाषित-रत्नाकर:, सायणाचार्यस्य सुधानिधि:, सकलकीर्तिकृता सुभाषितावली , श्रीवर-विरचिता सुभाषितावलो, दाक्षिणात्यविद्रष: पेड्डिभट्टस्य सुवितवारिधि:, हरिकृता सुभाषितहारावली. श्रोमद्वेदान्तदेशिककृतानेकपद्धतियुता सुभाषितनीवी, पाण्डुरङ्गारमजकाशीनाथशर्मणा सङ्कलितं श्रीसुमाषितरत्नभाण्डागारम्, श्रीमद्भीमराजसत्यनारायणगुम्किता स्कावली, श्रीकाणीनाथ-सू वित-संग्रह: , श्रीहरिहरप्रतिपादिता पद्यामृततरिङ्गणी , कविरत्निशवदत्तेन संगृहीत: सम्पादितोऽनेकविषयविलसितः सुभाषितसुधाभाण्डागारः, श्रीविद्याधररचितोऽनेकव्रज्याविराजितः रत्नकोशः, रूपगोस्वामिकृता पद्यावली, के साम्बशिवशास्त्रिणा संशोधितः सुनितरत्नहारः, डाॅ॰ सत्यव्रतशास्त्रिसम्पादिता सुभाषितसाहस्री इत्यादयोऽनेके प्रमुखाः सुभाषितनिवहाः प्रकाशिता हस्तिलिखिता वा ग्रन्था लभ्यन्ते । प्राक्तनेषु संग्रहेष्विव तेष्वप्यनेकविषयकाणि सरसानि सन्मागंप्रवर्तकानि प्राचीनकविद्योतकानि ऐतिह्यवृत्तप्रकाशकानि कविकृतानि संगृहोतानि वा सुभाषितान्यवाप्यन्ते ।

सुगृहीतनामधेयो दिवङ्गतो बुधो लुड्विगस्टर्नबाँखमहाभागोऽदश्रमिमं ग्रन्थराणि सूक्ष्मदृशा परिशोल्य व्यचारयद् यत् प्रकाशिताप्रकाशितसुभाषितसंग्रहेष्विमितेषु काव्येषु च कोर्णोऽयं महाहं: सूक्ष्मितिधर्मन्याकारेण प्रकाश्यो यत्र साहित्यललाम-भूतेषु काव्य-नाटक-कथा-सक्षणादिग्रन्थेषु नीति-राजनीति-चिकित्सादिग्रन्थेषु चोपलभ्यानि प्रकाशितव्यान्यप्यद्यावध्य-प्रकाशितानि सुभाषितानि साकल्येन संगृह्यानि । स्वीयं सङ्कुल्पं च चरिताथंयितुं स सर्वात्मना कर्मणि प्रावृतत । महाभागोऽयं न केवलं प्रकाशितभ्यः सूक्तिसंग्रहेभ्यः अपितु इतस्ततः पुस्तकालयेषु संग्रहालयेषु च विद्यमानेभ्योऽप्रकाशितेभ्यो हस्तलिखितग्रन्थेभ्योऽपि महाग्तम्

सुभाषितराशि प्रयत्नेन समचकलत् । परञ्चेकस्यैव ग्रन्थस्य तेषु-तेषु संस्करणेषु गृहीतान् पाठभेदान् संगृह्य तांश्च साधु परीक्ष्य स्वदृशा प्रामाणिकं पाठम् अभ्युपागात , पाठान्तराणि च तस्यैव पद्यस्याधस्ताद् यथास्थानं टिप्पण्यामदिधष्ट । इदं हि वैशिष्ट्यं स्टर्नबाँखमहाभागस्य यत् स न केवलं काव्यकर्तृभिग्रंन्थेषु ग्रथितानि, यथासमयं वा विरच्य ग्रन्थाकारेण प्रकाशितानि सुभाषितान्येवाऽग्रहीष्ट अपितु रुचिवैचित्र्यात् किवकृतविचित्रवर्णनात्मकानि नायक-नायिका-सौन्दर्याभिव्यञ्जकानि, पण्-पक्षि-स्वभाव-भावितानि, शकुनापशकुनफलपिश्वनानि नूतनान्य-प्यवेकानि पद्यानि स्वसङ्कलनेऽगुम्फीत् । ग्रन्थेऽसिमन्नीदृशान्यपि बहूनि पद्यानि विलोक्यन्ते यानि विषयगतसौन्दयपितान्यप्यलङ्कारदृष्ट्यैव रमणीयानि सन्ति, यानि वा रसभावादि-शून्यान्यपि वर्णनयैव वैचित्र्यमावहन्ति । केषुचित् पद्येषु सुभाषिततत्त्वं दुर्लभप्रायं भाति परं स्टनंबांखमहाशयस्तेष्वपि किमपि रामणीयक्षमनुभवन् तानि ग्रन्थेऽचेपीत् । ग्रन्थगतानि सुभाषित।नि सवंग्राह्याणि सर्वास्वाद्यानि च स्युरिति स आङ्गल्या तेषामनुवादं कर्तुं मितमकरोत् । ततश्च केषाञ्चित् पद्यानां पूर्वकृतमनुवादमिधगृह्याऽकृतानुवादानां सुभाषितानाम् आजीवनं स्वयमेवानुवादमकार्थीत् ।

विश्वतिभागेषु प्रकाश्यमानस्यास्य ग्रन्थस्य कांश्चिद् भागान् सङ्कलस्य सम्पाद्य च तान् प्रकाशियतुकामोऽसौ महानुभावः संस्थानस्याद्ययञ्चालकमहाभागं विश्वबन्धुत्वभावनाभावितान्तः-करगम् आचार्यन्विश्ववन्धुपात्म पावं न्यवेदयत्। आचार्यमहाभागोऽपि ग्रन्थगोरवम् अनुभूय संस्थानादस्य प्रकाशनमभ्युपागात् 'महासुभाषितसंग्रह' इति चास्यान्वर्थं नामाकृत ।

इदमत्रावधेयं यद् डाक्टर-लुडिविक्-स्टर्नवाँख-महाभागेन विश्वितभागेषु प्रकाश्य-मानस्यास्य ग्रन्थस्य केवलं दशभागानामेव पद्यसंग्रहः कृतो न समेषाम्। तत्र अवर्णादारभ्य— 'दुवृंत्तेऽप्यकुलीने तु' (शुक्रनीति:, ४. ७. २०१) इत्यन्तं यावदेव पद्यानि संगृहोतानि विद्यन्ते। ततोऽग्रे तु पद्यानां सङ्कलनमि न कृतम्। प्रस्तुते चाष्टमे भागे— 'गुच्छान् पौष्पान्' (१३०१९) इति गु—वर्णादारभ्य 'छेद्यं चन्दन०' (१४६५३) यावत् १६३५ पद्यानि मुदितानि, पृष्ठसंख्या तु ४६४२ यावदस्ति।

प्रत्यस्याऽस्य मुद्रितभागेषु निर्दिष्टचरमेव यदस्य पञ्चभागानां सम्पादनं प्रकाणनञ्च स्टर्मबांखमहोदयस्य जीवनकाल एवाजायत । स्वदेशस्थ एवासौ प्रकाश्यां सामग्रीं सम्पाद्य ताञ्च टिप्पणी-परिशिष्टादिभिः सनाथीकृत्य संस्थाने प्रेषण्त् । संस्थाने च पुनरत्रत्यैः विद्वद्भिः सा च सामग्री सम्यक् परीक्ष्य सम्पाद्य च प्राकाश्यमानीयत । ख्रिष्टाब्द १६७४ तः १६५१ ख्रिष्टाब्दं यावत् प्रथमपञ्चभागाः स्टर्नबांखमहोदयस्य जीवनकाल एव प्रकाशमिताः । षष्ठभागश्च १६८७ तमे ख्रिष्टाब्दे प्रकाशितः । सप्तमभागस्य मुद्रणं प्रकाशनञ्च बहोः कालादनन्तरम् २००० तमे ख्रिष्टाब्दे सञ्चालकचरस्य विपिश्चितः प्रोफेसर शि० भास्करन्नायरस्य सम्पादकत्वेऽभूत् । नायरमहाभागस्य सेवाविरामादूष्ट्वं ग्रन्थस्य सम्पादनं मयेव विधेयमिति कृत्वा सिटप्पणस्य पद्यभागस्य सम्पादनं मया प्रक्रान्तः, पद्यानामाञ्जलभाषानुवादश्च संस्थानस्य पूर्वसहसञ्चालकेन शम्भुदत्तजोशीमहाभागेन विहितः । संस्थानस्य कार्यकारिण्या भावमनुष्क्याहं जोशीमहोदयेन कृतस्यानुवादस्य परिष्काराय दिल्लीस्यं प्रथितयशसं डाँ० सत्यव्रतशास्त्रणं, संस्थानसञ्चालकचरं डाँ० के० वी० शर्माणं, चण्डीगढाधिवासिनं डाँ० एस० एन० भारद्वाजञ्च न्यवेदयम् । इमे महाभागाः समयाभावात् कारणान्तराद्वा कार्यमिदं निर्वर्तयितुं न प्राभवन् । डाँ० सत्यव्रतशास्त्रिश्रणुन्नोऽहं तद्वचोऽनुष्क्य श्रीगङ्गानगरस्यं डाँ० सत्यव्रतवर्ममहाभागमस्मै गुष्कमंणे प्रैरयम् । पूर्तानुवादमनुषेक्ष्य महाशयेन तेनाऽस्मदनुरोधात् प्रायेण निखिलानि पद्याति पुनराङ्गलभाषयाऽन्दितानि । ततोऽस्मिन् भागे मुद्रितोऽनुवादः प्रायेण डाँ० वर्ममहोदय-कृत एव । अन्येन केनिचद् विदुषा कस्यापि पद्यस्य पूर्वकृतोऽनुवादस्तस्येव नाम्ना तस्य पद्यस्याधस्तात् हस्वाक्षरेः कोष्ठकान्तर्गतो मुद्रितः । केषाञ्चिद्वनुवादकानां नामानि न मुद्रितानीति नो खेदाय ।

अस्याष्टमभागस्य सम्पादन आङ्गलभाषानुवादकानां नाम्नां सूचीमन्तरा सैव सरणिरिध-गता, या मत्पूर्ववितिभिः सम्पादकैः प्रकाशितेषु पूर्वभागेषु प्रतिपन्ना ।

ग्रन्थेऽस्मिन् मुद्रितेषु पद्येषु यस्मिन् पद्ये विशिष्टा सूक्तिलोंकोिक्तर्वा दृश्यते, तस्य श्लोकसंख्या तारकचिह्नमन्तरेण, यत्पुन: कवित्वेनान्यथा वा रमणीयं तस्यैकेन तारकेण (﴿﴿), यच्च तेश्य: पृथक्त्व भजदिप प्रस्तुते ग्रन्थे केवलं पूर्ववितिसुभाषितग्रन्थेषु स्वीकृतत्वेन वर्णन-वैचित्र्येण कारणान्तरेण वा सङ्कलितं तस्य क्रमसंख्या तारकद्वयेन (﴿﴿ ★) सह चोट्टिङ्कता (यथा पृ० ४०३०, श्लोक १३५२३ इत्यादय:)।

खण्डेऽस्मिन् पद्यानि सुष्ठु सम्पाद्य पूर्वेखण्डवद् देवनागरीवर्णंक्रमेण मुद्रितानि ; पद्यस्याधः प्रत्येकं पद्यस्य कृते (अ), (आ), (इ) इति त्रिविधां श्रेणीं विधाय तत्र यथापेकं पद्यस्य मूलस्रोतसः कृते अकारः, ग्रन्थान्तरादुदाहृतस्य ग्रन्थान्तरे वोव्धृतस्य पाठस्य कृते आकारः, प्रकारान्तरेण प्राप्तस्य कृते इकारः इत्येवं सङ्क्षेतः प्रदत्तः ।

प्रतिपद्यं प्रत्येकं चरणं (a), (b), (c), (d) पृथक्-पृथक्रूपेण संगृह्य चरणगतानां पदानां पाठान्तरं च तत्र तत्र सन्दर्श्य शुद्ध एव पाठ: मूले गृहीत: ।

ग्रन्थान्ते चत्वारि परिशिष्टानि सिन्निहितानि । तानि चेमानि —

- १ संक्षिप्ताक्षराणां ग्रन्थान्तराणाञ्च संशोधिता परिवर्धिता च सूची।
- २. कवोनां सुभाषिताधारभूतानां ग्रन्थानाञ्च संक्षिप्तपरिचयात्मिका पद्यसङ्केता-त्मिका च सूची ।

- ३. अनुष्टुप् परिहाय पद्येषु प्रयुक्तानां छन्दसां पद्य-सङ्केतसहिता सूची ।
- ४. विषय-सूची । अत्र यथावसरं पद्येषु निर्दिष्टाः भूयांसो विषया उपविषयाश्चाङ्गल-भाषानुवादात् सङ्कलय्य वर्णक्रमेण ससङ्केतं प्रदत्ताः ।

इदानों ग्रन्थस्यास्य प्रकाशने कृतभूरिपरिश्रमेषु निव्याजं च मत्साहाय्यमाचरत्सु संस्थानश्विमाज्यसह्योगिष्वपरेषु च विद्वत्सु कृतज्ञतापूर्वं धन्यवादिवतरण प्रह्नं क्रियते । तत्रादौ
करुणावरुणालयं विविधविद्यापारीण सस्थानस्य।द्यसञ्च।लकं विश्वबन्धुमाचार्यविश्वबन्धुं
स्ववन्दनाप्रवाहैः संपूज्य तदाशोर्वादाभिलाषी हर्षोत्फुल्लचेतास्तच्चरणकमलयोः प्रणामाञ्जलि
समप्यामि । ततश्च स्मरामि स्टनंबांख-महोदयस्य यस्याजीवनकृतपरिश्रमस्य फलीभूतोऽयं
महासुभाषित-संग्रहः सुभाषितसाहित्यस्यानघों निधरस्ति । ततश्च अनेकभाषाटव्यामटाटयमानस्य नैकग्रन्थसम्प दकस्य ग्रन्थशोधनिव्णातस्य महासुभाषित-संग्रहस्य सप्तमखण्डस्य
सम्पादकस्य अस्यैव सस्थानस्य पूर्वसञ्चालकस्य श्रोमतः प्रोफेसर शि० भासकरन्नायरमहामागस्य हार्दिकमुपकारभारं सादरं वहे । तस्य समीप एव वर्षद्वयं ग्रन्थमेनभिषकृत्य
कार्यो कुर्वता मयका सम्पादनस्यायं विधिरवेदि । तस्मै सादरं कार्तज्ञमाविष्करोमि
धन्यवादांश्च वितरामि ।

दिल्लोविश्वविद्यालयान्तर्भूतादितिमहाविद्यालयस्य प्राचार्यपदं भजमाना डाँ० (श्रीमतो) कमलआनन्द महाभागा मद्वचोऽनुरुध्य खण्डस्यास्य प्रस्तावनां प्राणेषीद् येन बुधवर्गः सोकर्येण ग्रन्थगौरवं ग्रहातुं पारायष्यतीति तां प्रति कृतज्ञतां प्रख्यापयामि ! विविधा-लङ्करणमण्डितेयं विदुषो कृत्यमिदं सुष्ठु निरवाक्षीदिति विशेषेण धन्यां तां वदािम ।

अपरञ्चाङ्गलभाषानुवादकरणे तस्य चान्तिमप्रूफिनरोक्षणेऽद्भुतौदार्यं दर्शयतोऽनेक-भाषाविदो विदुषः श्रीगङ्गानगरस्थस्य डाक्टरसत्यव्रतवर्ममहोदयस्य हृदयेनोपकारभारमुद्वहन् तं धन्यं वदामि । विदुषानेन तादृशोऽनुवादो ग्रन्थस्य व्यधायि येन दुरवबोधोऽप्यर्थः सुबोधोऽजायत । अन्वर्थोऽयमनुवादः कामप्यभिख्यां पुष्यति । नायं तात्पर्यार्थो न वाक्यार्थः । मूलभावमपिरहायात्र प्राञ्जल्यानवद्यया च पदावल्या तस्यान्तरात्मा विशदीकृतः । एतत्कृते महानुभावायास्मै बहून् धन्यवादान् उपहरामि ।

डाक्टरित्रलोचनसिंह्बिन्द्रामहाभागायापि प्रसन्नचेतसा मया भूरिश आशीर्गभिता धन्यवादा वितीर्यन्ते ! महाशयोऽयं ग्रन्थस्यास्य प्रकाशने विषयोपविषय-सूचीनिर्माणे, मुद्रणिलिपसंशोधनादिकर्मणि चानर्घं साहाय्यमाचयं मामधमणेतामनेषीत् । तदथं कृतज्ञतां तस्मै समपंयामि ।

अथ च ग्रन्थस्य सर्वविधप्रकाशनकर्मणि मूलपाठ-मुद्रणलिपि-निरीक्षणे कुशलाय तत्कर्मणि च दत्तामूल्ययोगदानाय सहयोगिने विदुषे डाक्टःदेवराजशर्मणे कृतज्ञतया भूयांसो धन्यवादान् प्रयच्छामि । तयोरुभयोरेवाऽविरतपरिश्रमेण महासुभाषितसंग्रहस्य। हटमभागस्य प्रकाशन-कार्यम् अपवर्गम् अभजत् ।

संस्थानस्य कार्यालयस्याध्यक्षश्रीकान्तोऽप्याशीर्वचोभि: सम्भाव्यते । मुद्रणविभागस्य प्रबन्धकेन श्रीराकेशशर्मणा, मुद्रण - कार्यं - सम्पादयता श्रीओ३म्प्रकाशठेकेदारेण श्रीराजेन्द्र-प्रसादेन च मुद्रणादिकार्ये यत्साहाय्यं सामोदमचारि तत्कृते तेऽप्याशीर्वचोभि: सम्भाव्यन्ते ।

संस्थानस्थैबंहिस्स्थैश्च बुधैर्यथायथं प्रेम्णा ग्रथितं विविध-विषय-भाव-रसोज्ज्वल-महासुभाषित-सुमनोमाल्यमिदम् अस्मिन्नेव विद्याधिष्ठाने महत्सारस्वततपस्तप्तवद्भयो विश्व-बन्धुत्वभावितचेतोभ्य आद्यसञ्चालकेभ्यः स्वयतिभ्य आचार्यविश्वबन्धुभ्यः समप्यन्नमन्दानन्द-मनुभवामीति—

विदुषामाश्रवः

विश्वेष्वरानन्द-वैदिक-शोध-संस्थानम् , साध्वाश्रमः, होशियारपुरम् । २१-१०-२००७

इन्द्रदेस उनियालः सञ्चालकः

PREFACE

The best of a group or a class that, by its very nature, lent grace to the whole or contributed to its wealth was aptly termed as 'gem' (ratnam) by the ancients. A stanza or a part thereof which is likewise distinguished by uncommon poetic excellence, imparts aesthetic pleasure to the connoisseur and has didactic overtones, and thereby stands out from the common mass, is given the happy name of subhasita, a wise saying. In the poetic parlance subhasita is but another name of 'gem'. Well has it been said by the poet:

पृथिव्यां चीणि रत्नानि जलम् धन्नं सुमावितम् । मूर्वः पाषाणखण्डेषु रश्नसंज्ञा विधीयते ॥

A subhasita, when recited or heard, soothes the mind, comforts the heart and invariably heightens one's awareness / knowledge in its wide ramifications. The tiny jar of subhasita overflows with an ocean of rasa. By their inherent genius, the subhasitas encompass a variety of subjects and evoke acceptance by their manifold virtues. A large mass of the old wise-sayings is doubtless attributed to the ancient poets, both known and unknown. But there is a sizable segment of the subhasitas that has been handed down, over the ages, by oral transmission, and thereby tends to suffer unwarranted interpolations. Even the well-equipped scholars are unable to identify their authors with certainty. They continue to pass on as respectable but anonymous adages, with everybody floating his own surmise about their authors and sources.

The corpus of subhasitas, written down the ages, is virtually infinite. The lovely subhasitas that one encounters in the vast domain of literature, both sacred and profane, concern themselves with a spectrum of subjects, voice the ethics of the day, reflect the ideals and norms that guided the society in various vicissitudes,

and thus mirror in brief the contemporary culture of the respective milieus.

It is hard to pinpoint what precisely prompted the emergence of the Subhasitas in Sanskrit. Being the summum bonum of all knowledge, human and divine, the Vedas may well be accepted as the fountain-head of the Sanskrit Subhasitas. The Vedic literature abounds in unending strings of subhasitas of various hues and worth. The Subhasita-sangrahas (collections of wise sayings), compiled by competent authors to underscore their strong potential in entertaining the cultured reader, and steering him to safe harbours in the trying hours, seem to have led to the birth of independent genre of the subhasita-literature. The sangrahas are invested with con-They embody the Writings of a number siderable historical importance. of such ancient authors as well, who are mere names to us. seldom that they or their writings find mentions elsewhere. Some of the sastric works (laksana-granthas), and commentaries of the ancient masters are known to preserve certain excerpts from their writings. The fascination for collecting the subhasitas in book-form happily grew stronger over the years, and subsequently struck deep roots.

Of the known Subhasita-sangrahas, the Kavindra-samuccaya of the unknown author, is the earliest. The richness of its contents and its antiquity combine to lend it considerable significance. It is followed by Vakpatiraja's Subhasitasandoha which consists of 922 wise sayings, classified into thirty two prakaranas. Written in the thirteenth century, the Saduktikarnamrta of Śridharadasa, purports to be a unique collection. Jalhana's Sūktimuktavalī, though a slim volume, is invested with great charm. Distinguished by a wealth of contents and written in a lucid style, the Sarngadharapaddhati. holds the pride of place in the annals of the sangrahas. Its 4689 verses make it a hefty volume. The Subhasitavali of Vallabhadeva also engages Prof. Bohtlingks Indische Spruche (Bharatiya-suktayah) makes a departure from the rut of the earlier collections. comprised of thousand verses, drawn from the earlier available sangrahas, which are accompanied by a readable German translation by the author himself. Of the other available collections Vishal Vijay's PREFACE xix

Subhasitaratnakara, Sayaṇa's Sudhanidhi, Sakalakīrti's Subhasitavalī, Peddibhaṭṭa's Sūktivāridhi, Subhasita-ratnavalī of Hari, Vedantadesika's Subhasitanīvī, Kashi Nath Sharma's Subhāsitaratna - bhāṇḍāgara, Sūktāvalī of Bhimaraja-Satyanārāyaṇa, Sūktisangraha of Kashi Nath, Harihara's Padyamṛtatarangiṇī, Subhāsita-sudhābhaṇḍāgara edited by Kaviratna Śivadatta, Vidyādhara's Ratnakośa, Rūpa Goswami's Padyavalī, Subhasita-sahasrī edited by Dr. Satya Vrat Shastri, are some of the other important collections of Subhasitas that are available in print or are preserved in the MS. form. Like the preceding sangrahas they too are marked by rich contents and serve as worthy guides to good conduct.

A perceptive study of the corpus of the Subhasita-sangrahas led the late Professor Ludwik Sternbach to conclude that a new multi-volume sangraha was still a desideratum. The collection, as he visualised it, should include the invaluable treasure of wisesayings scattered in the earlier sangrahas, both published and unpublished, and in works on such diverse disciplines as Arthasastra and medicine, which contain a wealth of verses that have merit place in the sangrahas but have been unjustly denied. He set upon the task in right earnest to give shape to the idea. He patiently culled a vast mass of subhasitas, not only from the published collections but from a number of manuscripts deposited with various libraries and museums as well. Not only that, he painstakingly prepared tables of the variant readings thrown up by different editions / versions of the respective works, and opted in the text for the reading he found most tenable, on critical evaluation, relegating others to the footnotes under various verses. It is a measure of his zeal that, besides others, he admitted to his magnum opus such verses as well, as are descriptive in character, highlight human beauties, behaviour of birds and beasts in various situations and deal with omens of cifferent hues. A sizable number of verses, which though shorn of poetic beauties, have been included in the collection because of the judicious application of the figures of speech. Some of the verses included therein can hardly claim to be subhasitas, but have been accommodated because the editor (author) finds some latent charm in

them, howsoever evasive that may be. With a view to bring the text within the reach of the non-Sanskritic readership, Prof. Sternbach decided to append English translation to the verses. He reproduced the translation of such verses as had been rendered into English by competent Scholars in their editions of the various texts or elsewhere. He continued with translating the rest till his end.

Prof. Sternbach meticulously edited some of the proposed volumes, prepared their transcripts, and with a view to have them published met Dr. Vishva Bandhu, the founder-Director of the Institute. He apprised the Acharya of the details of the gigantic project that was visualised to run into twenty sizable volumes. Dr. Vishva Bandhu was quick to grasp the importance and magnitude of the work. In view of its suitability and wide dimensions, he consented to publish it from the Institute, and appropriately named it Mahasubhasita-sangraha.

It is to be noted that of the twenty proposed volumes of the Mahasubhasita-sangraha, Dr. Sternbach, in his life time, could collect material for ten volumes only. Beginning with the Devanagari letter प (A), they span verses upto दुवंतोऽप्यकुलीने तु (Śukranīti, 4. 7. 201). The present volume, eighth in the Series, contains 1635 verses, from गुच्छान् पौष्पान् (13019) to छेद्यं घन्दन (14653).

As mentioned in the preceding volumes, five volumes of the Mahasubhasita - Sangraha were published in the life-time of Prof. Sternbach. He used to send to the institute the duly edited text with English translation, Foot Notes and Appendices from his home in Europe. The scholars at the institute subjected the transcript to rigorous scrutiny and made changes wherever necessary. It was then that the Volumes went to the press. It is worthwhile to recall that the first five volumes were brought out by the institute within the space of mere eight years, from 1974 to 1981. This was the time when Prof. Sternbach was alive. Six years intervened before the the sixth volume could be published. Volume Seven took an inordinately long time of thirteen years to come out, under the editorship of Prof. S. Bhaskaran Nair, the Director of the institute. After Prof. Nair

retired from the service of the institute. I edited the Sanskrit text of the eighth volume with the critical apparatus followed in preparing the earlier volumes. The English translation was done by Sh. Shambhu Dutt Joshi, the Joint Director of the institute. In deference to the wishes of the Executive Board of the institute, I contacted several eminent scholars like Dr. Satya Vrat Shastri, Dr K. V. Sarma and Dr. S. N. Bhardwai for revising the English translation. They expressed their inability to undertake the task for one reason or the other. At the instance of Dr. Satya Vrat Shastri, I ultimately approached Dr. Satya Vrat Varma, Former Principal and a noted writer and contributor On our request he consented to translate the text de novo. English translation printed in the volume was done, by and large, by Dr. Varma. The translation of some of the verses done by other scholars, has been printed under their names. Dr. Satya Vrat occasionally found it necessary to translate some such verses also as had been translated earlier by scholars of repute. That accounts for two translations of some of the subhāsitas. The name of the translators of some of the verses, however, could not be identified

Of the verses included in the volume, the number of verse that is marked by crisp proverb or adage, is printed without the asterisk mark. The verse that is invested with poetic excellence or some other distinction has its number printed with one asterisk mark. Such verses as have been included in the present volume by virtue of their extraordinary poetic excellence or some such other reason, though they were in the earlier volumes in different garb, are printed with two asterisk marks on their respective numbers (Page 4030 No. 13523).

Not unlike in the preceding volumes, the subhasitas have been meticulously edited and printed in the volume in the order of the Devanagari letters. The source of the verse has been mentioned under the category (4); the verse that has been reproduced from other work or is quoted in other work is noted under (31) and verses that are drawn from other sources find mention under (5). The variant readings, if any, in the four quarters of a verse are sequentially noted under (a), (b), (c) and (d) that, like the aforesaid categories, follow the printed text of the verse.

PREFACE

The volume carries four Appendices at the end. They are as follows:

- (i) Revised and enlarged Abbreviations-cum-Bibliography.
- (ii) Authors and Sources.
- (iii) Index of Sanskrit metres other than Anustup.
- (iv) Subject Index. It includes subjects referred to in the Verses and ancillary subjects drawn from English translation.

It is my moral duty to express gratitude to my colleagues in the institute and other friends and scholars who helped me in bringing out the volume First of all, I tender homage to the sacred memory of Acharya Vishva Bandhu Ji whose blessings continue to spur us in our literary ventures. This institute itself is an abiding testimony to his wide erudition and vision. I also remember with fondness Dr. Ludwik Sternbach whose Mahasubhasita-sangraha epitomises his life-long commitment to learning, and stands out as a unique treasure of Sanskrit subhasitas. I am indebted, on counts more than one, to Prof. Bhaskaran Nair, the former Director of the institute, who edited the seventh voume with great ability. It was he who initiated me into the nuances of the art of editing ancient texts. To him I offer my grateful thanks.

I express my gratitude to Dr. (Mrs) Kanal Anand, Principal, Aditi College, University of Delhi for the promptness with which she consented to introduce the Volume to the scholarly world by contributing Foreward to it. As a noted author and receipient of many awards and honours, she was well equipped to perform the task with credit

Thanks are due to Dr. Satya Vrat Varma. In a rare display of magnanimity, he acceded to my request to translate the volume into English and to read the final proof-sheets. He did the job with zeal and devotion. His translation has the merit of unravelling the true import of the text. It is neither a literal translation nor a free rendering. It is true to its name (anuvada). It voices the spirit of the original in lucid phraseology, without straying from the text.

Prof. T. S. Bindra deserves my sincere thanks and blessings. He has worked closely with me in editing the volume, correcting the proof-sheets and preparing the Subject Index. Dr. Dev Raj Sharma has been a pillar of strength to me. It is the unstinted help of these two colleagues that has been instrumental in bringing out the volume in time. Sh. Shrikant Office Supdt. of the Institute, Sh. Rakesh Sharma, the Manager of the Printing Press of the Institute and his colleagues Sh. Om Prakash Thekedar and Rajendra Prasad carried out the printing of the volume with great care and sincerity. May God bless them.

This colourful bouquet of Mahasubasita - sangrah, lovingly strung by a galaxy of devoted scholars, is gratefully dedicated to the sacred memory of Acharya Vishva Bandhu Ji. May his spirit continue to enlighten our path.*

^{*} English version by Dr. Satya Vrat Varma.

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महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀŞITA-SAMGRAHA VOLUME VIII

SUBHAŞITA-S Nos. 13019-14653

(गु—छे)

(Continued)

13019*

गुच्छान् पौष्पानच्छमाणिक्य-शोभान्
स्वर्नारीभिर् वीक्ष्य सम्यक् परीतः।
इन्द्रोद्याने स्थापितो रस्नवेद्यां
कामान् दुग्धे कुत्र मुग्धे पलाशः॥

- (अ1) PdT 239 (a. Anyoktikanthabharana).
- (a) °न च माणि° PdT (var.).
- (b) °रीभिवी° PdT (var.); सम्य PdT (var.).
- (c) स्थापिते PdT (var.); °विद्यां PdT (var.).
- (d) दुन्वे [दुग्धे] FdT (var.); खलाश: PdT (var.).

Śalini metre

(Even if) planted on a jewel-pedestal in Indra's Nandana garden, and surrounded closely by the heavenly nymphs on seeing the bunches of its flowers, lovely like the pure rubies, the Palāśa-tree, O Simple one, does not fulfil one's desires.

13020*

गुच्छालयस्वच्छतमोदिबन्दुवृन्दाभमुक्ताफलफेनिलाङ्के ।
माशिक्यहारस्य विदर्भसुभूप्रयोधरे रोहिति रोहितश्रीः ॥

(31) Nais 7.76.

Upajāti metre (Indravajrā and Upendravajrā).

The red sheen of the ruby-necklace is spreading on the Vidarbha-princess, bosom, the middle of which looks foamy with prominent pearls, the peers of the mass of drops of the most pellucid water settled on the bunch of flowers.

[The rosy splendour of a ruby necklace is emerging on Damayanti's bosom, the middle of which is foamy white with exceedingly pellucid rearls, looking like drops of water, being located in her pearlstring. (K. K. Handique). 1

1. or cloud, implies the picture of a rainbow.

13021*

गुञ्जित मञ्जु मिलिन्वे

मा मालित मौनमुपयासीः।

शिरसा वदान्यगुरवः

सादरमेनं वहन्ति सुरतरवः।।

- (37) BhV: 1.18.
- (জা) SR 239.81 (a. Rasagangā), SSB 637.3, SRK 207.5 (a. Śārngadhara). VP 10.54.
- (b) मालति मा SR, SSB, SRK.
- (d) वहति SR.

Udgitī-āryā metre.

(3911)

Be not silent (indifferent) O Malatī, when the bee is making a sweet hum. Even the heavenly trees, the foremost of the munificent, bear him reverentially on their heads.

[O Malati! do'nt remain silent when the bee is humming sweetly; (for) even the trees of heaven, the foremost among the charitable, bear him on their head's with profound respect. (H. D. Sharma).]

13022*

गुञ्जत्कुञ्जकुटीरकुञ्जरघटाविस्तीर्णकर्गाज्वराः
प्राक् प्रत्यग्धरगोध्रकन्दरदरीपारीन्द्रनिद्राद्भृतः ।
सङ्काङ्कश्चिककुत्प्रतिध्वनिघनाः पर्यन्तयात्राजये
यस्य भ्रोमुरमन्ददुन्दुभिरवैराशारुधो घोषगाः ।।

- (अ1) SkV 1567, Skm (Skm (B) 1538, Skm (POS) 3 34.3) (a. Jayadeva). ŚB 3.213.
- (a) गुञ्जत्क्रीञ्चनिकुञ्जकुञ्ज**र**े Skm.
- (b) °धरणीन्द्र° Skm; °कन्दरजरत्पारी° Skm.
- (d) °मन्दमन्दररवेर् (°वरेर्) Skm. Śardulavikridita metre.

In the course of whose digvijaya the loud din caused by the beating of the drums spread forth, pervading the (four) quarters, causing pain to the extensive ears of the herds of elephants in the bowery abodes that resounded (with the wind), robbing of sleep the lions in the dens of the eastern and western mountains, and getting shriller with echoes in the Trikakut mount of Lanks.

In the course of whose world conques the rear spread forth from many a drum to press on the striking the ears of jungle elephants as leep in

the ticklets where the wind soughs: / robbing of sleep the lions in their dens / of the east and western mountains; / reverberating from the triplepeak, / cradle of famous Lanka. (D. H. H. Irgalls).]

13023*

गुञ्जत्**कुञ्जकुटीरकौशिकघटा**यूत्कारवत्कीचक-स्तम्बा<mark>डम्बरमूकम</mark>ौकुलि-कुलः क्रौञ्चादतोऽ**यं** गिरिः ।

एतस्मिन् प्रचलाकिनां प्रचलतामुद्वेजिताः कूजितेर् उद्वेल्लन्ति पुरागारोहिगातर-स्कन्धेषु कुस्मी-नसाः ।।

- (अ) Uttara 2.29.
- (आ) SkV 1577, JS 364.19 (a. Bhavabhūti).
- (a) कूजत् [गुञ्ज°] SkV (var.).
- (b) सह्याह्वयोऽयं [की°] JS; क्रीञ्चाभिधोऽयं Uttara (var.).
- (c) एक स्मिन् Uttar (var.).
- (d) °रोहण° SkV, JS. Śārdūlavikrīdita metre.

This is the mountain Krauñcavata with swarms of crows (sitting) silent in the vast clumps of the bamboo trees which resound with the hootings of the flocks of owls in their rumbling bowery homes. On it the snakes, frightened by the (shrill) notes of the peacocks roaming there, crawl up on the branches of the old sandal trees.

[Here is the mountain Krauucavatt. where the tribes of crows are silent in the vast expanse of hamboo clumps whistling in the wind, among which the flocks of owls hoot the bowers which are their homes; upon this the serpent scared by the notes of the peacocks running hither and thither, climb on the branches of the old sandal trees (C. N. Joshi).]

13024*

ुञ्जत्कुञ्जकुटीरकौशिकघटाघृत्कारसंवित्गतकन्दत्फेरवचण्डडात्कृतिभृतप्राग्भारभीमैस् तटैः।
ग्रन्तःशीर्णकरङ्ककर्तरपयः-संरोध-कूलंकषस्रोतोनिर्गमधोरघर्घररवा पारेश्मशानं सरित्॥

- (अ) Mālatī 5.19.
- (आ) SkV 1534 (a. Bhavabhūti).
- (a) °संबेह्लित- Malati (NSP), °संबिह्लित-SkV.
- (b) °ण्डहात् SkV, °भृति° SkV.
- (c) °कीर्णं° Malatī (NSP); °कर्परतरसंरोधि-कूलं° Mālatī (NSP); °रतरत्संरोधिकूलं° SkV-
- (d) श्रोतो^o [स्रोतो^o] SkV (var.). Sārdūlavikrīdita metre.

(There is) the river on the other side of the cemetery, with the banks (looking) fierce owing to their fore-parts filled with terrible noise of the howling jackals, mingled with the hooting of the hosts of owls screeching in the cottages in the form of the bowers, (and) producing a horrid 'gharghara' sound owing to the impediment caused to the water by the pieces of broken skulls (fallen) into it. (R. D. Karmarkar).

गुञ्जस्त्रोञ्चनिकुञ्जकुञ्जर° see No. 13022.

13025*

गुञ्जन्ति प्रतिगुञ्जमम्बुजवलद्दोग्गोषु भृङ्गाङ्गनाः
फुल्लत्पुष्परसालवीथिशिखरे क्जन्ति माद्यन्पिकाः।

कामः काममयं करोति विशिखंर् हन्तुं मुहुर्दुर्दिनं कासा तन्मलयानिलस्य सिख मे भीति-स्त्वयोद्भाव्यते ॥

- (अर) SR 285.39, SSB 118.41.
- (a) प्रतिक्ङन° SSB; °जपल° SSB. Śardulavikridita metre.

The female bees hum on every cluster of lotuses in the troughs (formed by their) leaves, the intoxicated Cuckoos warble on the top of the lines of the blossoming mango trees, the Cupid creates a cloudy day with his arrows to kill (the separated folk); What then, O Friend, is the fear of the Malaya breeze that you seek to create?

13026

गुञ्जन्ति मञ्जु परितो गत्वा घावन्ति सम्मुखम् । ग्रावर्तन्ते विवर्तन्ते सरसीषु मधुव्रताः ॥

(37) BhV (BhV 66, 174 in PKS), Rasaganga 164, 11-12 and 642, 7-8.

The bees make a sweet hum, all over, in the (lotus-) tanks. They move, forget ahead, whirl round and turn aside.

13027*

गुञ्जाकुञ्जकुटीरगुञ्जदिलनां गानेन गोपाङ्गनां सञ्जातोत्कलिका पति सरभसं संश्लिष्य तस्यं गता ।
तेनोल्लासवदीन चेलमपनीयाग्रे तरोरिपतं
पश्यन्ती परितापवेषथुयुता मध्येरतं ताम्यति ॥

- (অ) Kṛṣṇabhāvaśataka (in Brahmavidāy XXXIII) 51.
- (a) ° रकुञ्जदलिनीगानेन गो° Kṛ° (var.). Śardūlavikrīdita metre.

With her longings aroused by the notes of the bees in the cottage-like Gunja-bower, a cowherdess hurriedly

embraced her husband and retired to the bed (of leaves). He, in the excitement, removed her (lower) garment and threw it on the tree, in front. Seeing it, she was overcome by anguish and tremor, and felt uneasy in the midst of sexual sports.

13028*

पुरुजाकुङ्जे कुब्जमाकन्दशाखां व्यालम्ब्यालं वल्लरीमुल्ललन्त्याम् । भीलावस्यां शौरिगाा संलपन्त्यां शाखां शाखां प्रेक्षतेऽसौ बिडालः ॥

- (ম) Kṛṣṇabhāvaśataka (in Brahmavidyā XXXIII) 22.
- (d) विडाली Kr° (var.). Sālinī metre.

As a sportive girl, holding fast a branch of a dwar fish mango tree, in the Gunjā-bower, frolicked with a creeper (thereon) and conversed intimately with Kṛṣṇa, the male cat (close-by) scanned every branch.

13029

गुञ्जाफलानि विशतिर्
श्रभयात्रितयं गुडं च पलमात्रम् ।
श्रुरवैकत्र च गुटिकाः
कुर्याच्छागोन्मिताः सकलाः ॥

(अ) \$P 2879.

Āryā metre.

Having mixed together twenty Gunja seeds, three Abhaya fruits and only a

pala of guda, pills should be made, each weighing four masas.

13030*

गुञ्जामञ्जूलमञ्जरीवलयभृद्बन्ध्कबृन्दावृते कुञ्जे विद्रुममण्टपे जलधरश्यामित्वषा शौरिगा।

उत्सङ्गे विनिवेशिता नववधः संलापमातन्वती कण्ठे मौक्तिकमालिकां विनिहितां दृष्ट्वाति-रुष्टा जही ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidyā XXXIII) 29.

Śardulavikridita metre.

In an arbour, (provided) with a coral seat, and encircled by a host of Bandhūka trees that supported the lovely blossoms of the Guñjā-Creepers (hanging over them), Kṛṣṇa placed a new maiden on his lap. While conversing intimately with him, she sighted a pearl-necklace worn round his neck. Greatly enraged, she left (him instantly).

13031*

गुञ्जायमाने भ्रमरेऽतिपाश्वं वासन्ति मानं न मुधा विधत्स्व। यास्यस्ययं द्वाग् नवमिल्लकायां तापं गमिष्यस्यपरं पुनः किम्॥

(अर) AnyT 2.18.

Indravajrā metre.

Be not angry in vain, O Văsanti, when the bee hums so close to you. Quickly he will go to the jasmine. You will then grieve; what more (to say).

13032

गुटिकान्नितयं भुक्त्वा पीत्वा चोष्णोदकं विरेकः स्यात्। योगोऽयं दूषीविषहर्ता पथ्यं च तत्र दिधभपतम्।।
(आ) ŚP 2880.

Giti-arya metre.

On taking a triad of these pills and drinking hot water, there may be purgation (of the bowels). This combination (of medicines) cures the poison in the form of rheum of the eyes; and rice with curd is the wholesome food during the treatment.

13033

गुड्च्यपामार्गविडङ्गशङ्खिनी-

वचाभयाकुऽठशतावरीसमाः घृतेन लीढाः प्रकरोति मानवं

त्रिभर् दिनैर् गीतसहस्रधारिएम् ॥

ł

(आ) ŚP 2077 (a. Rāgārņavācchandaśāstra).

Vamsastha metre.

(The powder of) Gudūci, Apāmārgo, Vidanga, Śamkhini, Vacā, Abhayā, Kuṣṭha and Śatāvarī in equal weight, taken with ghee makes a man capable of singing in three days, a thousand songs.

13034

गुर्ण दघाने मधुनाप्यंमार्ण मनस्विनां मानसभेददक्षे। शिजीमुखश्रेरिणवर्षेति सङ्गं पूर्वे च कन्दर्पशरासने च। (अ) Vikram 10.28.

Upajāti metre (Upendravajīs and Indravajīs).

Rows of bees come into contact with the flowers that bear qualities imparted (to them) by honey; and series of arrows join the Cupid's bow which is invested with a string given by (his friend) Vasanta. They both are adept in piercing the hearts of the arrogant folk.

[Rows of bees [or: series of arrows] came into contact with flowers and the bow of Cupid which possessed a quality [or: a string] being given by honey [or a spring] and which were expert in piercing the mind of the high-minded ones. (S. C. Banerji).]

गुरां पृच्छित मा रूपं see No. 13146.

13035

गुगाः कृतात्मसंस्कारः प्रधानं प्रतिपद्यते । प्रधानस्योपकारे हि तथा सूर्यास वर्तते ।।

- (জা) Amd 186. 494, Dhv 3. 78 (Didhiti) Ratnapana ad Vidyanatha p 285.
- (b) प्रधानमनुषज्यते Ratnāpaņa.
- (c) °कारो Amd. (var.).

On undergoing refinement, a quality reaches (even) the highest person. And then it strives to do maximum good to its master.

13036

गुगाः कृशोऽपि प्रथते पृथुरप्यपचीयते । प्राप्य साधुखली चन्द्रः पक्षाविव सितासिती ॥

- (अ) Kadambarı Kathasara 1. 4.
- (अर) SRHt 231.9, 35.14 (a.P), VP 1.16.

Even a tiny virtue increases and a mighty one decreases in the company of the noble and wicked (respectively), as the moon waxes and wanes in the bright and dark half (of the month).

13037

कारणं, न बलात्कारः॥ खल्वनुरागस्य गुग्:

- Mrcch (After 1. 32). (왕)
- SSap 547. (आ)
- कःरणं न पून बं Mrcch (var.). (b)

Verily, merit inspires love, not violence.

गुणः सञ्जनसंसर्गाद see No. 13073.

13038*

आकर्ष ग्रायोग्यो गुरा धनुष इवैकोऽपि लक्षलाभाय । ल्तातन्त्र भरिव कि विमर्दासहैर् बहुभिः ॥

- (अ) ArS 2.210.
- (अा) SR 82.32, SSR 357.39.

Arya metre.

Even a solitary virtue, worthy enough to attract others, gains lacs, as a bowstring, fit to be stretched, achieves the target (by hitting it with arrow). What is the use of the numerous virtues, which, like (the fibers of) the cob-webs are not able to withstand pressure (lit. pounding).

13039*

गुरम एव नालमृज्ता कौटिल्यं दोष एव न च जन्तोः। ऋजुरपि मारयति शरो पाति ॥

(সা) VS 2853 (a. (?) Ravigupta), SRHt 199.141 (a. Ravigupta), SSSN 83. 92 and Cf. ABORI 48. 152 (26).

धनुस्तन्

नहि [न च] SSSN. (b)

वक्रमपि

चक्रोऽपि SRHt, बक्रोऽपि [वक्रमपि] SSSN, (d) °नुंन पालयति SSSN.

Āryā metre.

Straight-forwardness (lit. straightness) is not always a virtue, and crookedness is not a vice in every case. An arrow, though straight, kills, while a bow protects the body, though it (bow) is curved.

13040*

गुराक रिएक । मपि सुजनः शशिलेखामिव शिवः शिरसि कुरुते। चन्द्र पद्मलक्ष्मीं पिशुनः ॥ क्षमते परगुणं

(अरा) SkV 1288.

Āryā metre.

A virtuous man esteems merit even if it is small, as does Siva place on his head the (slim) crescent. A vicious person, on the other hand, does not brook other's virtue as the moon the splendour of the lotus.

[Even though it be but small / the good man raises another's merit / as Siva raises the slender moon upon his head / On the other hand, the man of envy / can no more brook another's merit / than the moon the beauty of day lotuses. (D. H. H. Ingalls).]

13041*

गुणकमलशशाङ्कतनुर्

गर्वग्रहनाशने महामन्तः।

मुखक मृदीघदिनेशो

जठरशिखी बाधते कि न ॥

- (려) AS 388.
- (a) °तनु ग° AS (var.).
- (b) पम्लम् AS (var.).
- (c) °कुमुदोध्व° or कुमुदोद्य (दोघ) AS (var.); °दिनेस AS (var.).
- (d) के न or कि न: AS (var.).

Arya metre.

Does not the fire of stomach which is moon to the lotus of virtues, sun to the cluster of lilies of happiness and an effective mantra to liquidate the devil of pride, burn (torment) man?

13042*

गुराकलकोः स्नातानां विनयविलेपनिविलिप्तगात्रासाम् । विद्याविभूषितानां किमलङ्कारैः कुलीनानाम् ॥

- (哥) Dvi 93.
- (a) °लशैस्स्नातानां Dvi.
- (d) कि मल° Dvi.

Āryā metre.

To the men of noble descent with their persons anointed with the unguent of modesty, bathed with the jars of virtues and embellished with learning, the ornaments are of no use.

13043*

गुरागौरवमेव गाहमानाः

कृतिनः कि कलयन्ति दूषगानि। न जहाति विहारिनक्षचक्रं

बत रश्नाकरघारि दानवारिः ।

- (अा) SMH 11.27 (SMH (KM) 11.23).
- (b) गणयन्ति [कल°] SMH (KM).
- (c) वारि° [विहारि°] SMH (var.). Aupachandisika metre.

Diving into the depth of one's virtues alone, do the wise care for the blemishes? It is a wonder that Viṣṇu, the adversary of the demons, does not forsake the water of the ocean (ratnākora—a storehouse of gems), though herds of crocodiles roam therein.

13044

गुरापामाविसंवादि नामापि हि महाश्मनाम् । यथा सुवर्णश्रीखण्ड- रत्नाकरसुधाकराः ॥

- (अ) Prasan. 1. 5.
- (अा) SR 45.11, SSB 301.12.
- (c) तथा SSB.

Even the names of the illustrious personages accord with the array of their virtues, as suvarṇa (of pretty colour), Śrīkhaṇḍa (piece of beauty), ratnākara (repository of gems) and Sudhākara (abode of nectar) [are true to their qualities].

13045

गुराजातिविहीनानाम् ग्राटोपैः कि प्रयोजसम् । विकीयन्ते न घण्टामिर् गावः सीरविविजिताः ॥

- (अा) SuM 23.53.
- (b) आटाटोपै: [आटोपै: किं°] SuM (var.).

Useless is the arrogance of those void of virtues and noble birth. Dry cows do not sell for their bells alone.

13046

गुगाजातिसमयसदसाम्
ग्रनुरूपेगोज्वलेन वेशेन ।
करचरगावदनचिकुराविभिर्
उज्ज्वलितैष्पैति नरपालम् ॥

- (अा) SMH 4. 46.
- (a) °यवयसा^० [[°]यसदसाम्] SMH (var.).

Giti-āryā metre.

One should approach (lit. approaches) a king in an impecable dress suited to one's qualities, high birth, time and the assembly, and with hands, feet, face and hair clean.

13047

गुगाजालप्रकर्षेऽपि धीवरत्वेऽपि जन्मतः । सर्वतीर्थावगाहेऽपि नीचवृत्तिनं शस्यते ।।

- (आ) SNi 4.1.
- (b) जन्मन: [जन्मत:] SNi (KM).

A wicked person gets no acclaim even if he is endowed with a host of excellent virtues and sharp intellect from the very birth, and has taken dip at all the centres of pilgrimage.

13048

गुणजोऽपि कृतज्ञोऽपि कुलीनोऽपि महानिष । प्रियंवबोऽपि बसोऽपि लोकं प्रीसोनन निर्मनः ।।

- (अर) IS 2112, Subh 90.
- (a) °sिप (first) om. Subh.
- (d) प्रीणेत् न Subh.

Even if he esteems merit, is grateful, high-born, great, sweet-tongued and skilful, a poor man cannot please the people.

13049

गुणवारिब्यनिनिद्धैः क्षृद्धैः कौज्ञलज्ञालिनाम् । प्रसिद्धिस्पर्धया वन्ध्यैर् बाध्यन्तेऽसूययासवः ॥

- (34) Rāj (Rāj (V) 4. 89, Rāj (S) 4. 89, Rāj (T) 4.89, Rāj (C) 4.90.
- (জা) IS 2113.
- (c) रहितै: (glass for व) Raj.
- (d) धार्यन्ते [बा°] Raj (T).

The mean who go sleepless due to ignominy (lit. want of virtues), and are incapable to compete for fame, harass, out of envy, those who distinguish themselves with competence.

गुणदोषं विनिश्चित्य see No. 13053.

13050

गुणदोषकृतं जन्तुः स्वकमंफलहेतुकम् । ष्यव्यग्रस् सदवाप्नोति सर्वं प्रेश्य शुमाशुभम् ॥

- (अ) R (R (Bar.) 4. 2. 2, R (B) 4. 2. 2; for R [L] See R (Bar) 2. 45. 1. 1-2 (v. 1.).
- (a) गुरुदोषफ्टतं R (var.); गुणदोषाश्रयं ज्ञात्वा R (L).
- (b) °फलमात्मन: R (L).
- (c) तावदाष्तीति R (var.); प्राप्नीति फलमन्यग्र; R (L).
- (d) स्वयं or स्वं स्वं or सर्वं: [सर्वं] R (var.); ब्रेस्य सर्वंशु R (L).

All get, in the other world, the fruit of their good and bad actions done intentionally or otherwise in this world, unaffected by the actions of others.

[All embodies being invariably attains, in the other World (lit after death), all the good and bad fruits of his actions, which are prompted (in this world) by his virtues and vices. (T. S. Rāghavchārya).]

गुरादोवमिचन्त्यंव see त्रिविधाः पुरुषा लोके. गुणदोषानिविश्वत्य see No. 13053.

13051

गुरादोषानशास्त्रज्ञः कथं विभजते जनः। किमन्धस्याधिकारोऽस्ति रूप-भेदोपलब्धिषु।।

- (अ) KaD 1.8, Sts 57.23 (p. 165.8-9).
- (अर) VS 349, SR 56.91 (a. VS), SSB 317.93. IS 2114, SuB 3.15.
- (a) गुणदोषी न शास्त्रज्ञ: Śts; °दोषवशा° VS, SR, SSB.
- (b) विभज्य SuB (MS).
- (d) रूपदोषोपलब्धिषु Sts.

How can one ignorant of the Śāstras distinguish between merits and demerits? Has a blind man competence to ascertain the difference in forms?

[How can one ignorant of grammar¹ distinguish merits and flaws (from one another); has the blindman ability to appreciate the varities of form? (V. N. Ayer).]

1. Scriptures : Edi.

13052

गुरादोषाविनिश्चत्य त्यक्त्वा धर्मव्यपाश्रयम्। करिष्यामीति यः कार्यम् उपेक्षेत्स नराधमः॥

(34) R (R (Bar.) (not yet issued), R(B) 6. 6. 10, R (R) 6. 6. 10cd-11ab) Cf. No. eko'rtham Vimŗ°.

He is a despicable man, who, without determining its merits and demerits, and without taking recourse to *dharma*, shuns work (in the hope that) he will do it later.

[He who recklessly begin to do act without any fore-thought and without taking wise counsels, is the worst among mankind. (T. S. Rāghavāchārya).]

13053

गुरादोषावनिश्चित्य विधिना ग्रहनिग्रहे। स्वनाज्ञाय यथा न्यस्तो दर्पात् सर्पमुखे करः॥

- (31) H (HJ 2.143, HS 2.137, HM 2. 144, HK 2.142, HP 2.131, HN 2.130, HH 64.26-27, HC 86.1-2), (Cf. Mn 8.126, Y. 1.367, N. Parisistha 38) Cf. JSAIL 26.30.
- (সা) SR 164.489 (a. H), SSB 496.489, IS 2115, Bahudarśan 16, Sama 1 ग
- (a) दोषाननि HP, HN; दोषं विनि Sama.
- (b) विधिराग्रहनिग्रह: (°हे) HP, HN; विधिनं HM, HK, SR, SSB, Sama, Bahu; न कार्यो [वि°] °निग्रहो HJ, HH.
- (c) स ना° HP, HN.

MS-VIII. 2

Favour done and punishment given without duly ascertaining the merit and demerit cause one's doom, as the hand put, in bravado, in a serpent's jaw (lit. mouth).

[(The conferring of) favours (or the infliction) of punishment, without having in due form ascertained merit (or) demerit, (tends) to one's own destruction, as (when) the hand (is) rashly placed on the mouth of a serpent. (F. Johnson).]

1. In : Edi.

13054

गुण्दोषाववाष्येते पुंसां संशीलनाद् बुधैः । लेभे पीयूषगरलं मन्थनादम्बुधेः सुरैः ॥

- (अ) Dṛṣṭāntaśataka 37 (KSH 217).
- (ঙ্গা) IS 2116.
- (b) पुसां Dr° (KSH).
- (c) लब्धे: लिभे] Dro, oगरले Dro (KSH).

The wise acquire virtue and vice by association with (good or bad) people. The deities obtained nectar and poison by churning the ocean.

13055

गुगादोषाश्च खड्गानां वक्ष्यन्ते क्रमशो मया।
याग्विज्ञाय बुधः कुर्यात् खड्गजालविवेचनम्।।

(মা) ŚP 4650 (a. Śarngadhara).

I describe in succession the merits and defects of the swords, on knowing which the wise may distinguish between a number of (good and bad) swords.

गुरा दोषाश्रयं ज्ञात्वा see No. 13050. गुरादोषी न निश्चित्य see No. 13053. गुणदोषी न शास्त्रज्ञ: see No. 13051. 13056

गुणदोषी बुधौ गृह्णन्न् इन्दुक्ष्वेडाविवेश्वरः । शिरसा श्लाघते पूर्वं परंकण्ठे नियच्छति ॥

- (31) Kuv ad 1.6 (p. 5), SR 38.10 (a. Kuv), SSB 291.10 (a. Kuv). SRK 33.13 (a. Śārṅgadhara), IS 2117, TP 403, SSg 253, SSK 3.1, Vidy 953, VP 1.17.
- (a, b) °गृह्ण निनदु° SRK.
- (b) इन्दुक्ष्वेलाविवेश्वर: TP.
- (c) शिरस: SR

A wise man, as he comes across virtue and vice, like Lord Siva coming into contact with moon and poison, esteems the former with a place on head and holds the latter in throat.

13057

गुरापरिचयस्तीर्थे वासस्थिरोभयपक्षता वपुरतिदृढं वृत्तं सम्यक् सखे तव कि पुनः। सरति सुमते यस्त्वां पातुं दृशा विनिमेषया बडिश विषमं तस्याक्षेपं करोषि सहासुभिः।।

(आ) Suvt. ad 29 (=59 in Kş (RP) (a Bhattendurāja).

Harini metre.

You my friend, fish-hook, with your abode in a place of pilgrimage, given to impartiality, gifted with an extremely strong body and a sound character, and possessed of great talent, why do you deal a death blow to the life of one who wants to drink you in with winkless gaze—you, who are well stringed and associate of river banks, firm at both knobs, quite strong and circular. (Dr. Suryakanta).

13058*

गुराप्रयुक्ताः परममंभेदिनः

शरा इवावंशभवा भवन्ति । तथाविधा ये तु विशुद्धवंशजा व्रजन्ति चापा इव तेऽतिनम्रताम् ॥

(সা) Vidy 963.

Vamsastha metre (defective in b).

Like the arrows, made of inferior bamboo, and shot from the string, the low-born nudged by their (inherent) traits, cut into others' vitals. But similar men of noble descent, prompted by their virtues, become immensely humble as the bows made of quality bamboo and secured by the string curve substantially.

13059*

गुराप्रवालं विनयप्रशाखं विश्वम्भमूलं महनीयपुष्पम् । तं साधुवृक्षं स्वगुर्गः फलाढ्यं सुहृद्विहङ्गाः सुखमाश्रयन्ति ॥

- (अ) Mrcch 4. 32 (in BSS ed. 4. 31).
- (अरा) IS 2118.

Upajāti metre (Upendravajrā and Indravajrā).

Birds in the form of friends resort happily to the tree that is a noble person. Virtues are its leaves, modesty the twig, trust (makes) the roots, fame its flowers and is laden with fruits of good deeds.

[Friends, like birds, still find a peaceful refuge on the beneficient tree whose buds are virtues, whose trunk is modesty, whose roots

are integrity, whose flowers are coustesy and whose bush fruits are good deeds. (R. P. Oliver).]

गुएाप्रवाह एतस्मिन् see संसारचक एतस्मिन्.

13060*

गुणबद्धचरण इति मा
लोलाविहगं विमुञ्च सिख मुग्धे।
स्रस्मिन् वलियतशाखे
क्षरोन गुणयन्त्रणं त्रुटित ॥

- (अ) ArS 2, 201.
- (आ) VP 10.50.

Āryā metre.

My innocent friend! release not the playful bird (your lover) in the belief that its claws are tied with a string (your qualities). On this entwined branch (in the midst of other women), the knot of string (virtue) may snap in a trice.

13061

गुराभेदविदिष्रमप्रसङ्गे

व्यवधानादनुपस्थितं पुरस्तात्।

म्रपि वाजिनमात्रशेषमिष्टौ

घटयन्वाजिमिरथ्यंसे विधिन्नैः ॥

(आ) SR 104.91, SSB 394.99.

Aupacchandasika metre.

(O King) you, distinguishing merit, though not revealed presently, yet potential in the times to come, engaging one in a desirable objective mere on the basis of his prowess, (you) are sought after by those horse—riders (soldiers) having practical approach.

13062*

गुग्गमधिगतमपि धनवान् न चिरान्नाशयित रक्षति दरिद्रः । मज्जयित रज्ज्जमम्भसि पूर्गः कुम्भः सखि न तुच्छः ॥

- (अ) ArS 2. 194.
- (आ) SR 169.735, SSB 504.735.
- (b) अचिरा° SR, SSB.
- (d) कुम्भो न खलु तुच्छः SR, SSB. Āryā metre.

Friend! A rich man wastes, ere long, even his acquired merit, but a poor man retains it. A jar full of water drowns its rope into the water, not an empty one.

13063*

गुणमयोऽपि सदोष इव ववचिद्
भवति यत्कमलाकरसारसाः।
समुदयेऽम्बृमुचामभवञ्जगत्क्लमनुदामनुदारमनोमुदः ॥

- (अ) Kapph 8,30.
- (সা) VS 1756 (a. Śrī Śivasvamin), Kav p. 112.
- (d) °दामपि-ममनोभ्रम: VS.

Drutavilambita metre.

Even a virtuous person, sometimes becomes blame-worthy. On the appearance of the clouds that relieve the people's of exhaustion, the swans in the lotus-lakes have little joy at heart.

13064

गुणमान्तरमगुर्ण वा लक्ष्मीर्गङ्गा च वेद हरि-हरयोः। एका पदेऽपि रमते न वसति निहिता शिरस्यपरा।।

(अ) ArS 2.204.

Arya metre.

Lakṣmī and Gaṅgā know the inborn merit or demerit of Hari and Hara. One of them (Lakṣmī) revels even at (Viṣṇu's) feet, the other (Gaṅgā) does not linger, though placed on the head (by Śiva).

13065

गुराग्युक्तेऽपि चैकस्मिन् विश्वसीत विचक्षराः । सर्वार्थत्यागिनं राजा कुले जातं बहुश्रुतम् ॥

- (अ) MBh (Bh) 12, 25, 17 cd, 12, 87, 27 ab; d also in MBh (Bh) 12, 215, 4.
- (अ) SRHt 133, 2.
- (a) गुणयुक्तोऽपि MBh (var.); नैक° [चैंक[^]] MBh.
- (b) विश्वस्थाच्च ([°]श्च or [°]सेत or [°]सेन्न or °सीति or [°]दित or as above) MBh (var.); [°]क्षणा: or [°]क्षणै: MBh (var.).
- (c) सर्वात्म $^{\circ}$ [सर्वार्थ $^{\circ}$] MBh (var.).
- (d) कुलजा[°] MBh (var.); [°]श्रुत: MBh (var.); मनस्विनं [बहु[°]] MBh 12. 215. 4 (var.).

A wise man should trust him alone who is endowed with virtues. The king believes (only) a high-born and learned man and one who has given up his all. (i. e. a recluse).

गुरायुक्ते तथैतस्मिन्विश्वसेच्च विचक्षराः। सर्वार्थसाधको राजा कुलजाते बहुश्रृते॥ (अ) SSSN 108.2.

A wise man should have faith in him (alone) who is virtuous. The king, who has accomplished all his pursuits, (trusts) the high-born and the learned (only).

गुरायुक्तोऽपि नैकस्मिन् see No. 13065.

13067*

गुगायुक्तोऽपि पूर्गोऽपि कुम्भः कूपे निमन्जित । तस्य मारसहो नास्ति गुगाकग्राहको यदि ॥ (आ) SR 81. 20, SSB 356. 28.

A pitcher, though fastened to a rope and full (of water), sinks into the well, if there is none to bear its weight and hold the rope.

[Implied Meaning—A person, though virtuous and complete (in himself) slips into obscurity if there is none to sustain him and appreciate his virtues.]

13068*

गुगायुक्तोऽप्यधो याति रिक्तः कूषे यथा घटः । निर्मृगोऽपि भृतः पश्य जनैः शिरसि धार्यते ॥

- (अा) ŚP 344, SR 81.23 (a. ŚP), SSB 356.31, SRK 52.9 (a. Prasangratnāvalī), IS 7858, JS 429.8, SH fol. 67b (709) and fol. 81(b) 3, SRM 2.2 211.
- (b) कूपघटो यथा JS; घटो यथा [यथा घट:] SP, SR, SSB, SH
- (c) °णोऽप्यब्भृत: JS.

An indigent person, though virtuous, suffers humiliation as an empty jar goes

down into the well, though tied to a rope. A rich person, (on the other hand), even if shorn of virtues, is respected by the people as a full jar, though without rope (guna), is carried on the head.

13069*

गुरायुक्तोऽप्यधो याति रिक्तकुम्भ इव स्फुटम्। पूर्णो गुराविहीनोऽपि जनैः शिरसि धायंते।। (आ) Any 149.68.

(A poor man), though endowed with virtues, evidently suffers humiliation as an empty jar goes down (into the well). A rich person, (on the other hand), even if bereft of virtues, is esteemed by the people as a full jar, though without guna (rope), is carried on the head.

13070*

गुरायुक्तो हि लभते सम्पदं न गुराँविना। पातालादिष पानीयं गृह्णाति सगुरारो घटः॥

- (आ) Nisam 2.1.
- (b) संपद Nisan.

One acquires wealth with merit alone, not without it. A pitcher (held) with a rope¹ draws water even from the nether region.

1. Merit.

13071

गु गु ग राशिमहाभार- निर्भरापूरितान्तराः । सन्तो गौरवमायान्ति यदि तत्र किमद्भृतम् ॥ (आ) VS 216 (Rajakula-bhatta), SR 46. 73, SSB 303.75.

No wonder is there if the virtuous with their hearts brimming with the heavy

load of a plethora of virtues, become (more) weighty (worthy).

गुग्रारुतृङ्गता याति see No. 13207.

13072

गुगालक्षं परित्यज्य दोषं गृह्णाति दुर्जनः । धेनोः पयोधरस्थोऽपि गोपीडो लोहिताशनः ।।

- (সা) NBh 243.
- (c) ਬੇ° [ਬੇ°] (Printing error) NBh.
- (d) गो °पिडो (changed to गोपीडो Editorially) NBh.

A wicked person, setting aside a host of virtues, picks up vice alone. The leech, though clung to the udder of the cow, only oppresses it (by sucking its blood).

13073

गुरावज्जनसंसर्गाद् याति स्वत्पोऽिप गौरवम् । पुष्पमालानुषङ्गेरा सूत्रं शिरसि धार्यते ॥

- (अ) Cr 1428 (CvTb 7.26), VCsr VII 21 (Nip. 274a)
- (अा) ŚP 291, VS 218, SR 81. 2 (a. VS), SSB 355. 3, SRK 52. 2 (a. Śarngadhara), Pras 23. 6, IS 2120, Subh 279, SRS 1. 2. 41, SRRU 882, SSH 1. 78, SRM 2. 2, 188.
- (a) उत्तमानां प्रसङ्गिन CvTb; गुण: सज्ज° Pras; गुणवद्वस्तु IS; °संपर्का° SP, SR, SSB, VS; SRS, SRRU, SSH.
- (b) लघवो यान्ति गौ° CvTb; सर्वो° [स्व°] SRK; नीचोऽपि SRS.
- (c) पुष्पाणामनु° SP, SR, SSB, SRS; पुष्पसङ्गा-नुसङ्गेन VC; पुष्पसंघानुषंगेण Pras; प्रषङ्गेन SRK, IS; °लामु° CvTb.

(d) तृणं [सूत्रं] VS, SRRU, SSH.

Even a small person attains eminence by keeping company with the virtuous. A (petty) thread is borne on the head by virtue of its association with a garland of flowers.

13074

गुग्गवतस्तव हार न युज्यते
परकलत्रकुचेषु विलुण्ठनम् ।
स्पृश्चिति शीतकरो जघनस्थलीम्
उचितमस्ति तदेव कलङ्किनः ॥

- (अ) Avasisţānyokti of Paņditarāja (in PJKS) 564.
- (आ) SR 246. 25, SSB 651. 2, SRK 238. 81.
- (b) °लुंडनं SRK.

 Drutavilambita metre.

O necklace, it does not behove you to roll on the breasts of others' wives, invested with virtue (thread) as you are. That the moon fondles their hip-region (with its cool rays/hands), that is but proper for a tainted person to do.

13075

गुणवती लितापि न शोभते
तनुतरार्थकदर्थनयान्विता
सुकविसूक्तिरिवार्थवती परं
वजति वेशवधूः स्पृह्णीयताम् ॥

- (अ) Sam 4. 132.
- (आ) GVS 13.

 Drutavilambita metre.

A woman, constantly plagued by a lack of wealth, does not look splendid even if she is virtuous and beautiful. A rich courtesan, on the other hand, is fancied by all like a worthy composition of a gifted poet, with profound meaning.

13076

गुगावत्कुलजातोऽपि निर्गुगाः केन पूज्यते । बोग्झोकुलोद्भवा धेनुर् वन्ध्या कस्योपयुज्यते ।। (अ) Dar 1.13.

None esteems a man shorn of virtues, even if he is born in a virtuous family. Who has use for a barren cow, though it might have born in the line of the milch cows?

13077

गुरावत्तरपात्रेस च्छाद्यन्ते गुिरानां गुराः।
रात्रौ दीप-शिखाकान्तिर् न भानावृद्दिते सित।।

- (अ) P (Pts 1. 287, PtsK 1. 319).
- (आ) IS 2121. Cf. No.
- (a) दीपशाखा का PtsK (var.).

The virtues of (even) the meritorious are overshadowed by those of the higher merit. The flame of the lamp glows at night, not after the sun-rise.

13078*

गुरावत्त्वे समानेऽपि भेदोऽयं युवयोर्महान्। धनुर्याति गुराग्छेदम् श्रविच्छेदगुराो भवान्।। (आ) VS 2464.

Though equal in virtue (string), there is one remarkable difference between you

two.1 (While) the string of the bow snaps, your virtues are invulnerable.

1 The king and the bow.

13079

गुरावत्पक्षपराङ्मुखि

स्वजनकुलोच्छेदबद्धनिर्बन्धे

म्नपि वीरवंशवैरिशा

भगवति भवितव्यते जयसि॥

(對) Skm (Skm (B) 2349, Skm (POS) 5. 70.4) (a. Umāpatidhara, in Skm (POS) anonymous).

Arya metre (defective in a).

Victorious are you. O Worshipful destiny, who are averse to the virtuous, intent upon extirpating your own kinsmen and hostile to the tribe of the brave.

13080

गुरावत्-पात्र-मार्त्रक- हार्यनियसिमाशयन् । **ग्रात्मनावै**ति ते लोकः स्वबन्धुरिति धावति ॥
(आ) Skv 1251.

Believing that the sap can be gathered only by a dish¹ which has a string [or: only by a virtuous recepient], everyone understands himself to be your relative and runs (to you). (D. H. H. Ingalls).

1. Vessel : Edi.

13081

गुरावस्यु गुराहिपोऽपि याति विस्तरतां नृगाम्।
पतितः स्वादुविमले तैलबिन्दुरिवाम्भिस ॥

- (জা) SRHt 230. 4 (Vyas, App. I. 10) (a. Vyasaśataka), SSSN 176. 4.
- (氧) SS (OJ) 308.

(b) विस्तीर्णतां SRHt, SSSN; नर: SRHt; हर: SSSN,

Even a man of scant virtue gains prominence among men of merit as a drop of oil expands when fallen on sweet clear water.

[Among men of virtue and eminence, a lesser soul also ext ands. It is like a drop of oil fallen on sweet clear water (Raghuvira).]

गुणवदगुणजाता कुर्वता see No. 13082. गुणवदगुणबद्धा कुर्वता see No. 13082.

13082

गुग्गवदगुग्गवद् वा कुर्वता कार्यजातं
परिग्गितरवधार्या यत्नतः पण्डितेन ।
श्रितरभसञ्चतानां कर्मग्गामाविपत्तेर्
भवति हृदयदाही शल्यतुल्यो विपाकः।।

- (अ) BhŚ 45, VCjr VI. 3, PD 308. 11, Bh PrQ 4 (a. Vatsaraja).
- (अर) ŚP 1391, VS 2934, SKV 1666, IS 2122, Subh 57, SR 93.82 and 176.973, SSB 377.90 and 514.973, SRK 77.9 and 243.13 (both a. BhŚ), SH 1129; Saśā 208.47, SRM 2.1.334, SSJ 52.2, SN 747, SSD 2 fol. 133 b, SSV 364, SKG fol. 5 b.
- (a) उचितमनुचितं वा BhŚ (var.), BhPr, SR 176, SSB 514; सुगुणमपगुणं वा BhŚ (var.), VC Subh; गुणवदगुणजाता BhŚ (var.); गुणवदगुणवद्ध BhŚ (var.); कुवंतो BhŚ (var.); कार्यमादी BhŚ (var.), SRK, SRM, SR 93.82; SSB 377. 90; कार्यजाता (°यातं; °जालं) BhŚ (var.); कर्मजातं SkV.
- (b) अवधार्य: यत्रत: Subh ; यकुत: [यत्न°] SH.

- (c) अतिरसभ° BhŚ (var.); विपत्ती BhŚ (var.).
- (d) हृदयदावा (°तापी) BhŚ (var.); शील-तुल्यो or तुल्यकुल्यो [शल्य°] BhŚ (var.), °तुल्ये Subh.

Malini metre.

Whether good or bad, a wise man should carefully consider the end of action he takes in hand; for, the result of our precipitate and inconsiderate doing invariably becomes the source of constant pain to the end of our heart-rending existence. (P. G. Nath).

13083

गुगावद्भिः सह संगमम्
उच्चैःपदमाप्तुमुःसुका लक्ष्मीः ।
वीरकरवालवसितर् ध्रुवमसिधारात्रतं चरति ॥

- (a) Anar 7.44.
- (अर) SRHt 205.9 (a. Murāri), SSSN 163.7 (a. Murāri), SR 62.12, SSB 327.12.
- (a) सङ्गम् SSSN.
- (c) °वाळवस° SRHt

Arya metre.

Aspiring for the company of the virtuous, eager to attain a high status and abiding on the sword of the brave, Laksmi indeed observes a difficult vow.

13084

गुणवद्भयो द्विजातिभयो देयं रक्ष्या भयादिताः।
ग्ररातिमिश्च योद्धव्यम् इति मे निश्चिता मतिः॥

- (अा) Cand 2. 27.
- (a) द्विजादिश्यो Cand (var.).
- (b) भयात्रा: Cand (var.).
- (c) अरातिभ्यश्च Cand (var.).

To the meritorious Brahmanas (gifts) should be given; those afflicted with fear should be protected, and enemies are to be fought with. I am¹ sure of this in my mind². (S. Das Gupta).

- 1. The king.
- 2. This is my firm opinion: Edi.

13085

गुगावहस्तुसंसर्गाव् याति स्वल्पोऽपि गौरवम् । पुष्पमालानुषङ्गोगाः सूत्रं शिरसि धार्यते ॥

- (अ) Kuv 61. 123 (P. 140).
- (आ) VP 2.6.
- (c) ^oनुसंगेम Kuv (var.).

Even the meanest creature, by the association of the meritorious, attains greatness. A thread united with a wreath of flowers, is worn on the head. (P. R Subraḥmaṇya Sarmā).

13086

गुरावन्तं नियुञ्जीत गुराहीनं विवर्जयेत्।
पण्डिते च गुरााः सर्वे मूर्खे दोषाश्च केवलाः॥

- (a) Cr 341 CRr 5. 33, CPS 120. 32, Crm 206, GP 1. 113. 1. Cf. (Nos. 414, 631, 699).
- (आ) ŚKDr ad नीतिसार: (a. GP), IS 2124.
- (§) Cf. RN (P) 96.7.

MS-VIII. 3

- (a) प्रयुञ्जीत CR (var.); नियुञ्जीत् CR (var.).
- (c) पण्डित तु CR (var.); पण्डितेषु (°तस्य GP) CR (var.), CPS, GP.
- (d) दोषास्तु (दा°) CR (var.); दोषास्त्वनेकश: CR (var.); केवलम् CR (var.), ŚKDr.

(A king) should appoint the meritorious and discard the one shorn of merit. All virtues rest in the wise and in a fool, the vices alone.

13087

गुरावन्तः विलश्यन्ते
प्रायेगा भवन्ति निर्गुरााः सुखिनः।
बन्धनमायान्ति शुका
यथेष्टं सञ्चारिराः काकाः॥

(সা) ŚP 303, SR 82.34, SSB 357.41, SRK 52.8 (a. Prasanga ratnāvalī), IS 2123, Subh 65, SRS 2.2.63 SRM 1.3.136, VP 2.34.

Āryā metre.

The virtuous often undergo hardship, while the worthless make merry. The parrots are confined to the cage (but) the crows move about at will.

13088

गुण्**वन्तः समज्ञीला** विस्नम्भमुखोपचारसम्भोगाः । समदुःखसुखाः सुहृदो रसायनं जीवलोकस्य ॥

(अ) Dvi 43.

- (a) गुणवन्तस्सम^o Dvi (var.).
- (c) °सुखास्सुहृदो Dvi (var.).

Arya metre.

Virtuous friends of similar disposition, who are equal partners in joys and sorrows and revel in trust and comfort, are an elixir to the world of mortals.

13089

गुग्गवन्तोऽपि सीदन्ति न गुग्गग्राहको यदि । सगुग्गः पूर्णकुम्मो हि यथा कूपे निमज्जति ॥

(अ) Cr 1429 (CRC 3. 59, CPS 63. 35).

Even men of virtue despair in case there is none to appreciate them, as a pitcher full of water and tied to the rope sinks in the well if there is no one to hold the rope.

13090

गुणविन्मन्ननाष्ट्रोन यन्मित्रमुपलभ्यते । शालिस्तम्बविरोद्धारं श्यामाकमिव तत् त्यजेत् ।

- (अ) P (PT 2. 37, PTem 2.37, PP 2. 38, PRE 2. 24 Ar. 3. 54), Cf. RU 98.
- (§) Old Syriac 2.29, Arabic 3.54.
- (a) गुणवान्° PT (var.).
- (b) उपपद्यते PT (var.); उपजायते PP.
- (c) भालिस्तस्य PT (var.); शालिस्तम्भ^o PTem (var.); ^oम्बाभिभवनं PP.
- (d) शामाकम् PT (var.); °कदिव PP.

The friend that one comes across at the cost of a virtuous friend, one should

discard him like the wild rice that hinders the growth of the quality rice. (F. Edgerton).

13091

गु**णवसनभूष**णाद्यंर्

लभतामलमादरं नृपतेः।

प्राप्नोति प्रियवेदी

नेदीयानवसरेषु सौभाग्यम् ।ः

- (आ) SMH 6. 16.
- (ab) °द्यैल्लंभ° SMH.
- (d) °सरे सुसी° SMK (KM).

Udgīti-āryā metre.

One may win (immediate) favour of the king with qualities, costumes, ornaments etc. He who knows his likings and stays close to him, gains fortune at an opportune time.

13092*

गुरावानपि चिरजीवी

सधनो विनतः, सती विदग्धा स्त्री।

हरिभक्तोऽपि धनाढ्यः

क्षमातले न श्रुतं, न वा वृष्टम्।।

- (आ) Sama 2 ग 27, SRM 2.2.184.
- (a) चिरंजीवी SRM.

Gīti-āryā metre.

No such person has ever been seen or heard of on the earth, who though virtuous, lives long; though wealthy, is modest; a woman though artful, is chaste and though a devotee of Viṣṇu, is affluent.

13093*

गुरावानपि नोपयाति पूजां

पुरुषः सत्पृरुषेरकथ्यमानः।

न हि सौरमिएाः स्वभावकान्ति

रविपादैरनधिष्ठितः करोति ॥

(आ) Sig 31, Sama 2 ग 24, SR 175. 934, SSB 512. 934. SRM 1. 3. 131.

Aupachandasika metre.

Even a virtuous man does not evoke esteem unless recommended by the worthy. The sun-gem does not reveal its inherent lustre till it is covered by the sun-beams.

13094

गुगावानप्यसन्मन्त्री नृपतिर्नाधिगम्यते । प्रसन्नस्वादुसलिलो दुष्टग्राहो यथा हृदः॥

- (अ) P (PT 1. 149, PTem 1. 136, PS 1. 127, PN 2. 103, PP 1. 370, Pts 1. 384, PtsK 1. 428, PRE 1. 141), Cf. Ru 75.
- (अ1) SR 149. 302 (a. P), SSB 473. 208, IS 2139, SRHt 102 4 (a. P), SMa 2. 74.
- (इ) Old Syriac 1.95-96.
- (a) गुणालयोऽप्य° Pts, PtsK, SR, SSB, SMa.
- (b) नृपतेर् PT (var.); नृपातिर् Pts; नाभि-गम्यते IS (Suggested by Shengler), SRHt.
- (d) ° ब्राह इव PS, SRHt.

No one approaches a king, even if his qualities are noble, if he has an evil

minister. He is like a pool of clear and sweet water in which vicious crocodiles dwell. (F. Edgerton).

13095

गुरावानस्मि विदेशः

क इव ममेत्येष दुरमिमानलवः।

भ्रञ्जनमक्ष्ण विराजित

विन्यस्तं न पुनरधरमणौ।।

- (अर) JS 406. 37 (a. Prakāśavarşa), VS 2877 (a. Prakāśavarşa), SRHt 199. 142 (a. (?) Ravigupta). Cf. ABORI 48. 152 (27).
- (a) विशेष: SRHt. Āryā metre.

"I possess many qualities, What does an alien land matter to me". This is a token of false pride. The collyrium looks beautiful when applied to the eye, but not to the gem-like lower-lip.

13096

गुरावानेव नमते पुरुषः कार्मुको यथा। निर्गुराः स्तब्धतामेति पुरुषः कार्मुको यथा।।

- (34) P (PT 3. 72, PTem 3. 62), Cr 342. (CRr 8. 110, CPS 283. 30) Cf. Ru 149.
- (a) रमते [नमते] PT (var.).
- (b) कार्मुकं (°का) PT (var.), CR (var.).
- (c) स एव Cr निर्गुण स्त° [निर्गुण: स्त°] PT, PTem.
- (d) पुरुषं PT (var.); निर्गुण: [पु°] Cr (see as above) कार्म् कं (°क; °वं) PT (var.), CR (var.).

Only a virtuous person is humble as is (i. e. bends) a bow with a string. One shorn of virtues is rigid as is a bow without a string.

13097

गुगावान् मलिनोऽपि काच-हारः स्तनयोः कान्तिमुपैति कामिनीनाम् । हरि-हारित-वारगोन्द्र-मृक्ता गुगा-मुक्ता बहिरेव संलुठन्ति ।।

- (आ) PV 745 (a. Gambhirasingh).
- (a) काचकार: PV (MS).
- (c) °चार° [°मुक्ता] PV (MS).

Aupacchandasika metre.

A crystal-necklace strung with thread, even if unclean, assumes splendour on the breasts of the women. But the pearls drawn from (the temple of) Indra's lordly elephant, being without any thread (quality), scatter on the ground.

13098*

गुगावान् वा परजनः स्वजनो निर्मुगाोऽपि वा । निर्मुगाः स्वजनः श्रेयान् यः परः पर एव सः ।।

- (84) R (R (Bar) 6.74.15, R (B) 6.87. 15, R (G) 6.66.15.
- (भा) IS 2125, SRHt 197. 119 (a. MBh).
- (a) स्वपरो लोक: R (var.); चेत् [वा] R (var.).
- (b) चापि निर्गुण: or स्व^c (sì)पि च निर्गुण: R (var.).
- (c) स्वजन: श्रेयसां नित्यं R (var.); श्रेयो or क्लाष्यो R (var.).
- (d) जन एव [पर एव] R (var.); च [स:] R (var.).

A stranger may have many virtues while one's kin may be void of them. Nevertheless, a kinsman, (even if) shorn of virtues, is preferable. A stranger is after all a stranger.

13099

गुणवान् सुचिरस्थायी देवेनापि न सह्यते । तिष्ठस्येकां निशां चन्द्रः श्रीमान् सम्पूर्णमण्डलः ।।

- (अ) Dṛṣṭāntaśatka 65 (KSH 217).
- (अ1) VS 301 (a. Kusumadeva), SR 82. 30, SSB 357. 38, IS 2126.
- (a) ज्ञानवान् Dṛṣṭ.
- (b) देवे° Dṛṣṭ. देवोऽपि नाभिजायते Dṛṣṭ (KSH)
 IS.

Destiny too does not want the virtuous to live very long. The splendorous full orb of the moon stays for one night only.

13100

गुराविधृता सिख तिष्ठिस तथैव देहेन किन्तु हृदयं ते। हृतममुना मालायाः समीरणेनेव सौरभ्यम्।।

(अ) Ars 2.213.

Arya metre.

O friend, restrained by your virtues (like modesty), you stay as before by your body only. Your heart has been carried away by him like the fragrance of the garland by the breeze.

u

13101

गुरा-वृद्धि-वर्गलोप-

द्वन्द्व-निपातोपसर्ग-सङ्कीर्गा । दूर्घट-पद-वाक्यार्था

व्याकरगा-प्रक्रियेवासौ

(अर) SkV 417, VS 1383.

Āryā metre.

You—woman's nature is like a treatise on grammar; a mixture of guṇa (excellence or: full grade of the root), Vṛddhi (plumpness: lengthened grade of the root), Varṇalopa (causing loss of caste or: dropping of consonants), dvandvanipata (causing destruction of friendships or: copulative compound and irregular form) and upasarga (calamities or: prefixes) and it is difficult to know the meaning of her words (or: entitled meaning of difficult words). (D. H. H. Ingalls).

13102

गुरावृद्धी परे यस्मिन् नैव स्तः प्रत्ययात्मके । बुधेषु सदिति ख्यातं तद् ब्रह्म समुपास्महे ॥ (अ) Rasaganga 515.2-3 (in PJKS 85; p. 96).

We worship that Brahma, the inner soul, who is above all, is known as 'Sat' (true) among the wise and is free from all properties (attributes) and augmentations.

13103*

गुगाशतशालिनि पिशुनः केवलदोषं निभालयति । कोलः कमलतडागे कर्दममात्रं गवेषयति ॥

- (अ) Kt 18, KtR 36. 18, IS 2127.
- (b) विभालयति KtR.

Upagīti-āryā metre.

A rogue looks for faults alone (even) in a man endowed with endless virtues. A boar seeks only mire in a lotus-pond.

13104

गुरासाधनसंदक्षः स्वप्रजायाः विता यथाः अमयित्रयपराधानां माता पुष्टिविघायिनी ॥

- (31) Śuk 1.79.
- (a) °सन्द° Śuk (var.).

Like a father (a king) should be able to inculcate virtues in his subjects, and should condone their faults like a nourishing mother.

13105

गुग्गस्तवेन कुर्वीत महतां मानवर्धनम् । हनूमानभवत् स्तुत्था रामकार्यभरक्षमः ॥

- (अ) Carucarya 35.
- (अा) Nisam 1.36.
- (b) महातां Nisam.

One should raise the honour of the great by extolling their virtues. By virtue of his praise, Hanumana was able to carry out Rama's task.

13106

गुराहीनं गुराकान्तं काण्डदोषसमन्वितम् । गलग्रन्थि न कर्तव्यं तलमध्ये तथैव च।। (आ) SP 1752.

One should not put around the neck or hold in grip, a bow without string or with worn-out string fitted with a defective arrow.

गुग्गहीनतां तनूजे

मिय दृष्ट्वा कि परित्यजस्येवम् ।

उचितं गुग्गिनस् स्वेतन्

निर्मुगारूपस्य तेऽनुचितम् ।।

- (अ) Ary 15.
- (b) °एव [°वम्] Ary (var.).

Āryā metre.

Why do you discard me thus, O Daughter, on seeing the absence of gunas (attributes, merits) in me. It may be justified in the case of one who is invested with various attributes (gunas) but is unbecoming of you, shorn of all attributes.

13108

गुर्गाः कुर्वन्ति दूतस्वं दूरेऽपि वसतां सताम् । केतकीगन्त्रमाञ्राय स्वयं गच्छन्ति षट्पदाः ॥

- (34) Cr 343 (CS 1. 45, CL 7. 2, CNI I 41, CNG 41, CNT IV 187, CnT II 11. 7, CnT III 7. 29, CnT V 51, CKL 34), MK 39 (MK (MK (S) 40), MK (P), MK (GOS) 42, MK (P) 39, MK (D) 216.
- (জা) ŚP 290, SR 81.1 (a. ŚP), SSB 355.2, SRK 52.1 (a. Prasangata-tnāvalī), IS 2128, Vyās 11*, Saśā 186.217, SSH 1.29, NBH 31, SRM 2.1.67, VP 2.1.
- (\xi) ShD (T) 138, VS (T) 6, SRN (T) 8; DhN (P) 140, MhN (P) 41. Cf. Dhammapada 54.
- (a) गुणा CS (var.); कुर्वन्त्य दुल्लत्वं CS

- (var.) क्वंस्य ; दूरत्वं (°रे°) CS (var.); करित दूतत्वं MK (D); दृरत्वं CNI I.
- (b) सदुबत्या सारवेदिन: NBh; दूरेह्पि CS (var.); वसता CS (var.).
- (c) केटकी° CS (var.).
- (d) स्वयमायान्ति षट्पदा (°दाः) CL (var.),
 MK, ŚP, SR, SSB, SSH, NBH;
 षट्पदो याति दूरतः Vyas; गच्छति CL
 (but CLH, CLL II, as above), CS
 (var.); MK (D); यान्ति च [ग°] CL
 (var.); सट्पदाः CL (var.); खट्पदा CS
 (var.); षट्पदा (°दः) CL (var.), CS
 (var.).

Merits act as messangers to the virtuous, even if they live afar, or the merits of the virtuous, even if they live afar, act as their messangers. On smelling the fragrance of the Ketakī, the bees rush to it, on their own.

13109

गुगाः खलु गुगा एव न गुणा धनहेतवः। स्रथंसञ्चयकर्तृगि भाग्यानि पृथगेव हि।।

- (*7) Cr 1430 (CRC 8. 125, CPS 284. 35), BhPr 223. Cf. No. 13110.
- (প্রা) VS 2672 (a. Bhagavad-Vyāsa), SRHt 51. 2 (a. Pañcatantra), IS 2129, Subh 65, Sama 2 ঘ 1, VP 9. 21.
- (b) न गुणा: फलहेतव: SRHt, Subh; भूतिहेतव: [धन°] BhPr, Sama.
- (e) धनसं BhPr, धनसञ्चय कर्तुणां Sama.

Virtues are verily just virtues. They are not the means to (earn) wealth. Fortunes that bring mass of wealth are indeed distinct (from the virtues).

गृणाः खलु गुराा एव न गृरााः फलहेतवः।
सगुराो निष्फलश्चापो निर्गुराः सफलः शरः।।

- (अ) Cr 1931 (CRC 8.126, CPS 309.7). Cf. No. 13109.
- (জা) VS 2673 (a. Bhagavad-Vyāsa).
- (b) गुणा CRC, CPS; धनहेतव: [फल^c] CRC.
- (c) निष्फलं चाप: CRC.

गुगाः गृह्णन्ति सूपश्च see त्यजन्ति शूपंवद् दोषान्. गुगाः गौरवतां यन्ति see No. 13114. गुगाः दश स्नानशोलं see No. 13124.

Virtues are verily mere virtues. They are not the means to (acquire the desired) result. The bow (though) having string (virtue) lacks 'head' (result), but the arrow (though) without string (virtue) is fltted with the 'head' (result).

13111

गुगाः पूजास्थानं गुगिषुन चलिङ्गंन चवयः ॥

- (अ) Uttara 4. 11 d.
- (জা) SSap 555, Ratnapana ad Vidyanatha, p. 147 and 238.

Sikharini metre.

With the virtuous, the virtues are the objects of reverence, neither sex nor age.

13112

गुर्गाः प्रमार्गं न दिशां विभागः निदर्शनं निवदमेव तत्र । स्तनद्वये ते हरिचन्दनं च हारश्च नोहारमरीचगौरः ॥

(अ) As 1.3.

Upajāti metre (Upendravajrā and Indravajrā).

Merits are the deciding factor, not the provenance. This indeed is an illustration thereof. On year breasts (rest) the sandal-paste as well as the necklace white like the moon.

[Merits are the determining factor, and not provenance. Indeed as an example for that is on your breasts the sandal as well as the necklace, white like the moon.]

(C. S. Sastri's Translation)]

1. Words of the director to the actress.

13113

गुराः सर्वत्र पूज्यन्ते दूरेऽपि वसतां सताम् । केतकीगन्यमान्नातुं स्वयं गच्छिति षट्पदाः ॥ (आ) Sama २ ग २०.

The merits of the virtuous, even if they live afar, are esteemed everywhere. The bees, on their own, rush to enjoy the fragrance of the Ketaki.

गुणाः संस्यापरित्यक्तास् see वर्जन्यस्य यथा भारा

13114

गुर्गाः सर्वत्र पूरुयन्ते न महत्योऽपि सम्पदः। पूर्गोन्दुः कि तथा वन्द्यो निष्कलङ्को यथा क्वाः।।

- (a) Cr 344 (CVr 16, 7, CNI I 40, CNT IV 185, CPS 308, 4), MK (MK (S) 43, MK (P) 36, MK (GOS) 43).
- (आ) ŚP 299, SR 81.13 (a. ŚP), SSB 356.6, SRK 52.7 (a. ŚĒrńgadhara), SRS 2.1.45 Sama 1 ग: 10 Sama

2 π 21, SRM 1. 3. 128 VP 2. 11, IS 2142 and 7860 Subh 92 and 278.

- (a) गुणैगोरवमायित ŚP, SR, SRK, SRS, VP, गुणाद् (गुणा) गोरवमायाति (गौरवतां याति) MK गोरवमायान्ति SSB; गुणाः गौरवतां यान्ति Subh; गुणो (°णो) गोरवमायाति Subh; गुणा CV (var.).
- (b) न सहायेनं सम्पदा MK (GOS); न महत्यापि ŚP, SR, SRK, SSB, SRS; न सहायेन MK (S); न संहित्येऽपि MK (S) (var.); न संहत्या न MK (S) (var.); रूपेणापि [म°] MK (S) (var.); न महान्तो CNI I; संपदा ŚP, SR, SRK, SRS, MK (S).
- (c) पूर्णेन्दुर्न CNII, SP, SRK, SRS, पूर्णेद: CV (var.).
- (d) वालारेखिवधो: कृशा CNII; शशी [कृश:] SSB.

Virtues are esteemed everywhere, not wealth, enormous though it may be. Is the full-moon so adored as is the spotless crescent?

13115

गुणाः सर्वत्र पूज्यन्ते पितृवंशो निरर्थकः । वासुदेवं नमस्यन्ति वसुदेवं न ते जनाः ॥

- (34) Cr 345 (CSr 1.44, CLr 7.7, CRr 113, CNG 264, CNI I 39, CNT IV 184, CPS 383.31), Vet and 7. 25. 9 (p. 139), MK (MK (P) 33, MK (S) 38, MK (GOS) 38, MK (G) 46.25). Cf. Nos. 13114.
- (बा) ŚP 292, SR 81.5 (a. Cāṇakyanīti), SSB 356.8, SRK 52.3 (a. Pras-

anga ratnāvalī), IS 2143, Subh 223, SRS 1. 2. 42, Sama 2 π 19, SSPr 61, SRM 1. 1. 89, VP 2. 5.

- (a) गुणा CS (var.); सर्व IS.
- (b) निर्धंक (°घंरं; °कं) CS (var.), IS.
- (c) वासुदेव CS (var.); वसुदेवं SRK, नमसेति CS (var.); पिरित्यच्य [नमस्यन्ति] IS; परितच्य [नमस्यन्ति] CR (var.); परित्यज्य [नमस्यन्ति] SRK, Sama.
- (d) वासुदेवं SRK, वासुदेवमुपासते Sama, वासुदेव CS (var.); नमज्जना (°न) [न ते जना:] IS; न केचन CR, CPS; न मानव: SP, न मानवा: SR, SSB; न मेज्जन: (°न) CR (var.), SRK; न मन्यते CR (var.); न मानव: SRS जना CS (var.), CL (var.).

Virtues are revered everywhere. Paternal family does not count (lit. is meaning-less). People pay obeisance to Vasudeva, not Vasudeva (his father).

11316*

गुगाः सुगुण्येषु गुगा भवन्ति ते निर्गुगां प्राप्य भवन्ति वोषाः । सुस्वादुतोयाः प्रवहन्ति नद्यः समुद्रमासाद्य भवन्त्यपेयाः ॥

(अ1) SRS 2.1.68.

Upajāti metre (Upendravajrā and Indravajrā).

Virtues are virtues to the highly meritorious. With the unworthy they become vices. Rivers flow with highly tasteful water; On joining (lit. reaching) the ocean, they become unfit for drinking.

गुगा श्रनुक्ता श्रवि ते स्वयं यान्ति प्रकाशताम् । छाद्यमानग्ऽवि सौगन्ध्यम् उद्वमत्येव मालती ॥

- (अ) P (PT 2.17, PTem 2.17, PRE 2. 13). Cf. Ru 92.
- (3) Old Syriac 2. 12, Arabic 3. 39.
- (b) प्रकाश्यताम् PT (var.).
- (d) उद्वमतीव PTem.

Virtues manifest themselves on their own, even without being proclaimed. The Malati (jasemine), even if covered up, does exude fragrance.

13118

गुरा। ग्रिप न मोदाय यदा दुर्जनसङ्गताः । मिरामत्ताऽपि सर्पस्था मुमूर्ष्नान्तरेष्यते ॥ (आ) SSB 366. 22.

Even good qualities do not impart pleasure when they are associated with the wicked. Even the jewel possessed by a snake is not sought for by any one except those who Court death.

गुगागुगाजा गुगानो भवन्ति see No. 13119.

13119*

गुगा गुगातेषु गुगा भवन्ति
ते निर्गुगां प्राप्य भवन्ति दोषाः ।
सुस्वादुतोयाः प्रभवन्ति नद्यः
समुद्रमासाद्य भवन्त्यपेयाः ॥

(4) P (PT 1. 100, PTem 1. 92, PS 1.

87, PN 2.66, PRE 1.99, PD 306. 94), H (HJ Intr 44, HS Intr 47, HM Intr 47, HK Intr 47, HH 5. 22-23), Cr 346 (CRr 8. 114, CNI I 44, CPS 284.34), MK (MK (S) 44, MK (GOS) 41), GRS. (Cf. JSAIL 24. 109, ABORI 15. 53, Ru 60).

- (आ) ŚP 295, VS 260, SR 82.40 (a. GR), SSB 357. 47, VP 2. 8, IS 2130, Subh 65, SSH 1. 88, Sama 1 ग 13, SRM 1. 3 139.
- (₹) SHD (T) 149, VŚ (T) 103.
- (a) गुणागुणज्ञा गुणिनो [गुणा गु° गु°] HJ, HS, HH, गुणीभवन्ति PT, PRE, PS (var.), MKS, ŚP, SR, SSB, VS, VP.
- (b) निर्गुणान् PS (but NABC in PS as above).
- (c) सुस्वादुतोय (स्वासदु° PS [var.]) प्रभव (प्रवाह) हि नद्य: CR (var.), CPS, PT, PS, PRE, °तोयप्रभवा हि नद्य: VS; आस्वाद्य तोय: (°या:) H, SSH; Sama; SRM; सुस्नादुतोया: CR (var.); स्वसादुतोय PS (var.); प्रवहन्ति SP, SR, SSB.
- (d) भवन्त्यपेय: PS (var.).

 Upajāti metre (Upendravajrā and Indravajrā).

Virtues are virtues only to those who are appreciative of the virtues; With the unworthy they become blemishes. The rivers originate with extremely sweet water, but on joining the ocean they become undrinkable.

MS VIII. 4

गुणा गुणितया यान्ति येषु वस्तेषु विस्मयः। निर्मुणेषु गुणानेव ये वदन्ति जयन्ति ते॥

(अ) Kşemendra's Atmavrtta 4.7.

Those who recognise virtues because of their virtuosity, what is astonishing about them! Admirable are they who speak of only virtues of those who are shorn of them.

13121

गुणा गौणत्वमायान्ति याति विद्या विडम्बनाम् । चौर्येगाकीर्तयः पुंसां शिरस्यादधते पदम् ॥

- (अ) Jñānārņava, 129.
- (31) SSap 343.

Virtues become insignificant (and) knowledge is exposed to ridicule. Owing to theft ignominy puts it foot on the head of the people (i. e. ill-fame accrues to them).

गुणा गौरवमायति see No. 13114.

13122

गुग्गाढ्यः कस्य नाभ्यर्ची यो नामानुगुग्गो गुग्गैः। यस्य बन्धपटुत्वेन सर्वत्र सरला स्थितिः॥ (अर) SSB 279.1 (a Sangrahītuh).

To whom is not adorable 'Gunadhya' (one rich in virtues), who is verily pleasing with his virtues and due to whose expertise in composition there prevails felicity throughout (his work)!

13123

गुणातीतोषीशस्त्रिगुणसचिवस्त्र्यक्षरमय-

स्त्रिमूर्तियः सर्गस्थितिबिलयकमीि कुरुते । कृपापारावारः परमगतिरेकस्त्रिजगतां

नमस्तस्मै कस्मै चिदियतविहम्ने पुरिभदे॥

(স) SH 17 (a. Gangesvaropadhyāya).
Śikharinī metre.

The Lord who is beyond attributes (guṇas)¹, yet friendly to these, is composed of three letters² representing three forms,⁸ brings about creation and its sustenance and annihilation, is an ocean of compassion, the ultimate refuge and the highest in the three worlds; obeisance to that unknown of boundless majesty, the destroyer of three cities (cf Asuras).

- 1. Sattva, rajas, tamas.
- 2. अ, उ, म==ॐ.
- 3. Brahmā, Viṣṇu, Mahesha

13124

गुणा दश स्नानशीलं भजन्ते

बलं रूपं स्वरवर्गाश्रशुद्धिः ।
स्पर्शश्च गन्धश्च विशुद्धता च

श्रीः सौकुमार्यं प्रवराश्च नार्यः ।।

- (अ) MBh (MBh [Bh) 5. 37. 29, MBh (R) 5. 36, 33, MBh (C) 5. 1366).
- (লা) IS 2131, Saśā 46. 171.
- (a) गुणा: Sasa एते गुणोदयास्तात श्रीलं भ° MBh (var.) (hypermetric).
- (b) °वर्णप्रसिद्धि or °वर्ण शुद्धिः MBh (var.).
- (c) तेजश्च [ग°] MBh (var.).

(d) भार्या: [नार्य:] MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā irregular).

Ten advantages come to him who has the wont to take bath regularly. (These are) strength, beauty, clarity of voice and colour, (agreeable) touch, smell, purity, prosperity, youthfulness and beautiful women.

13125

गुणादानपरः कश्चिद् दोषहानपरोऽपरः । गुरादोषाहृतिस्याग- परः कश्चन भावकः ॥

- (37) KāvR 4. 20.
- (अ1) SRRU 761.
- (b) दोषादान KāvR (var), SRRU.
- (c) गुणदोषा हृदि^o KavR.

Some one is disposed to acquire virtue, the other is inclined to shun vice. Only some one thoughtful is given to both acquiring virtue and shunning vice.

गुणाद् गौरवमायाति see No. 13114.

13126

गुगा धनेन लभ्यन्ते न धनं लभ्यते गुणैः। धनी गुगावतां सेव्यो न गुगा धनिनां स्वचित्।।

- (अ) Cr 1432 (CRC 4. 18, CPS 93, 30). Cf. Crn 55.
- (c) धना CPS.

Merits can be acquired with wealth (but) wealth cannot be had with merits. A rich person is attended upon by the meritorious, nowhere a worthy by the wealthy.

13127

गुरााधिकान् मुदं लिप्सेद् श्रनुक्रोशं गुरााधमात् । मैत्रीं समानादन्विच्छेन् न तापैरभिमूयते ॥

- (3) BhPn 4. 8. 34.
- (अI) SRRU 492.
- (d) तापैरनुभूयते BhPn (var.).

He who seeks to derive happiness from him who is superior in qualities, takes compassion on one deficient in qualities and seeks friendship with the equal, does not come to grief (lit. is not overwhelmed by grief).

13128

गुग्गानर्चन्ति जन्तूनां न जाति केवलां ववित्। स्फाटिकं भाजनं भग्नं काकिण्यापि न गृह्यते।

- (अ) Dṛṣṭāntaśataka 81 (KSH 217. 84).
- (अ:) SR 82. 28 (a. Drs. KSH), SSB 357. 36, IS 2132, SSap 662, SLPr 43. 23-24.
- (d) काकिन्यापि Dr° (KSH), SR, SSB.

Feople esteem the merits of the living beings, not their birth alone. A broken pot of crystal is not purchased for even a cowrie.

13129

गुर्णानां नास्ति ते संख्या रत्नानामिव सागरे। क्षीयते सागरे रत्नं न क्षया हि गुणास् तव।।

(3) MK (MK (S) 131, MK (G) 65.93.

Like jewels in the ocean your virtues are beyond count. The jewels in the ocean dwindle (steadily) but your virtues do not exhaust.

13130*

गुगानां भो तिरस्कारं पूर्गंश्रीरिप मा कृथाः। सम्पूर्गोऽपि घटः कूपे गुगाच्छेदात्पतस्यधः ॥ (अा) SSB 356.12

Dear! despise not virtues even if you have enormous wealth. A pitcher, though filled (with water), falls into the well as the rope breaks.

13131

गुर्णानां लक्ष्मणं वक्ष्ये यादृशं कारयेद् गुर्णम्। पट्टसूत्रो गुर्णः कार्यः कनिष्ठामानसम्भितः ॥ (आ) ŚP 1761.

I will describe the characteristics of the string, and the type of the string to be made (for the bow). It should be made of jute, thick in size of the little finger.

13132*

गुर्गानां वा विशालानां सस्काराणां च नित्यशः। कर्तारः सुलभा लोके विज्ञातारस् तु दुर्लभाः॥ (अ) SV 4. 9.

Those who show conspicuous virtues and perform respectful deeds are easy to come across in the world, but hard to come by are those who appreciate them.

13133

गुगानां सा शक्तिविषदमनुबध्नन्ति यदमी
प्रसन्नस्तद्वेधा मम यदि न तैर् योगमकरोत्।
विषण्गां दौर्गत्यादितिगृश्णिनमालोक्य विगुगाः
करोति स्वे गेहे ध्रुवमतिसमृद्धचोत्सवमसौ॥

(জা) VS 451, SR 60.253, SSB 325. 262.

Śikharini metre.

This is the power of virtues that they follow misery closely. Brahmā was happy (with me) that he did not unite me with them. Beholding the meritorious disspirited due to misfortunes, an unworthy person holds, without fail (dhruvam), rich festivity at his house.

13134

गुगानाकण्यं कस्यापि नासूयेत कदाचन। आत्मन्यपि निधातुं तान् उद्यतेत तथा पुनः।। (ग्रा) SSB 476. 283.

One should never feel envious on hearing of other's virtues but should rather exert to inculcate them himself.

13135

गुरानामज्ञाता प्रचुरधनदाताऽपि न मुदे

मुदे विद्याज्ञाता भवति मितदाताऽपि गुरािनाम् ।
दृशौ ग्राम्या दत्ते न पुनरवधत्ते च चतुरो

दृशः प्रान्तं दत्त्वा वशयति नितान्तं पुरवधः।।

- (अ) Cr 1433 (CRB 6.58).
- (बा) SR 82.45, SSB 357.55.
- (a) प्रचुरतर° CRB.
- (c) दृशो CRB, न च सुमनसो मोदयति सा SSB. Sikharini metre.

He who does not appreciate virtues gives no pleasure to others, even if he gifts them an hefty amount. He who esteems knowledge causes (immense) happiness to the worthy though he gives them but scanty. A rustic woman stares (passionately), but the clever care not (for her). A city-damsel, (on the other hand), enthralls one by casting a mere glance.

13136

गुरणानामज्ञानादनुभवतु तावत् प्रतिपदं

मुहुर्बाहुर्छेदय्यतिकरमसौ स्वर्णवलयः ।

ग्रिपि ज्ञाते तत्त्वे तव गुरणसमुद्रस्य पुरतः

समं गुङजापुङजैस् तुलनमतिलज्जाकरमिदम् ॥

- (अ) Avasistānyokti of Paņditarāja (in PJKS) 398.
- (अर) SR 246. 33, SSB 652.1.
- (d) °বুলিন° SSB.

Sikharini metre.

On account of its ignorance of virtues, the gold-bracelet may repeatedly have the misfortune of bruising the (wearer's) arm. But even after the reality is known, it is extremely shameful to weigh you, the ocean of virtues, with a mass of (petty) gunjas.

13137

गुगानामन्तरं प्रायस् तज्ज्ञो जानाति नेतरः।
मालतीमल्लिकामीवं घ्राग्यं वेत्ति न लोचनम्।।

- (अ) Dṛṣṭantaśataka 22 (KSH 217).
- (31) VS 293 (a. Kusumadeva), SR 168. 679 (a. Dṛ°), SSB 502. 679 (a. Kusumadeva), IS 2133, SRS 2. 1.34.

None else but he who knows them, can distinguish between the virtues. Nose, not

the eye, appreciates the (difference between the) fragrance of Mālatī and Mallikā.

13138

गुगानामायथातथ्याद् ग्रथं विष्लावयन्ति ये । ग्रमात्यव्यञ्जना राज्ञां दृष्यास्ते शत्रुसंज्ञिताः ।।

- (अ) Śiś 2.56.
- (अर) SRHt 103. 13 (a. Māgha), SSSN, 113.13 (a. Māgha), IS 2134.
- (a) °नामय° Śiś (Dikṣit's ed.) (Printer's error) SSSN.
- (b) विस्नाव [दिप्लाव°] Sis (Balav Dev).
- (c) राजन् SRHt, राज्ञा SSSN.
- (d) °संहिता: Śiś (Balav Dev) SSSN.

Those who harm the interest of the king by wrongful application of the (four) means of statecraft, should be denounced as enemies masquerading as ministers.

13139

गुगानामास्थानीं नृपतिलकनारीतिविदितां
रसस्फीतामन्तस् तव च तव चृत्ते च कवितुः।
मवित्री वैदर्भीमधिकमधिकण्ठं रचियतुं
परीरम्भकोडाचरणकारणामन्वहमहम् ॥

(अ) Nais 14.91.

Sikharini metre.

Ornament among kings, every day will I¹ make Damayantī, famous as a woman, and an abode of virtues, devote herself more and more to the sport of clasping thy neck; cherished she is with

emotion in thy heart. Everyday will I make also the Vaidarbhi style, famous among the styles, and an abode of merits, entirely devote itself to the game of word-play in the utterances of the poetic narrator of thy life, it is replete with poetic emotion in his heart. (K. K. Handiqui).

1. Sarasvati.

13140

गुगानामेव दौरात्म्याद् धुरि धुर्यो नियुज्यते । स्रसंजातिकग्णस्कन्धः सुखं स्विपिति गौर्गलिः ॥

- (अ) Kpr. 10. 480, KaP ad 10. 23 (P. 352), KH 304. 6-7, Sar 4. 125 (P. 479), AlR 409, Vimarśini 141, Kala 25. 7-8, JS 92. 1 (a. Vyasamuni), SR 234. 140 (a. Sar.), SSB 630. 4 (a. Kpr.). IS 2135, ŚKDr ad गडि, Any 44. 46, SRM 2. 2. 695.
- (a) दौरात्यात् [°त्म्या°] Kpr. दोजंन्धाद् JS.
- (b) धुरीणो यो JS.
- (d) गीबंली SR, गीगंडि: ŚKDr, गीगंली Any, Kala.

It is surely due to the fault of its qualities that a well-trained ox is put under yoke, (while) the restive bull sleeps restfully, with no scar caused to its shoulder.

13141

गुर्गानातिपरान्नीत्वा धनिनो धन्विनो यथा। निष्निन्ति हृदयं दृष्ता विदुषां विद्विषामिव।। (मा) SSK 4. 2. The haughty rich strike at the heart of the wise by turning their virtues into torture (to them), as the puffed-up archers, drawing the string tied to the bows' ends, pierce (with arrows) the hearts of their enemies.

13142

गुगानुर।गमिश्रेग यशसा तव सर्पता।
दिख्यधूनां मुखे जातम् ग्रकस्मादधंकुङ्कुमम् ॥

- (अर) KavR 6. 27 (p. 26), 8. 43 (p. 41), 15. 9 (p. 83), Sar 3. 40 (p. 330), KH 15. 15, SkV 1017.
- (a) जनानु[°] [गु[°]] SkV•
- (b) ते प्रसर्पता Sar.

All of a sudden has there appeared a mild saffron colour on the face of the quarter-damsels due to your fame mixed with love for excellence, spreading all over.

13143

गुराानुरागी स्थितिमान् श्रद्दधानो दयान्वितः । धनं धर्माय विसृजेत् प्रियां वाचमुदीरयन् ।।

- (3) KN (KN (BI) 3. 29, KN (AnSS) 3. 89, KN (TSS) 3. 29.
- (d) वाचमुदीरयेत् [°दीरयन्] KN (BI), KN (TSS) (var.)

He who esteems virtues, observes propriety and is respectful and compass ionate should spend his wealth in performing pious deeds, speaking sweet words all the while.

गुणान् गुएाज्ञोऽभिविलोक्य केवलं
निषेवतेऽन्यं न तु दोषमीक्षते।
उपेक्ष्य भीमत्वमधोऽक्षजोऽम्बुधि
समाश्रयद् रत्ननिधानमित्यसौ॥

(সা) SSB 357.51.

Vamsastha metre.

He who values quality, on finding merits (anywhere), respects them alone and heeds not the blemish. Overlooking its frightfulness, Viṣṇu resorted to the ocean as it was a repository of gems.

13145

गुराान् न बेत्ति चेन् मूर्खो न दोषः पण्डिते स्मृतः । दिवाभीतेन नालोकि तर्हि कि न दिवाविभा ।। (आ) Nīsan 1.83.

If a fool does not value qualities, the wise is not to blame. If an owl does not see it, is the day-light not there?

13146

गुगान् पृच्छिसि मा रूपं शीलं पृच्छिसि मा कुलम्। सिद्धि पृच्छिसि मा विद्यां भोगं पृच्छिसि मा धनम्।।

- (अ) Cr 347 (CSr 1, 28, CLr 3, 9, CNP II 66, CNM 19, CNMN 19, CNŚK 56, CNT IV 18). (To be read together with No. 13221).
- (अ1) SR 167. 645, SSB 501. 645, IS 2119, Subh 137, Sasa 182. 204. (Cf. IS Zus. p 632-33).
- (a) पुणं CS, CL (var.), SR, SSB, Subh;

- गुण CS (var.); पृच्छित CL (var.); पृच्छस्व CL (var.), SR, SSB; पृच्छ हि Subh; नो [मा] CNM, CNMN.
- (b) सीन [शोल] IS; शील CS (var.); CNM, SR, SSB; पृच्छिह Subh; पृच्छस्व CL (var.); SR, SSB; नो [मा] CNM, CNMN; कूल CS (var.); नर [कुलम्] CNMN.
- (c) सिद्धी CS (var.); पृच्छस्व CL (var.), SR, SSB; पृच्छिह Subh; विद्या CS (var.), CL (var.), CNM; विद्य: CS (var.); रूपं [विद्या°] CL (var.).
- (d) भोग [भोग] CS (var.), Subh; पृच्छस्व CL (var.), SR, SSB; पृच्छहि Subh.

Note the qualities (of a person) not his form, ask about his conduct, not the family, take notice of his perfection, not learning, observe (the manner of) enjoyment not (the amount of) his wealth.

गुराान् भूषयते रूपं see No. 13221.

13147

गुरणान् स्तौतीत्यसम्बद्धं स्निह्यतीत्यसमञ्जसम् । ददातीति विरुद्धार्थं खलो हन्तीति नानृतम् ॥ (अ) Desopadesa 1 21.

'A wicked person praises virtues', it is alien (to his nature); 'he loves others', it is absurd; 'he gives charity', it is a contradiction in terms; (but) 'he kills', it is not untrue.

13148

गुराापवादेत तदन्यरोपरााद्
भुशाधिरूढस्य समञ्जसं जनम् ।
द्विधेव कृत्वा हृदयं निगूहतः
स्फुरन्नसाधोर् विवृष्णोति वागसिः ॥

- (अ) Kir 14. 12.
- (अा) SR 59. 223 (a. Kir), SSB 323. 231 (a. Kir).
- (a) °रोपणै: Kir (var.).
- (b) °विरूढस्य [°धि°] Kir (var.). Vaimsastha metre.

The sword-like tongue of the wicked man, while in operation, exposes his (vicious) heart, cutting it as it were into two; the wicked man who severly assails a noble person by denouncing his virtues and imputing on him (the non-existent) vices, and who (strives hard to) hide his mis-deeds.

13149

गुगा यत्र तु पूज्यन्ते धान्यं यत्र सुसंचितम् । आत्मनः कुञालं यत्र तत्रैव प्रविशेन्नरः ।।

- (अ1) IS 2136, Subh 196. Cf. No. 13233.
- (a) न [तु] Subh, °ते [°न्ते] Subh.
- (c) आत्मानं Subh.

One should stay there alone where virtues are respected, food-grains are sufficiently stored and where one feels safe.

13150

गुगा यत्र न तत्रार्था यत्रार्थास् तत्र नो गुणाः । ग्रहो परमसामथ्यं संविभागविधौ विधेः ॥ (आ) VS 3108 (a. Śrī-Vyāsamuni).

Where there are virtues, there are no riches. Where there are riches, there are no virtues. How strong is the creator's authority in the matter of distribution (of things)?

13151

गुरणा यत्र न पूज्यन्ते गुणिनां तत्र का कथा।
नग्नक्षपराके ग्रामे रजकः किं करिष्यति।।

- (अ) Cr 1434 (CRC 8.141, CPS 324. 19). MK (GOS) 83. Cf. No. 9990.
- (সা) SRHt 42. 33 (a. Bilhana), IS 2137, Subh 187.
- (a) गुणा: IS.
- (b) का त° गु° गति: SRHt, Subh; गुणतां IS.
- (c) नग्नक्षपणकग्रामे CRC, CPS, SRHt; ^{°णक}: IS; देशे [ग्रा°] MK.

There can be no talk of the virtuous, where the virtues are not honoured. What will a washarman do in a village of naked mendicants?

13152

गुराा यदि तदा कस्य स्यादपेक्षा विभूतये।
नाभौ कस्तूरिकास्त चेद् यात्येव स्पृहणीयताम्।।

- (अर) SSB 356. 20.
- (c) °रिकाऽऽस्त SSB (var.).

If there are virtues, who will then seek the wealth? If there is musk in the navel (of the deer), it is sought by all.

13153

गुणायनं शीलधनं कृततं
वृद्धाश्रयं संवृण्तेऽनु संपदः।
प्रसीदतां ब्रह्मकृलंगवां च
जनार्वनः सानुचरश्च मह्यम्।।

- (अ) BhPn 4. 21. 43 (in some texts 4. 21. 44).
- (d) धना° [जना°] BhPn (Some texts).

 Upajāti metre (Upendravajrā and Indravajrā).

Riches choose (favour) him who is a repository of virtues, has conduct as his wealth, feels grateful and attends upon the learned. May the Brāhmaṇas, Cows and Janārdana, alongwith his attendants, do me favour.

13154

गुग्गायन्ते दोषाः सुजनवदने दुर्जनमुखे
गुग्गा दोषायन्ते किमिति जगतां विस्मयपदम् ।
यथा जीमूतोऽयं लवणजलधेर्वारि मधुरं

फगी पीत्वा क्षीरं वमति गरलं दुःसहतरम्।।

- (अ) Bhavabhūti's Guṇaratnakāvya 6, Cr 1435 (CRB 4. 30), SH (II) fol. 3b (No number) Cf. No. 13086; तस्माद् भूमीश्वरो नित्यं; पण्डितेषु गुणा: सर्वे and पाथिवस्य च भृत्यस्य.
- (अर) SR 51.236 (a. Guṇa°), SSB 311. 242, SRK 13.30 (a. Śārṅgadhara), IS 2138, SRM 2.1.97 and 2.2.86.
- (b) तदिदमिष नो [कि°] SR, SSB, SRK, SRM (2. 2. 86) तदिह मम नो वि° SH.
- (c) महामेघ: क्षारं पिबति, कुक्ते वारि मधुरं SR, SSB, SRK, SRM (2. 2. 86) यतो जीमू- तास्ये SH; लवणमुदधेर् SH.
- (d) पी° क्षी° SR, SSB, SRK, SRM (2. 2. 86). Śikhariṇī metre.

There is nothing astonishing if the vices become virtues in the mouth of the virtuous and the virtues turn into vices in the mouth of the wicked. An example is: the cloud sheds sweet water on partaking it saline from the salty ocean, and the snake spews deadly poison on drinking milk.

13155

गुराार्जनक्लेशमपार्थकं त्यज प्रगत्मतामाश्रय जीव्यते यया। गतः स कालः सह साधुचेष्टितर् अकृत्रिमेर् यत्र गुरार् विजृम्भितैः॥

- (अ) SRHt 48.17, VS 3065.
- (a) गुणार्जने क्ले ° VS.
- (d) गुणैरजृम्भ्यत VS. Vamsastha metre.

Give up the barren exertion of cultivating virtues. Resort to boldness whereby one lives (happily). Gone are the days when inborn (lit. unartificial) virtues, alongwith noble actions, manifested themselves everywhere.

गुएगार्जने क्लेशमपार्थकं see No. 13155.

13156

गुरालङ्काररीत्युक्ति- शब्दार्थग्रथनक्रमः । स्वदते सुधियां येन वाश्यपाकः स मां प्रति ॥ (आ) KavR 5.21 (p. 20).

Poetic excellence, figure of speech, style, expression and order of composi-

tion of words and meaning by which the learned are pleased, that to me is the maturity of sentence.

गुणालयोऽप्यसन्मन्त्री see No. 13094.

13157

गुराहिच षिमितभुक्तं मजन्ते
ग्रारोग्यमायुश्च सुखं बलं च ।
ग्रानाविलं चास्य भवेदपत्यं
न चैनमाद्यून इति क्षिपन्ति ॥

- (अ) MBh (MBh (Bh) 5.37.30, MBh (R) 5.36, 34, MBh (c) 5.1367).
- (জা) IS 2140, Saśa 48. 172.
- (a) तु [च] MBh (var.); मितभृक्ति (°ता भक्तं; °वतं) MBh (var.).
- (b) प्रतिभा [च सुखं] MBh (var.); ब° सु° MBh (var.).
- (c) भवत्य° MBh (var.).
- (d) मा तावद् MBh (var.); आद्यूनम् MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā metre).

Six advantages accrue to him who takes measured food: good health, long life, happiness and strength; his progeny too remains free from disease (lit. bright) and he is not condemned as a glutton.

13158

गुराध्ययं कीर्तियुतं च कान्तं पति रतिज्ञं सधनं युवानम् । विहाय शीघ्रं वनिता व्रजन्ति नरान्तिकं शीलगृरागदिहीनम् ।।

- (अ) H (HJ 2.116, HS ad 2.112, HM 2.117, HK 2.115) (Cf. VCsr II. 15; KSS 10.64.149-50, RT 6.316, ZDMG 61.353).
- (आ) SR 349.62 (a H), SSB 228.62, SRK 114 8 (a. Indisesaprukhe), IS 2141 Sama 1 47, Cf. GVS 380-4.
- (a) गुणशयं IS; कीर्तिमन्तं HS.
- (b) रत्नं [पति°] HS ; विधेयं सधनं रितज्ञं [र° स° यु°] HS, SR, SSB, SRK.
- (c) विनतापरं नरं / प्रयाति हीनं गुणजातिरूपै: IS.
- (d) नरान्तरं HM, SR, SSB, SRK, Sama; नरं परं [नरान्तिकं] HK.

Upendravajrā metre.

Women, forsaking a husband endowed with good qualities, renowned, handsome and adept in the art of love, rich (and) young, betake themselves straightway to a man destitute of amiability, merit and so forth. (F. Johnson).

13159

गुणासाम्येऽभियोक्तॄणाम् एको वरियता वरः। तत्राभियोक्तरि धेष्ठ्यम् स्रनुरागात्मको हि सः॥

(31) Kāmasūtra of Vātsyāyana 3. 4. 59 (p. 226).

Of all the suitors of a maiden, who are equally accomplished, he alone should be preferred who is most gentlemanly and the most loving of them. (S.C. Upadhyaya).

गुर्गास्ते निःक्षोभाः प्रकृतिरियमाधत्त भवतो महत्तत्त्वं तच्चाप्यजनयदहङ्कारमुचितम् । कृतं तेनाप्यूर्वीरमरा गुर्गमात्रार्जनमितः स्फुरत्कर्मज्ञानेन्द्रियसचिवमुर्ग्यादिकमभूत् ॥

- (आ) SMH 5.44.
- (a) गुणेस्ते SMH (var.).
- (b) [°]त्त्वन्त[°] [[°]त्तत्त्वं[°]] SMH.
- (c) तेनप्यु[°] [°नाप्यू°] SMH (KM).
- (d) °सूर्या° [°मुर्गा] SMH (KM).

Prakṛti vested you with (the three) attributes¹ in their pure form. Then there is mahat-tatva² and that gave birth to ahamkāra.³ That generated, O Lord of earth, the guṇa-matras [Tanmatras] (subtle and primary elements). From them arose (gross elements) earth etc.⁴ and also the senses of action⁴ and perception.²

- 1. Sattva, rajas, tamas.
- The second principal of creation according to Sāmkhya Philosophy.
- 3. Ego.
- 4. Earth, water, light, air and sky.
- 5. Sound, touch, form, taste and smell.
- 6. Ears, skin, eyes, tongue and nose.
- Tongue, hands, feet, anus and generative organ.

13161

गुगा हरन्तोऽपि हरेर्नरं मे

न रोचमानं परिहापयन्ति ।

न लोकमालोकयथापवर्गात्

त्रिवर्गमर्वाञ्चममुञ्चमानम् ॥

- (31) Nais 6. 105.
- (b) परिहारयन्ति [°हःप°] Nais (var.). Upendravajra metre.

Indra's merits, though charming, do not make me give up the man that pleases me: do you not see the world unwilling to give up the trio of virtue, wealth and desire, inferior though it is to final release. (H. H. Handiqui).

13162

गुश्गिग्गग्गग्गनारम्भे

न पतित कठिनी सुसम्भ्रमाद् यस्य । तेनाम्बा यदि सुतिनी

वद बन्ध्या कीद्शी नाम।।

- (37) P (Pts K Kathāmukha 7), H (HJ Pr 15, HSPr 14, HMPr 15, HK Pr 15, HPPr 14, HN Pr 13, HH 2.21-2, HC 5.5-6), MK (P) 34.
- (अर) SR 40. 26 (a. H), SSB 293. 26 (a. H), SRK 35. 14 (a. H), SuM 9. 29, IS 2144, Sama 1 ग 12, Vidy 314 (a. Viṣṇuśarman) VP 8. 19.
- (b) न प° tr. HP, HN; यस्य न रेखा ससंभ्रमा-पतित SuM ससम्भ्रमा य° Pts K, HP, HN.
- (c) °नांडबा SRK, [°नाम्बा] तस्याम्बा SuM; जननी [सू°] SuM.
- (d) भवति [नाम] PtsK, HP, HS, HN, HH, SR, SSB, SRK, SuM, Vidy.

Āryā metre.

If a mother (be) the mother of a son through him (at) whose (name) the chalk falls not from overhaste at the commencement of the enumeration of a company of accomplished persons—say, who forsooth (is) barren? (F. Johnson).

गुशिजुष्टस् तु यो राजा स ज्ञेयो देवतांशकः। विषरीतस् तु रक्षोंऽशः स वै नरकभाजनः॥ (अ) Śukr 1.86cd-87ab.

A king who is attended upon by accomplished persons, he is known as a coheir of gods. One contrary to him, is a Co-heir of demons. He is destined to go to the hell.

13164

गुश्चितनुमितिनुष्टि मित्रतां शतुवर्गे

गुरुचरणविनीति तत्त्वमार्गप्रणीतिम् ।
जिनपतिपदमित दूषणानां तु मुन्ति

विद्यति सति जन्तौ धर्ममुत्कृष्टमाहुः ॥

- (8T) AS 710.
- (a) गुणिनुत्तिमति वृध्टि AS (var.) (contra metrum).
- (b) °विनोतं [°विनीति] AS (var.).
- (c) जिनपदपद° [जिनपति°] AS (var.); °भृतित AS (var.); भूषणामंत्र मु° AS (var.). Mālini metre.

He who imparts happiness to the mind and body of the virtuous, makes friends with foes, salutes the teacher's feet, seeks true path, is devoted to the feet of Jineśvara Mahāvīra and shuns vices, has dharma par excellence in him (i. e. is an extremely religious person), so say (the wise).

13165*

गुश्चिनं गुरायित गुरावानितरस्तव्र वराकः । सहकाराङ्कुररसिकः कोकिल एव न काकः ॥ (आ) Any 63.94. A talented person alone can assess the meritorious. One other than him is help-less there. Only the cuckoo is the connoisseur of the mango-blossoms, not the crow.

13166

गुश्चिनं जनमालोक्य निजबन्धनशङ्कृया । राजँहलक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥

- (अा) ŚP 296, SR 62. 2, SSB 327. 2, SRK 86. 5 (a. Sphuţaśloka), SH fol. 68a (715) and fol. 82a (8), VP 2. 10, RS 1437, IS 2145. Cf. No. 13169.
- (a) गुणितं [$^{\circ}$ नं] IS; आसाद्य [आलो $^{\circ}$] IS.
- (c) राजन् ल° SRK, SH fol. 68a; राजं ŚP (MS); राज ŚP (MS), SH fol. 82a.
- (d) दूरं (first) om. ŚP (MS).

On seeing a virtuous person, O King!, Lakṣmī (the goddess of wealth), apprehending her appropriation (by him), flees afar as does a doe, at the sight of a snare-man, fearing her capture.

13167

गृश्गिनः समीपवर्ती

पूज्यो लोकस्य गुराविहीनोऽपि ।

विमलेक्षराप्रसङ्गाव्

ग्रञ्जनमाप्नोति कार्णाक्षि ॥

(अा) VS 247 (a. Argata), SR 48. 145 (a. VS), SSB 306. 147, Subh 65, SuM 4*, IS 2146, Pr 367. Cf. No. 9144.

- (b) पूजां लभते SuM.
- (c) °संयोगात् SuM (See d).
- (d) काणाक्षी लभतेऽञ्जनम् SuM (see SM) (contra metrum); आमीति कां नाक्षिः: Subh; कान्ति हि IS.

Āryā metre.

In the vicinity of the good, even a person devoid of virtues wins respect of the people. The blind eye receives collyrium by its juxtaposition with a healthy eye.

13168

गुश्णितमगुश्णिनं वितर्कयन्ती
स्वजनमित्रमनाप्तमाप्तवर्गम् ।
वितरति मितिविष्लवं नृपासाम्
इयमुपसर्पसमात्रकेसा लक्ष्मीः ॥

(87) Vikram 6.36.

Puspitagra metre.

Considering the virtuous as devoid of virtues, kinsmen as foes and the trust-worthy as untrustworthy, Lakṣmī, by her mere proximity, causes delusion to the minds of the kings.

13169

गुशिगतां गृरामालोक्य निजबन्धनशङ्कथा । राजॅल्लक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥ (आ) Any 15. 119, Cf. No. 13166.

On seeing the merits of the virtuous, O king! Lakṣmī, apprehending her appropriation (by them), flees afar as does a doe at the sight of the hunter's snare, fearing her capture.

13170*

गुणिनां गुरोषु सत्स्विपि
पिशुनजनो दोषमात्रमादत्ते।
पुष्पे फले विरागी
क्रमेलकः कण्टकौधिमव।।

(ঙা) SR 56. 121, SSB 319. 123, SRK 25. 39, IS 7859, SRM 2. 1. 109.

Āryā metre.

The wicked notice only the vices of the worthy though there are (numerous) virtues in them as a camel, averse to flowers and fruits, seeks the cluster of thorns alone.

गुणिनां चित्तवंकल्याव् see No. 13173.

13171

गुिलनां निर्गुरानां च दृश्यते महदन्तरम्। हाराः कण्ठगताः स्त्रीराां नूपुराणि च पादयोः ॥

- (अ) Cr 1436 (CvTb 8. 18).
- (अा) SR 156. 160, SSB 485. 164, SuM 23. 38, SRK 283. 34 (a. Sphuţa-śloka), IS 2147, Subh 16 and 278; SRM 1.3. 138 and 2. 2. 180.
- (a) गुणानां IS; सगुणानां निगु° CvTb; अगुणीनां IS.
- (c) हार: CvTb, SR, SSB, SRM हारा IS; °गत: [°ता:[CvTb, SR, SSB, SRM °गता IS.
- (d) पादयो CvTb.

Vast difference is seen between the virtuous and those shorn of them. The necklaces are worn by the women on their necks, anklets on the feet.

गुिंग्सिनां मत्सरः शत्रुर् लुब्धानामितयाचकः । सर्व एव सदर्पागां न कश्चित् प्रियवादिनाम्।। (अ) Dar 1.35.

A jealous person is an enemy to the virtuous, a frequent beggar to the greedy, all to the haughty (but) none to the sweet-tongued.

13173

गुरिएनां वित्तवैकल्याद् पुरा निर्गुणवाञ्छया। हृदयेष्वेव सीदन्ति विघवानामिव स्तनाः॥

- (अ) Sam 4.89. Cf. विक्रीय स्वगुणं नि: स्व:.
- (अT) GVS 119.
- (a) चित्त [वित्त GVS, Sam (var.).

At the loss of the wealth of the worthy, their virtues, as the unworthy long for them, waste themselves in their hearts like the breasts of the widows.

13174

गुशिनां स्वयमेव गुगा ग्रविलम्बेन प्रकाशमादघति । भास्करतेजस्तमसि

च्छन्ते परितोऽपि दीप्तिमाधते ॥

(आ) SSB 357.49.

Giti-arya metre.

The virtues of the virtuous instantly come to light on their own. The lustre of the Sun assumes brilliance, though there be darkness all-around.

13175

गुणिनां हीनविद्यानां श्रीमतां क्षीणसम्पदाम् । कृतान्तपण्यज्ञालायां समानः क्रयविक्रयः ।

(अा) SRHt 59. 16 (a. MBh, but does not appear in the MBh (Bh) edition).

The virtuous, the unlettered, the rich and the poor, (all) are equally priced in the market of Yama (God of death).

13176

गुशिनामि निजरूपप्रतिपत्तिः परत एव सम्भवति ।
स्वमहिमदर्शनमध्योर्

मुकुरतले जायते यस्मात्।।

- (अ) Vasavadatta 12 (in some text 8).
- (31) VS 312 (a. Subandhu), SR 48. 118 (a. Vāsav.), SSB 305. 120 (a. Subandhu).
- (c) अक्ष्णाम् VS (var.). Arya metre.

Even the virtuous have (true) knowledge of themselves from others alone. It is because of this that the eyes get sight of their magnitude in the mirror.

13177

गुश्चित गुराज्ञो रसते

नागुणशोलस्य गुश्चिति परितोषः।
अलिर् एति वनात् कमलं

न हि भेकस् त्वेकवासोऽपि।।

(अ) H (HJ 1. 202, HS 1. 182, HH 33. 4-5, HC 44.12-13), BC ad PS 1.8; VC br I 6 (L) MK (S) 41, MK (GOS) 39, MK (P) 35. MK (G) 26, Devi 103.

- (সা) ŚP 293, VS 253, SR 82.35 (a. VS), SSB 357.42, SRK 52.5 (a. Śarṅgadhara), RJ 1436 (a. 10. 52), IS 2149, ŚKDr ad মুণার: (2p. 336b) (a. Udbhaṭa), TP 403, NBh 177 Sama 2 ম 22 Vidy (a. Viṣṇugupta) 315, SRM 1.3.134, VP 2.20.
- (b) नोगु° Dvi; गु° om. TP; °गुणहीनस्य Dvi.
- (c) चनात् PS एव [एति] VCbr; पद्मं [क°] SRM.
- (d) दद्दंरस् (दद्दुंरस्) सेक° (or त्वेक° C) PS; न दद्दुंरस् त्वे° VCbr, Dvi, ŚP, SSB, SRK, RJ, MBh, Sama, Vidy, SRM; न दर्दुरस्त्विन्निवासोऽपि MK; न दर्दुरस्तिन्नि वासोऽपि VS, SR.

Āryā metre.

One who values virtue takes delight in the virtuous, but one of unworthy diposition finds no pleasure in the worthy. The bee rushes to the lotus from the forest, not the frog, though he has the same to abode.

[One who can appreciate merit takes delight in a virtuous person; but one of a vicious disposition has no pleasure in the virtuous. The bee repairs from the forest to the water-lily; but no to the frog, although an inhabitant of the same abode. (F. Johnson).

13178

गुश्चिनो न विवेशोऽस्ति न संतुष्टस्य चासुखम् । बीरस्य च विपन् मास्ति नासाध्यं व्यवसायिनः ॥

- (अ) KSS 10.61.121.
- (आ) IS 2150.
- (e) विषद् KSS (AKM).

To a virtuous person no country is foreign, a man who is content cannot be unhappy; for the man of endurance calamity does not exist, there is nothing impossible to the enterprising. (C. H. Tawney).

13179**

गुिंगिनोऽपि सन्ति बहवो गुणवेतारः सुदुर्लभा जगित । हिमकर-कर-रस-रसने रसना-चतुराश्चकोरका एव ॥

(জা) Sama 2 গ 25, SRM 2. 2. 189. Giti-āryā metre.

Innumerable are the virtuous in the world, but those who value virtues are hard to come by. The *Cakoras* alone have an expert tongue to taste the flavour of the lunar rays.

13180

गुरिएनोऽपि हि सीदन्ति गुरएग्राही न चेबिह। सगुराः पूर्णकुम्मोऽपि कूप एव निमज्जति॥

- (अ) Cr 1437 (CNW 107).
- (সা) SR 81. 24, SSB 356. 32, IS 2151, SRK 53. 15 (a. Sphuţaśloka).
- (b) चेद्यति CNW (sic!).

The virtuous too despair if there is none to appreciate their virtues. A

pitcher filled with water, though fastened to the rope, does sink in the well if there is none to hold the rope.

13181

गुश्तिनो वृत्तविमला महावंशप्रसूतयः । मुक्तामयाः प्रकाशन्ते नरा हारा इवोज्ज्वलाः ॥ (आ) SSK 3. 2.

The virtuous of impeccable conduct, born in noble family and free from ailments shine forth like the bright necklaces of pearls that are strung with thread, are round and pure and emanate from quality bamboos.

13182*

गुणी गुरां वेत्ति न वेत्ति निर्गुणो बली बलं वेत्ति न वेत्ति निर्बंलः। पिको वसन्तस्य गुरां न वायसः करी च सिहस्य बलं न मूषिकः॥

- (জ) Guṇaratna of Bhavabhūti 4 (KSH 523).
- (अ1) IS 2152, SR 175.917 (a. Guṇa°), SSB 511.917 Bahudarśa 85, TP 404, SRS 1.2.46, SRM 1.3.140 and 2.2.692.
- (\$) ShD (T) 150, V\$ (T) 4, SRN (T) 4.14.
- (a) निर्गुणी [°र्गुणी] IS.
- (b) निर्बेली [°र्बेल:[IS.
- (c) वसन्तस्य Guṇa°.
- (d) मृगेन्द्रस्य [च सि°] IS; मूषक: SRS, SRM. Vamsastha metre.

(Only) the virtuous can appreciate virtue, not the worthless. The strong can assess the strength not the weak. The cuckoo knows the peculiarity (worth) of the spring, not the crow, and the elephant knows the might of a lion, not the mouse.

13183*

गुर्गी गुर्गी स्यादगुर्गेषु सस्सु तस्यागृश्मिश्वं गुरावत्तरे तु। दीपप्रकाशो निश्चि भास्वरा हि सूर्ये तपस्यस्य कुतोऽस्सु तेजः॥

(अ) Yajñaphalam p. 51.

Upajāti metre (Upendravajrā and Indravajra).

A meritorious person may be meritorious amidst those who lack merit. With the more meritorious being there, his merit declines. The light of the lamp is surely brilliant at night but its lustre vanishes, when the sun shines.

गुर्गी गौरवमायाति see No. 13114.

13184

गुणी भक्तो शुचिवंक्षः प्रगल्भोऽव्यसनी क्षमी। बाह्यणः परमर्मज्ञो दूतः स्यात् प्रतिभानवान्।! (आ) SSB 463.3 (a. Samgrahatur).

An envoy should be virtuous, devoted, honest, efficient, bold, viceless, tolerant, conversant with other's secrets (or weaknesses), intelligent and Brāhmaņa (by caste).

गुर्गो सुनी तिर्नव्योऽपि परिपाल्यस्तु पूर्ववत्। प्राचीनैः सह तं कार्ये ह्यनुभूय नियोजयेत्।। (अ) Śukr 5.24.

A new person, even if talented and of good conduct, should be kept under observation as before. It is after testing him (for some time) that he should be assigned duty (but) with the old (employees).

13186

गुर्गे कुर्वादरं भ्रात न वित्तेषु कदाचन। मुलभं गुर्गिनां वित्तं दुर्लमा घनिनां गुर्गाः॥ (आ) JS 429.4.

Brother! have respect for the virtues, never for the riches. Wealth is easy to be had by the virtuous but the virtues are hard to be attained by the rich.

13187

गुर्गोन स्पृहणीयः स्यान् न रूपेग्ग युतो नरः । सौगन्ध्यहीनं नादेयं पुष्पं कान्तमपि क्वचित् ॥

- (3) Dṛṣṭāntaśataka of Kusumadeva 16, (KSH 217), Guṇaratna of Bhava-bhūti 13 (KSH 217).
- (आ) SR 81.18 (a. Guṇa°); SSB 356.26, IS 2153, SRS 2.2.47, SRM 1. 3.133.
- (a) स्पृहनीय: Guṇa°.
- (b) यतो जन: Guṇa°; पुनर्जन: SRS; जन: Dṛṣṭa, SR, SSB.

(c) गन्धहीनं न गृह्णाति SRS; सौगन्ध्यवज्यं° [हीन] Dista, Guna°, SR, SSB.

(d) अपीह ना SRS.

One endowed with virtue is lovable, not one with beauty. A flower without fragrance is not worth having even if it is winsome (in appearance).

13188

गुरोषु क्रियतां यत्नः किमाटोपैः प्रयोजनम्। विक्रीयन्ते न घण्टाभिर् गावः क्षीरविवर्जिताः॥

- (अ) Cr 348 (CSr 1. 26, Cvr 8. 11, CLr 7. 6, CNI I 343, CNI IV 179), Cf. No. 13200.
- (अ1) ŚP 298, SR 81. 12 (a. ŚP), SSB 356. 11, VS 2671, IS 2158, RJ 1438, Subh 279, GSL 73, JS 429. 1 (a. Kṣemendra), SRHt 198. 123 (a. Vallabha), SRRU 853, SSH 1. 68, SLPr 4. 3. 17-18, SRK 53. 12 and 236. 59 (a. Prasaṅgaratnāvalī); SRM 2. 2. 185, SSSN 182. 50, VP 2. 7.
- (a) गू° य° क्रि° [गू° कि॰ य°] Cv (var.), CL (but CLH, CLL II as above), CNI I, VS, JS, SRHt, SRRU, SSH. SSSN. गुणेडवेबादर: कार्य: Subh, SSB, CNT IV; कियथा (°तः) CS (var.); यत्नं (°त्न) CS (var.), CL (var.), CNI I; रागो [यत्न:] Cv (but CvGt as above).
- (b) माधनेषु (°त:) कदाचन Cv (var.); किमतो-न्यत् CS; किमातापि (°प्य) CS (var.); आटोपै: कि प्र° CL (var.); ऽपि: प्रजोजनं (sic!) CS (var.).

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- (c) विकीयते (°कि°) CS (var.), CL (var.); घण्टाभि: (°ण्ट°; °भि) CS (var.).
- (d) गावो दुग्ध विवर्जिता: SLPr गाव CS (var.); गावे CNII; छिरविवर्जिता CS (var.); क्षीरविवर्जिता (°तं) CS (var.).

Make effort to acquire virtues. Of what use is hauteur? The dry cows cannot be sold (merely) because of their bells.

गुरोषु यःनः क्रियतां see No. 13188.

13189*

गुर्गेषु यःनः पुरुषेण कार्यो न किंचिदप्राप्यतमं गुर्गानाम् । गुराप्रकर्षादुडुपेन शम्भोर्

श्रलङ्घ्यमुल्लङ्घितमुत्तमाङ्गम् ।

- (a) Mrcch 4. 23.
- (31) SR 82. 41 (a. Mṛcch), SSB 357. 50, IS 2154.
- (d) ग्रलिघतं ल° Mrcch (var.); अलंघितमृत्त-माङ्ग Mrcch (var.).

Upendravajrā metre.

One should always endeavour to acquire virtues (for) there is nothing that cannot be secured by good qualities. By the excellence of its qualities the moon occupied Siva's head which is (otherwise) unassailable.

[One should never become weary of practicing virtue for there is nothing that may not easily be obtained by it. It was by its preeminent virtue that the moon obtained the honour of becoming the diadem on the inviolable head of Siva. (R P Oliver)]

13190

गुर्गेषु यत्नसाध्येषु यत्ने चात्मिन संस्थिते । परोऽपि गुर्गानां धुर्य इति जीवन् सहेत कः ॥ (आ) JS 429.5, VP 2.26.

As the merits are possible to be achieved by effort and that effort rests with one self, who will tolerate, while alive, an adversary to be at the top of the meritorious.

13191

गुराषु यत्नसाध्येषु यश्ने स्वात्मन्यवस्थिते । श्रयं गुरावतां धुर्यः त्यजेदल्यान् सहेतुकः ।।

- (37) Cv 1438 (CRP 8.116, CRBh I 8. 127).
- (c) धुर्येस् CRP; धुर्यश् CRBh I.
- (d) त्यजजल्पन्सहेतुकः CRP, CRBh I.

As the merits are possible to be achieved by effort and that effort rests with one self, one may do away with the lesser person (thinking that) this one is fore-most of the virtuous because of some (valid) reason.

13192

गुर्गेषु रागो व्यसनेष्वनादरो
रितः सुनीतेषु च यस्य सूपतेः।
चिरंस भुङ्क्तेऽचलचामरां शुकां
सितातपत्राभरागां नृपश्चियम्।।

- (3) P (PT 3. 133, PT₂ 3. 138, PP 3. 229, PtsK 3. 266, PRE 3. 115). Cf. Ru 163.
- (ৰা) IS 2155.

- (b) सुभृत्येषु PtsK.
- (c) भुङक्ते च $^{\circ}$ [$^{\circ}$ ऽचल $^{\circ}$] PT, PP.

Vamsastha metre.

The king that loves virtues, despises vices, and takes delight in good policy, shall long enjoy the royal majesty that is clothed with the firm-fixed chowrie¹ and adorned with the white parasol.¹ (F. Edgerton).

1. Emblems of royalty.

13193

गुर्गोष्वनादरं पुत्र प्राप्तश्रीरपि मा कृथाः । संपूर्गोऽपि घटः कूपाद् गुणच्छिन्नः पतत्यधः ।।

(37) Dar 1 38, Cf. No. 13194.

Dear son! even if you possess wealth, do not despise the virtues. A pitcher filled from the well, goes down if its rope (guna) is broken.

13194

गुर्गोब्वनादरं भ्रातः पूर्गश्रीरपि मा कृयाः । संपूर्णोऽपि घटः कूपे गुर्गाच्छेदात् पतत्यघः ।।

- (M) IS 2156, Subh 279; Variant of No. 13195.
- (a) भात Subh.
- (b) কুখা Subh.
- (c) संपूर्णेपि घटकूरे Subh.

O Brother, do not ignore virtues, even if you are very rich. Even a full pitcher falls down in the well, if its rope is broken.

13195

गुर्गेब्वनादरं भ्रातर् सूरिश्रीरिप मा कृथाः। गुणच्छेदात् स पूर्णोऽपि घटः कूपे पतत्यधः॥

- (31) JS 429. 7, VP 2. 21 Variant of No. 13194.
- (c) संपूर्णो गुणोच्छेदात् JS (var.).
 Translation See No. 13194.

13196

गुरगेष्वाधारभूतेषु फले कस्यास्ति संशय: । न्यस्तश्चात्मा सतां वृत्ते विभूतिश्च न दुर्लभा।

- (37) P (PT 3.30, PTem 3.24, PS 3. 19, PN 3.17, PRE 3.21), Cf. Ru 136.
- (a) आदारभूतेषु PT (var.).
- (b) कस्यासि PT (var.); संश्रय: PN.
- (c) न्यस्त चा² PT (var.); वर्त्तो PN.

Who can have doubt about success if the (six) expedients of policy form one's support? As soon as one applies oneself to the path of the noble, prosperity is at hand.

[Is there any doubt of the success of him who makes the (six) forms of policy in his support? Let him commit himself to the practices of the noble, and prosperity will not be hard to gain. (F. Edgerton).]

13197

गुर्गोष्वेव हि कर्तँब्यः प्रयःनः पुरुषैः सदा। गुरायुक्तो दरिद्रोऽपि नेश्वरैरगुर्गैः समः॥

- (31) Mrcch 4. 22.
- (अर) IS 2157, SR 81.10 (a. Mṛcch), SSB 356.18.
- (c) गुण'युवतो Mrcch (var.).

People should always make endeavour to acquire virtues. Even an indigent person endowed with virtues is better (lit. not equal to) than the rich shorn of them. [One should never become weary of practicing virtue; for the present man, if virtuous, is stronger from the weatherest evildoer. (R. P. Oliver).]

13198

गुर्गोध्वेवादरं कुर्यान् न जातौ जातु तत्त्वित्।

हौिर्गाद्विजोऽभवच्छूदः शूद्रश्च विदुरः क्षमी ॥

- (3) Cārucārya 36.
- (अा) Nisam 1. 37.
- (b) °तो [°तो] Caru.

A Person having true knowledge should respect virtues, not the caste. Brāhmaņa son of Droṇa (Aśvathāman) became an out-caste (due to his evil deeds) while Vidura, a Śudra, was worthy (of high regards).

गुरगेष्वेवादरः कार्यं किमाटोपं: see No. 13188

13199

गुर्गो^६तेवादरः कार्यो न वित्तेषु कदाचन। सुलभं धनिनां द्रव्यं दुर्लभंहि गुर्गार्जनम् ।।

- (अ) Cr 1439 (CvTb 7. 25, CM 183), Vet ad 2; p. 113.
- (c) शुलभं CVTb [धनिनां] Vet.
- (d) दुर्लभा धनिनां गुणा: Vet.

Virtues alone should be esteemed, never the wealth. It is easy for the rich to acquire wealth but difficult to imbibe virtues.

13200

गुग्गेऽवेवादरः कार्यो निर्गुग्गैः कि प्रयो<mark>जनम् ।</mark> न घण्टैर्विकथं यान्ति गावः क्षीरविवर्जिताः ॥

(अ) Cr 2148 (CNI I 46). (Partly illegible and reconstructed). Cf. No. 13188.

- (a) गुणेनेवा° CNI I.
- (b) त्द्यगू° (?) CNI.
- (d) °जिता CNI I.

Virtues alone should be respected. What is the use of those who are shorn of them? The dry cows cannot be sold for their bells only.

13201

गुर्गैः पूजा मवेत् पुंसां नैकस्माण्जायते कुलात्। चूडारत्नं शशी शंभोर् यानमुच्चैः श्रवा हरेः।।

- (अ) Drstantasataka 69 (KSH 217).
- (अर) SR 81. 26 (a. Dr KSH), SSB 356. 34, IS 2159.
- (d) पत [यान] Dṛṣt.

People are respected for the virtues not for birth in a specific family. The Moon is the crest-jewel of Siva (and) Ucchaisravah, is the mount of Indra.

1. A horse with big ears.

13202

गुर्गैः सर्वज्ञतुरुयोऽपि सीवस्येको निराश्रयः । ग्रनरुर्यमपि मारिष्यं हेमाश्रयमपेक्षते ॥

- (31) Cr 349 (CVr 16. 10, CvW 8. 11, CNT IV 189, CPS 308. 6).
- (अT) VS 2683 (a. Ravigupta), SRHt 230. 2, SSSN 176. 2, (a. Vallabha), SR 81. 11 (a. Cāṇakya-nīti), SSB 356. 19 (a. Ravigupta), SRK 52. 6 and 89. 4 (a. Prasaṅgaratnāvalī, ŚP 297, IS 2164. Cf. ABORI 48. 152 (28), Sama 1 π 11, SRM 1. 3. 129, LN(P) 137, DhN(P) 85, MhD(P) 158.

- (a) गुर्गौ CvW; सर्वज्ञकल्पोऽपि SP, VS, SR, SSB, SRK, गुर्गै: स शर्वकल्पोऽपि SRHt, SSSN.
- (c) ग्रनर्थम् CV (var.), **Ś**P, VS, SRHt, SSSN, SR, SSB.
- (d) उपेक्षते CvW.

Even if equal to an Omniscient in virtues, One who is alone suffers for want of support. The ruby though priceless, needs the support of gold (to reveal its true worth).

13203

गुर्गैः स्थानच्युतस्यापि जायते महिमा महान्। प्रापि भ्रष्टं तरोः पुष्पं न कैः शिरसि पार्यते ।।

(স) Bhāvadeva Sūri's Pārśvanātha-Caritra 4.95.

Great glory arises through virtue for a man, even if he has fallen from his station. The blossom even that has fallen from the tree by whom is it not worn on the head (M. Bloomfield).

13204

गुणैरनन्तैः परिक्षोभितोऽपि सन्
सदैकदोषेगा विगर्ह्यते ह्यसौ ।
रसायने श्रेष्ठतमो महौषधो
विनिन्द्यते चोत्कटगन्धतो बुधैः ॥

(आ) Any T 1.60.

Vanisastha metre.

Even if blessed (lit. adorned) with infinite virtues, One is reviled for ever for a single vice (that one might have). The garlic, the best of elixir, is denounced by the wise for its pungent smell.

13205

गुर्णरमध्येः प्रथितो रत्नेरिव महार्खंबः।

(अर) Kpr 10. 592, AlK 157. 8, AlS 181. 16.

He is well-known for his valuable virtues as an ocean for its jewels.

13206

गुर्गारप्युपनीतानां वाचालानां पदे पदे। खलानां मेखलानां च जघन्या केवला स्थितिः।।

- in the printed edition of SRHt, missing from other MSS; See V. Raghavan J. O. R. 13. 298).
- (d) केवलं SRHt.

Though endowed with various qualities, the wicked, who harangue too often, have an untenable position and the girdles, strung with threads, and jingling to no end, are worn on the waist.

13207

गुर्गं क्तुङ्गतां याति किमाटोपंः प्रयोजनम् । विक्रीयन्ते न घण्टामिः गावः क्षीरविवर्णिताः ॥

(অ) Avasistanyokti of Panditaraja (in PJKS) 185. See No. 13188.

One attains great heights by one's merits. What is the use of arrogance? The dry cows cannot be sold by virtue of their bells alone.

13208

गुणैरुत्तमतां याति नोच्चैरासनसंस्थितः । प्रासादशिखरस्थोऽपि काकः किं गरुहायते ॥

- (3) Cr 350 (CVr 16. 6, CNG 182, CNT IV 183, CPS 307. 3), MK (MK (P) 37, MK(S) 39, MK (GOS) 40, MK (G) 46. 27, MK (D) 276 Prabha 20. 63 (p. 169).
- (河) ŚP 302 (a. BhŚ), SR 81.16 (a. Cāṇakya-nīti), SSB 356.24, SRK 52.11, (a. Sabhātaraṅga), IS 2161, Subh 223, Saśā 152.112, SuB 13, B 13, Sama 1 可 9, SRM 1.3. 132, VP 2.12.
- (a) उत्तमतं CV (var.); उत्तुङ्गतां MK (P), MK (S), ŚP, SR, SSB, SuB, SRK; यान्ति CV (var.), MK (GOS); यन्ति CNG.
- (b) न चोच्चासन SuB; नीचैर् CV (var.); नोश्चैर् IS; ग्रामनर्सस्थितः CV (var.); ग्रासनसंस्थितै: (°ता:) CV (var.), Sama.
- (c) °शिखरारूढ: SRK ; °शिखरस्थोऽपि IS.
- (d) कि का° CV (var.); गरुडायते: CV (var.).

One attains excellence by virtues, not by occupying a high office. Does a crow conduct itself like a garuḍa even though it is perched on the pinnacle of a mansion?

13209

गुर्णे रुतृङ्गतां याति न तु जातिप्रभावतः । क्षीरोदधिसमुत्पन्नः कालकूटः किमुत्तमः ।।

- (31) Avasistānyokti of Paņditarāja (in PJKS) 184. Cf. No.
- (आ) IS 2160, Subh 278.
- (इ) Cf. Naladiyar p. 125.
- (b) [°]प्रभेदत: Ava°.

One rises high by one's virtues, not as a result of birth (in a high family). Does the Kalakūta poison become worthy (simply) because it emerged from the milky ocean?

13210

गुरगैरुत्तुङ्गतां याति नोच्चैरासनसंस्थितः । प्रासादशिखरस्थोऽपि काकः कि गरुडायते ।।

- (эт) Pad 111. 34, Sama 2 ч 26 See No. 13208.
- (c) [°]खरारूढ: Pad.

गुर्णेक्तुङ्गता याति नोच्चेरा° see No. 13208.

13211

गुर्गौरुदारैः संयुक्तान् प्रोन्नयेन्मध्यमाधमान् । महत्तां प्राप्नुवन्तस् ते वर्धयन्ति नरेश्वरम् ॥

- (3) KN (KN (AnSS) 5. 68, KN (TSS) 5. 68, KN [BI] 5. 69).
- (अT) IS 2162.
- (c) महत्त्वं KN (BI).

A monarch should promote the mediocre and the lowly (in his establishment), if they are endowed with sterling qualities. On attaining elevation, they enhance (the prosperity of) their royal master.

[A monarch should promote those dependents of his, who are of mediocre or low origin if only they are endowed with sterling qualities, For, attaining greatness, these men, (out of gratitude), try hard to enhance the prosperity of their (beneficient) royal master. (M. N. Dutt).]

1. or: those occupying middle and lower grades in the royal service.

गुर्गीरुदारेर् वशमेत्य यस्य

स्वयं मुकुन्दस्तनयस्वमागात् ।

भ्राजत्प्रतापः कलितारितापः

प्रतापसिंहः स न कस्य नव्यः ॥

(জা) SSB 430. 1 (Samgrahītaḥ).

Upajāti metre (Upendravajrā and Indravajrā).

To whom is not that Pratap Singh adorable, enamoured of whose excellent virtues Viṣṇu himself was born as his son, and who scorched his enemies (with the result) his valour shone with (added splendour).

गुणैरेतै हपेतः सन् see No. 10820J (4).

13213*

गुर्गार्ग्गानुपादत्ते यथाकालं विमुञ्चित । न तेषु युज्यते योगी गोभिर्गा इव गोपितः ॥

- (3) BhPn 11. 7. 50.
- (c) देही [योगी] BhPn (var.).

An ascetic enjoys the worldly objects with the organs¹ of senses and discards them with the passage of time just as the Sun draws water through its rays and rains it at the appropriate time. He does not remain attached to them.

1. The word गो has various meanings such as, rays, water etc.

गुणेगीरवमायति see No. 13114.

13214*

गुणैनं कि चिद् विदुषां प्रयोजनं खलोऽर्थभागो सुगुराश्च निर्धमः।
यथा हि काको लभते गृहाद् बील
तथा न हंसो न शुको न चातकः॥

(अ) Cr 1440 (CRC 8. 128, CPS 285. 35).

Vamsastha metre.

Virtues are of no consequence to the learned. The wicked enjoy worldly prosperity whereas the virtuous suffer poverty. A crow receives food-offering from the house-holder but not so a swan, a parrot or a Cataka.

13215*

गुर्णभूतानि युज्यन्ते वियुज्यन्ते तथैव च । सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते ।।

- (31) MBh (MBh (Bh) 3. 206. 17 and 12. 317. 8, MBh (C) 3. 14081 and 12. 12489).
- (अर) IS 2163.
- (a) गुणे or गणैर् MBh (var.).
- (b) नियुज्यन्ते or संयु° or ते यु° MBh (var.).
- (c) सर्वेषां MBh (var.); चैतदे° or सर्वदै° MBh (var.); एवास्य MBh (var.).
- (d) भविष्यति or न विद्यते MBh (var.).

All beings are united because of the (three) attributes¹; so are they separated also. There is therefore no place for grief for any one.

1. Sattva, rajas, tamas,

13216

गुर्गो गुर्गान्तरापेक्षी स्वरूपस्यातिहेतवे । स्वभावबाल्यलावण्यं तारुण्येन मनोहरम् ॥

- (31) Drstantasataka 55 (KSH 217.56).
- (आ) SR 81. 25 (a. KN, but not found in KN), SSB 356. 33, IS 2165.
- (c) स्वभाव चारु ला $^{\circ}$ Dṛst, स्वभाववाल्यं ला $^{\circ}$ Dṛ $^{\circ}$ (KSH); स्वभावरम्यं ला ullet SR, **S**SB.
- (d) ताष्ये न [ताष्येन] Di° (KSH).

A quality needs another quality for the manifestation of its nature. Inherent beauty of the childhood is (all the more) captivating in youth.

गुणो गौरवमायाति see No. 13114.

13217

गुणोत्कर्षद्वेषात् प्रकृतिमहतामप्यसद्शं खलः किंचिद् वाक्यं रचयित च विस्तारयित च । न चेदेवं तादृक् कमलकलिकार्धप्रतिनिधौ मुनेर्गण्ड्षेऽिद्धः स्थित इति कृतोऽयं कलकलः ।।

- (AT) SkV 1266, Skm (Skm (B) 2179, Skm (POS) 5. 36. 4) (a. Samghāmitra or Samghrasrīmitra).
- (b) वाच्यं Skm (var.).
- (c) न चेरेषां Skm (var.); °िलकार्द्धं SKM.
- (d) °षेब्धिस्थित SKM, कृतोऽयं SkV (var.). Śikharini metre.

Out of hatred for the sterling virtues, the rogue makes an unbecoming statement even with respect to those who are instrinsically great, and spreads it too. If it were not so, why should there be the hullabaloo that the ocean was contained in sage Agastya's mouth, the peer of the half petal of a lotus.

[Because he hates outstanding virtue / the villain makes and publishes / be!ittling statements of the great. / If their were not the case, / why should there then have been such hubbub made / that all the ocean but a mouthful on the lip, / like a half-lotus bud, of Saint Agastya? (D. H. H. Ingails).]

13218

गुगो दूषणतां याति दूषणं गुणतां क्वचित्। तथा हि नम्त्रता दोषः स्तनयोः स्तब्धता गुणः ॥

- (31) ŚP 304, SR 81. 15 (a. ŚP), SSB 356. 23, IS 2166, Subh 15, VP 2. 9.
- (a) भूषणतां IS; यान्ति IS.
- (b) दूषगो or भूषगो IS.
- (c) नप्रदा [नम्रता] IS.
- (d) गुणा: [गुण:] IS.

A virtue, at places, becomes a vice and a vice a virtue. For instance stooping of the breasts is a blemish but hardness their quality.

गुणोऽपि बोषतां याति see सानुकूले पुनस्तस्मिन्.

13219

गुगोऽपि नूनं बोषाय दुषिधातोः खलस्य च । सन्मार्गेसिद्धये वृद्धिर् मृजेः साधुजनस्य च ॥ (आ) SR 46. 51, SSB 302. 53.

Even the quality of a wicked person results into evil; the root 'dus' becomes 'dosa' with the substitution of 'U' by the guna syllable 'O'.

The elevation of a noble man leads (him) to a good path; in root 'mrj'a' the replacement of 'r' with the 'vrddhi' syllable 'ar' forms the word 'marja' meaning 'purification'.

13220

गुर्गोऽपि प्राराघाताय दुष्टसङ्गप्रभावतः । सुरम्यत्वमपि प्राप्य खड्गसङ्गं निहन्ति यत् ॥ (आ) SSB 368. 11.

As a result of its association with the wicked, virtue too inflicts death. Even excessive brightness (sharpness), when associated with the sword, is instrumental in slaying others.

13221

गुराो भूषयते रूपं शीलं भूषयते कुलम् । सिद्धिर्भूषयते विद्यां भोगो भूषयते धनम् ।।

- (अ) Cr 351 (CVr 8. 15, CSr 1. 80, CLr 3. 10, CNP II 68, CNŚK 58, CPS 260. 106. Cf. निर्गुरास्य ह्तं रूपं and शुचि मूमिगतं तोयं.
- (3Π) SR 167. 646 (a. Cāṇakya-nīti) and 159. 259, SSB 501. 646 and 488. 266, IS 2167, Subh 138, Saśa 140. 74, SRS 1. 1. 2, Sama 1 π 8, SH (II) fol. 101a (II).
- (a) गुणं CS (var.); गुणान् CL (var.); SR 159. 259, SSB 488. 266, गुणे IS; भूययते CS (var.); भूषायते CS (var.); दूषते [भूष°] IS.
- (b) शील CS (var.); भूषायते CS (var.); धनम् [कु°] CS (var.).

- (c) सिद्धि (°द्धि) CS (var.), CL (var.); शान्तिर्भू° SRS, भूषायते (भू° om. CSC II) CS (var.); विद्या (°द्या:) CS (var.).
- (d) दानं [भो°] SRS; भोगं (°ग) CS (var.); मूषायते CS (var.); भूषयतं CL (var.).

Virtue embellishes beauty; good conduct, the family. Accomplishment adorns knowledge, proper use, the wealth.

13222

गुराो वित्तवतां स्थागो वित्तं त्यागवतां गुणः।
परस्परवियुक्तौ तु वित्तत्यागौ विद्यम्बना।।
(आ) SSB 339.18.

For the wealthy, generosity is a quality; for the liberal, wealth is a virtue. But (if the two are) divorced from each other, wealth and generosity are a mere mockery.

13223

गुदरन्ध्रं खलवदनं सममिति मन्ये पवित्रताहीनम्। निःसरति ततो यद्यत्

ततः परं हन्त दौर्गन्ध्यम्।।
(आ) SSB 320, 148 (a. Samgrahītuḥ).
Aryā metre.

To me the aperture of anus and mouth of a wicked are equally filthy. Whatever comes out from them, that, alas, spreads foul smell all-around.

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13224

गुप्तात्मा स्याद् दुराधर्षः स्मितपूर्वाभिभाषिता । स्नामाषितश्च मधुरं प्रतिभाषेत मानवान् ॥

- (a) MBh (MBh (Bh) 12. 67. 37, MBh (B) 12. 67. 38, MBh (C) 12. 2533).
- (अ) SRHt 187. 5 (a. MBh).
- (a) गृष्ता तस्माद् or गोष्ता तुस्याद् or गुष्ता स्याच्च or गोष्ताच्चास्य MBh (var.); सु^o [स्याद्] MBh (var.); दुराधर्ष (^oर्षी) MBh (var.).
- (b) तस्मिन् [स्मित°] MBh (var.).
- (c) आभाषतण् or ग्रभा^o MBh (var.`; आभाषितं MBh (var.), SRHt.
- (d) प्रत्य° or प्रत्या° or प्रत्याभाषत (°िषत क्रित क्रित क्रिया भा SRHt; माधुरं [मा°] MBh (var.); मानव: SRHt.

He who is ever on his guard and speaks with a smile is difficult to assail. When addressed, one should respond to others in a sweet voice.

13225

गुप्ता वनेषु विहरन्ति सुहृद्यमीनाः
कस्यापि नो कुवलयेषु दिवा प्रकाशः।
राज्ञो बिभेति जगदम्ब कुशेशयालिः
कर्णेजपे जयति नेत्रयुगे मवत्याः।।

(at) SuMuñ 116. 20-3 (a Venkața-dhvari).

Vasantatilakā metre.

O Mother of the Universe! With your eyes stretching upto the ears, vanquishing all, the extremely lovely fish move surreptitiously in the water, none of the lilies

blooms during the day, (and) the beds of lotuses are scared of the moon.

I. All the objects of Comparison of the eye pale into insignificance before your maddening eyes.

13226

गुप्ते प्रेम्नि गते प्रकाशमितो लब्ध्वावकाशे खले तब्दैनन्दिनदृष्टिकौतुककथालापे समं गच्छति । यूनोः संवृतयोरिप प्रतिपलं हा हन्त वक्ने विधौ सा भूयः कृशतेव डिण्डिमयित प्रेम्णः प्रकर्षन्तयोः ।।

(31) Vide, 583.

Śārdulavikridita metre.

But, alas, though put into captivity by a quirk of fate, their emaciation itself declares, every moment, the exuberance of their mutual love.

13227

गुप्तो भवत्याः सञ्चारः कलिदृक्पातसाध्वसात् । तथापि केषां नो बन्द्या सरस्वति महेश्वरि ॥ (आ) SSB 604. 1.

O Great goddess Sarasvati! the flow (of your stream) has concealed itself out of fear of the Kali age, Still, to whom are you not adorable?

13228

गुप्त्या साक्षान् महानत्पः स्वयमन्येन या कृतः । करोति महतीं प्रीतिम् ग्रपकारोऽपकारिणाम् ।।

- (अ) Veņi 2.3.
- (अा) SRHt 194. 84 (a, Veni), SRRU 728 (a. Veni).
- (b) पुन: [कृत:] SRHt.
- (d) ेकारिषु SRHt, SRRU.

An injury to the enemies, whether great or small, inflicted whether by one-self or by another, whether coveredly or openly, causes great satisfaction. (R. R. Deshpande).

13229

गुम्फः पङ्काजकुड्मलघुतिरुरस् तत् केसरोल्लासवान् श्रर्थोऽप्यन्तरसौरभप्रतिनिभं व्यङ्ग्यं चमस्कारि यत

द्वित्रैर्यद्रसिकैश्चिरं सहृदयैर्भृङ्गैरिवास्वाद्यते तत्काव्यं न पुनः प्रमत्तकुकवेर् यत् किंचिदु-ज्जित्यतम् ॥

- (अT) SR 31. 47, SSB 51. 49.
- (d) प्रमतः SR (Contra metrum). Śardūlavikrīdita metre.

Whose composition is lovely like the lotus bud, meaning profusely pleasing like its pollen, suggested sense the peer of its inherent fragrance, which is invested with poetic charm and is enjoyed for long by the appreciative critics, two or three (in number), that is true poetry, not the incoherent prattle of a mindless poetaster.

13230

गुम्फन्तु मालतीमालां विचित्रां चित्रकारकाः। तदामोदपरिच्छेदः कोविदः कोऽपि षट्पदः॥ (आ) JS 81.1.

The expertilorists may string a pretty garland of the jasmine flowers, but only a certain bee is proficient in distinguishing its smell (from that of other flowers).

13231

गुरवो नम्नतां यान्ति लघवश्च विनम्नताम्।
गौरवेण तुलापात्रम् भ्रन्यवन्नोन्मुखं स्मृतम्।।
(आ) SSB 360, 1.

The heavy ones (worthy persons) bow down (become humble) but the light ones (shallow persons) shed their modesty (become haughty). The weighty pan of a scale is not known to go up like its lighter counterpart.

13232

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः । दुर्लभः स गुरुलोंके शिष्यचित्तापहारकः ॥

(সা) SSg 32, Sama 2 গ 23, SRM 1. 1. 23 and 2. 2. 678.

There are teachers in large number who rob the wealth (vitta) of their desciples. That teacher is rare in the world who captivates the hearts (citta) of his pupils.

13233

गुरवो यत्र पूज्यन्ते धान्यं यत्र सुसंचितम्। न दण्डकलहौ यत्र तत्र शक्र वसाम्यहम्।।

- (37) Cr 1441 (CvP IV 3. 7, CvGt 3. 5, CvTb 3. 9, CvH 3. 9, CNI I 138, CnT II 5. 2, CnT III 3. 14, CnT VI. 52). Cf. No. 13149.
- (अर) IS 2168, Subh 104.
- (a) पुज्यन्ते CvGt.
- (b) य° घा° CvH, Subh; घान्य CvTb.

- (c)
 झदंतकलहो [न दण्ड°]
 CvP IV, CNI I;

 श्रदंडकलहो [न दण्ड°]
 CvTb;
 अदन्तकलहो

 CvGt;
 दन्तकलहो
 CvH.
- (d) श्रीनिवसेच्चिरं CNI; श्रीम्हचलभवेत् CvH; श्रीसंक्रमोथवंत् CvGt; वचाम्य CvTb.

Where preceptors are revered; where food-grains are well stored; where there are no punishments and quarrels (because of absence of crime), O Indra, there I reside.

13234

गुरुं प्रयोजनोद्देशाद् ग्रर्चयन्ति न भिन्तितः। दुग्धदात्रीति गौर् गेहे पोष्यते न तु धर्मतः॥

- (3) Dṛṣṭāntaśataka 90 (KSH 217), 93,
- (भा) IS 2171, SR 169.714, SSB 503.
- (a) गुहप्रयो^o Dr^o (KSH).
- (b) अर्जयन्ति SR.

People show regards to the teacher because of (ulterior) motive, not out of reverence. A cow is fed in the house because it gives milk, not out of (a sense of) duty.

13235

गुरुं वा बालवृद्धी वा ब्राह्मएं वा ब्रहुश्रुतम् ।

ग्राततायिनमायान्तं हन्यादेषाविचारयन् ॥

भाततायिवधे दोषो हन्तुर्भविति कश्चन ।

प्रकाशं वाप्रकाशं वा *मन्युस् तं मन्युमृच्छिति ॥

(3) Mn 8. 350-1, Vi 5. 190-1. (Cf Vās 3. 15-18, B. 1. 18, 11-3, Vyāsa in Apar and Arh in Apar 1042). Cf. No. 4523.

- (अर) Apar 627. 26-7.
- (a) बालवृद्धं Govindaraja's Commentary.
- (b) श्रोत्रियं [ब्राह्म°] Apar.
- *(h) मन्युस्तन्मन्य्म् MnJ, Govindarāja's, Rāghavananda's Nandana's, Commentary and some editions with Kullūka's Commentary Vi.

One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brahmana deeply versed in the Vedas.

By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury. (G. Bühler).

13236

गुरुं हत्वा दिवं यान्ति तृगां छित्त्वा पतन्त्यघः । बलिनां दुर्बलानां च श्रुतयोऽपि द्विधा स्थिताः ।।

(अ) Sabha 44.

By killing the mighty, men go to the heaven; by cutting straw (killing the weak), they fall down (go to hell). The scriptures too lay down dual rules with respect to the powerful and the weak.

13237

गुरुं हुं फ़ृत्य तुं फ़ृत्य विद्रां निर्जित्य वादतः। बध्या वा वाससाक्षित्रं प्रसाद्योपवसेद् दिनम्।।

- (अ) Y (yājñavalkya-Smṛti) 498. 291.
- (आ) SH fol. 55a-55b (499).

- (a) त्वं° [तुंकृत्य] Y; त्वंकृत्य हुंकृत्य [हुंकृ° तुं° कृ°] Y (var.).
- (c,d) अरण्ये निर्जले देशे जायते ब्रह्म राक्षस: SH.

If one scares away an elderly person, or addresses him disrespectfully or vanquishes a Brāhmaṇa in an argument or ties him with a cloth (at the neck), one should immediately beg his pardon (lit. please him) and fast for a day (by way of repentance).

13238

गुरुः प्रकृत्यैव नितम्बभारः स्तनद्वयं वृद्धिमुपैति चास्याः । त्रुट्यामि मध्येन तमीयसेति काञ्चीरवैः फूत्कृतमायताक्ष्याः ॥

(গা) VS 1550 (a. Jayamādhava), SuMuñ 128. 3-4 (a. Jayamādhava).

Upajāti metre (Upendravajrā and Indravajrā).

"The hips of the large-eyed damsel are heavy by their very nature, her breasts are also growing prominent, I will break (under their weight)", thus bemoaned her slender waist through the tinkling of her girdle.

13239

गुरुः प्रगल्भेऽपि वयस्यतोऽस्यास् तस्थौ निवृत्तान्यवराभिलाषः । ऋते क्रुशानोर्ने हि मन्त्रपूतम् श्रहंन्ति तेजांस्यपराणि हव्यम् ।।

(37) Kum 1.51 (in some editions 1.52). (Cf. A. Scharpe's Kalidasa-Lexicon I 3; p 25).

- (अर) Almm 182.
- (a) गुरुप्रग° Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Though her age was mature yet the father remained averse from the desire of having any other bride-groom than Siva for his daughter, for excepting fire, other heats do not deserve the ghee consecrated by mantra-s, (H. H. Wilson).

1. Uma.

13240

गुरुकार्ये प्रवृत्तस्य सिद्धिर्वेवप्रसादतः । उदङ्कः शक्रसाहाय्यात् तक्षकादाप कुण्डलम् ॥

(अ) Purāņārthasamgraha Rajanīti 118.

He who engages himself in a momentous work, achieves success by the grace of god(s). Udanka acquired earring from Takṣaka (great serpent) with the help of Indra.

गृरुकास्त्री राजकास्त्री see राजपहनी गुरो: पत्नी.

13241

गुरुगजिसान्द्रविद्युद्

भयमुद्रितकर्णचक्षुषां पुरतः।

बाला चुम्बति जारं

वज्रादिधको हि मदनेषुः॥

(পা) ArS 2, 202.

Arya metre.

In the (very) presence of those who had closed their ears and eyes out of fear of the loud thundering and intense flashes of lightning, the young lady kissed her paramour. Cupid's arrow is verily more potent than the thunder-bolt.

13242

गुरुगर्भमरक्लान्ताः स्तनन्त्यो मेघपङ्क्तयः। ग्रचलाधित्यकोत्सङ्कम इमाः समधिशेरते॥

- (अ) KāD 1.98.
- (সা) KHpk 2.53 (p. 147, 160), Amd 99.229, SuMuñ 149.13-4, (a. Dandin)

The ranges of clouds slept on the laps of the mountain, weary with the weight of advanced pregnancy and moaning (from pain). (V. N. Ayer).

1. The slopes.

13243

गुरुगर्वनिमीलिताक्षचीन

श्वं हरिग्गीभिरिहैव मा विहार्थीः।
करिकुम्भजमौक्तिकैः कृतैषा
हरिसीमेति विभाव्य मुञ्च शीझम्।।

(সা) AnyT 2.61.

Aupachandiseka metre (defective in b).

With your eyes closed with unabated (excessive) pride, O Fair one, do not sport here in the company of the female deer. As you discover now, the place is in the range (of operation) of the lion, demarcated by the pearls (fallen) from the temples of the elephants, leave it right now.

13244

गुरुजन**गु**ञ्जनमयशो

गृहपतिचरितं च दारुएं कियपि। विस्मारयति समस्तं

शिव शिव मुरली **मुरारातेः** ॥

- (সা) PG 172 (a. Sarvavidyāvinoda).
- (a) [°]जनरञ्जन[°] PG (var.).

Āryā metre.

Ignominy born of disrespect to the elders and formidable duty of the house-holder, all this, O God! One tends to forget (on hearing the notes) of Kṛṣṇa's flute

13245

गुरुजननयने पिधेहि नेत्रे

त्वरितमिहास्तमुर्यहि पद्मबन्धो । इति वदति मनोभवाभितप्ता

चिरसमयागतवल्लमा मृगाक्षी ॥

- (31) Vidy 614, SRM 2. 2. 714.
- (a) निद्रे [नेत्रे] SRM.

Puspitagra metre.

'My Counseller friend! Shut the eyes of the elderly people. O Sun! be quick to recede', thus speaks the fawn-eyed dame, tortured by the mind-born Cupid, as her lover has returned home after a long interragnum.

13246*

ग्रुजनपरतन्त्रतया

दूरतरं देशमुद्यतो गन्तुम् । ग्रालकुलकोकिलललिते नैष्यति सखि सुरभिसमयेऽसौ ॥

- (জা) Kpr. 9. 354, Amd 225. 608, ARJ 220. 4-5, KaP 287. 16-17.
- (a) गुस्परतः वतया बत Amd, ARJ, KaP.
- (c) °कोकिले लिलते Amd.
- (d) स° नै° KāP.

Arya metre.

He is poised to go to a distant land, due to his being subservient to his elders. But, O Friend, will he not come back in the vernal season, lovely (as it is) with the swarms of bees and Cuckoos?

13247*

गुरुजनभयमद्विलोकनान्तः-

सम्बयदाकुलभावमावहन्त्याः

दरदलदरविन्दसुन्दरं हा

हरिणवृशो नयनं न विस्मरामि॥

- (अ) BhV 2.7, (Rasaganga 209. 5-6).
- (a) °नानतं BhV (var.).
- (c) °सुंदराभ [°सुन्दरं हा] BhV (var.). Puşpitāgrā metre.

Oh, I can never forget the eye, beautiful like a slightly open lotus, of the deer-eyed one, feeling bewildered, in consequence of the fear of the elderly persons, in the act of her looking at me. (Har Dutt Sharma).

13248

गृहरणा गुणानुबन्धाल्

लघरिप नीतो निमज्जनमुपैति।

उपलनिष्द्धालाबू-

निचय इवान्तजंडाशयस्यापि ॥

(आ) SMH 4. 47.

(d) °जंडस्यापि SMH (KM) (Changes Gitiāryā into Āryā metre).

Gīti-aryā metre, in SMH (KM). Āryā metre.

Even a lesser person, being guided by his virtues and led by a worthy person, sinks into the heart of the dullwitted as well, as a mass of (hollow) gourds, fastened to the rocks, plunges into a water-reservoir.

13249

गुरुणा येन पाठितः शिष्यः हि वर्णमात्रकम्।
भुवि न विन्दते काँचिन् सूणिकहृतसम्पदम् ॥

- (अ) Cr 1442 (CRT 8. 53).
- (a) तं Cr. [°वः] Editorial.
- (b) ंष्यं [°ष्य:] Cr. Editorial.
- (c) किंचित् [°कां°] Cr. Editorial.
- (d) मुषिक Cr. (Printing error).

A teacher who has taught even a single syllable to a pupil, there is no wealth on earth which can repay him.

13250

गुरुएा वैरनिर्वन्धो न कर्तव्यः कदाचन । श्रतुमान्यः प्रसाद्यश्च गुरुः क्रुद्धो युधिष्ठिर ॥

- (3) MBh (MBh (Bh) 13. 107. 46, MBh (R) 13. 104. 80, MBh (C) 13. 4975).
- (§) SS (OJ) 243.
- (a) गुरूणां (°णं; °नी) MBh (var.), SS (OJ) (var.); चैव or वंरि MBh (var.); °निवादों (°न्धो) SS (OJ) (var.).
- (b) कथंचन MBh (var.).
- (d) विजनाता or व्यानता [यु°] SS (OJ).

One should not have persistent antagonism with the teacher. O Yudhisthira, the teacher should be obeyed and (if) angry, he should be conciliated.

13251

गुरुणा स्तनभारेण मुखचन्त्रेण भास्वता । शनैश्चराभ्यां पादाभ्यां रेजे ग्रहमयीव सा ॥

- (अ) BhŚ 132, Mandaramarandacampu of Kṛṣṇa Kavi 10.178 (KM 52, p. 144) v. l. Cf. मुखेन चन्द्रकान्तेन.
- (31) VS 1233, JS 190. 94, SkV 507 (a. Savarņi p. 117), Kav 225 (a only; rest missing), Prasanna 121b, SR 270. 3 (a. JS), SSB 93. 2 (a. Śańkhaka), SRK 271. 18 (a. BhŚ), SH 1807, SLP 5. 10 (a. BhŚ), IS 2169.
- (b) हासेन श्वेतरोचिषा Manda°; मुखे BhŚ (var.); भास्वर or भासता BhŚ (var.).
- (c) गमनेन सुमन्देन Manda°; शर्नैश्वराध्यां BhŚ (var.).
- (d) ग्रहवतीव or गृहमयीव or ग्राहमयीव BhŚ (var.).

With her fully developed (jupiter like) breasts, bright (sunny) moon-like face and slow-moving (Saturn-like) feet, she seemed to abound in planets.

[With her full-developed jupiter-likel breasts, bright and sunny moonlike face, and slow-moving Saturn-like limbs/feet, the fairy form of that handsome woman resembles the brilliant constellation of the planets. (P. G. Nath).

1. Heavy.

13252

गुरुणा स्तनभारेण सोपविष्टा तथा तथा। यथा तत्था। यथा तत्थाणमेवाप्ता तयान्यायसमागतिः ।। (आ) VS 1234 (a. Śańkuka).

She was instructed by her fully developed breasts in such a manner that she readily gained knowledge of injustice

13253*

(suffered pangs of separation).

गुरुतरकलनूपुरानुनावं सललितनर्तितवामपाव–पद्मा । इतरदनतिलोलमावधाना

पवमथ मन्मथमन्थरं जगाम।।

- (34) Śiś 7. 18.
- (317) SR 269, 425 (a. Śiś), SSB 92, 4 (a. Māgha 1), Sāh ad 3,144 (p. 56), RA 6, 21, Sar 5, 160.
- (a) [°]नुपुरानुनावं Sar (var.); [°]नुरावं [[°]नुनादं] Sar (var.).
- (b) सुललितं RA (var.).
- (c) इतरदनितलोक° RA (var.).

Puspitagra metre.

She¹ walked with a step languid through love, with her anklets sounding with a grave music (than when in brisker movement), with her lotus-like left foot gracefully dancing, while planting the other one not so coquettishly. (Translation in Bibl. Ind. 9).

1. A woman.

13254*

गुरुतर-लज्जा-वज्ञतो

विघटन-भयतो विवेकतो वापि । यदि नैव सुतनुरङ्गो

नयनतरङ्गो निवारितः केन ॥

- (ATI) PV 274.
- (c) सुतनु रङ्गो [°तनुरङ्गो] PV.

Giti-āryā metre.

Out of immense modesty or fear of separation or circumspection, by whom was resisted (even) her side-glance, not to speak of (lit. if not) the theatre of her fair body?

13255

गुरुतत्व्यगती पाप- कल्पनां त्यजत द्विजाः। येषां वः पत्युरत्युच्चेर् गुरुदारप्रहे ग्रहः॥ (अ) Nais 17.44.

Brahmanas! do away with the thought of sin in sharing bed with the teacher's wife. Your master, Indra, was acutely tenacious in seizing the wife of his preceptor Gautama.

[Abstention from the wives of others? This hypocrisy was disregarded by Indra himself, eager for amorous dalliance with Ahalya, Gautama's wife. (K. K. Handiqui)].

13256

गुरुतां जघनस्तनयोः

स्रव्दुर् मुष्ट्योन्नमय्य तुलितवतः। मन्नाङ्ग्लिसंधित्रय-

ा । निर्गतलावण्यपद्धिला त्रिवली ॥

नयोः

(317) SkV 404, Kav 166, Prasanna 109a.

- (b) स्रष्टुमु लितवत: Kav (rest missing); तुलितरत: Prasanna.
- (c) मुग्धाङ्गुलि° Kav.
- (d) तिबली [वि°] Kav (MS); विवली Frasanna.

Giti-āryā metre.

The three folds (on her middle) are thick with beauty issued from the interstices of the Creator's fingers sunk therein, as he lifted her up and balanced the weight of her loins and breasts.

[The folds of her waist are the exudation of allurement/from the three interstices of the creator's fingers, / as he balanced her within his first/adding weight to loins below and breasts above. (D. H. H. Ingalls).]

13257

गुरुतापविशुष्यदम्बुशुभ्राः

क्षरामालग्नकृशानुताम्रभासः

स्वमसारतया मधीभवन्तः

पुनराकारमघापुरम्बृवाहाः ॥

(3) Sis 20, 63.

Aupacchandisika metre.

White as their water dried up with intense heat, coppery red with the rays of sun that shone for a moment, then turning dark due to their being without substance the clouds (ultimately) regained their (original) form.

13258

गुरुतामुपयाति यन् मृतः
पुरुषस्तद्विदितं मयाऽधुना ।
ननु लाघबहेतुर्राथता
न मृते तिष्ठति सा मनागपि ॥

(31) ŚP 398, SuMuñ 80. 3-4, SR 73. 26, (a. ŚP), SSB 344. 26, SRK 60. 13, (a. Kalpataru), RJ 1452.

Viyogini metre.

Why a dead person grows heavy (i. e. is respected) that I have known now. Supplication is surely the cause of triviality. In the dead that remains not the least.

13259*

गुरुत्रासादासादितभवदुपालम्भवचसां मुहुः स्मारं स्मारं कथमपि निशोथे समगमम् ।

इदानीं मुञ्च स्वं दियत पुनरेष्यामि समभूद् उषः कालीनोऽयं चटुलचटकाली-कलकलः ॥

- (अT) SR 328, 2, SSB 191. 2.
- (a) °वचसा SR.

Sikharini metre.

Repeatedly remembering your taunts that I received (in profusion), I came to you with great difficulty at the dead of night, fearing the elders (to no end). Now, dear! allow me to leave. I will (definitely) come again. It is (already) dawn with the rows of hopping sparrows chirping all around.

13260

गुरुत्वं च लघुत्वं च श्रीमावाभावतो जडाः। वदन्ति तत् पुनर्दक्षाः सिंहवेकाविवेकतः ।।

- (ম) Bhavadevasuri's Parśvanatha 1. 376.
- (a) Second च missing Pārśva°.

Greatness and smallness, the fools say, stem from the presence or absence of fortunes. They spring from circumspection or the lack of it, so say the wise.

[Importance and insignificance, fools say, depend upon the presence or absence of fortune; clever folk say, upon the presence or absence of keen discernment. (M. Bloomfield) 1.

13261

गुरुदेवद्विजातीनां पादेन तुन हि स्पृशेत् । तेषां त्वंकृत्य हुंकृत्यं ह्यशस्त्रवध उच्यते ॥

- (羽) MK (MK (GOS) 225, MK (S) 177, MK (P) 137, MK (G) ad 75/129).
- (a) गुरू गांच द्वि^o MK (S).
- (b) पादेनैव न संस्पृशेत् MK (S)
- (c) तूपादघतस्तु MK (S).
- (d) हय् om. MK (S).

Teacher, god and Brahmana should not be touched with foot. Disrespectful address and rude behaviour to them amount to their murder without a weapon.

गुरुवोषकृतं जन्तु: see No. 13050.

13262

गुरुद्रव्यस्य हर्तृंगां तेजोहानिर्वरिद्रता । दुर्मरणं महारोगो धनहानिः सदा भवेत् ।।

- (ম্বা) SuB 2. 6.
- (a) गुरुद्रवस्य SuB (MS).

Loss of might, penury, violent death, fell disease, and loss of wealth invariably come to those who strip the teacher of his possessions.

13263*

गुरुद्वन्द्वं लघुद्वन्द्वं ताले त्रिपुटसंज्ञके।
सुन्दरो गीयते तेन वीरे चाप्यद्भुते रसे।।
(ग्रा) \$P 2001.

(A song) is sung well with two long and two short syllables, in the tala called triputa, in the Heroic and wond-rous sentiment (respectively).

13264

गुरुद्धयं भवेद् यत्र तालो लिलतसंज्ञकः। चिन्द्रका चैकताली स्यात् तेन सौभाग्यदायिनी। [अा] ŚP 2030.

A tala called lalita is where there be two long syllables; and Candrika will be with one tala, leading thereby to good luck.

13265*

गुरुनटदैयज्ञभिषक्-

छोत्रियमुखगह्वराणि यदि न स्युः। व्याकरणसिंहभीता

भ्रपशब्दमृगाः क्व विचरेयुः॥

(आ) VS 2301. Cf. चिकिता च मृताचायं. Cf. Indische Studien 16. 209.

Āryā metre.

If there were no mouth-cavities of teachers, actors, astrologers, physicians and Vedists, where would roam the deer of the corrupt words terrified of the lion of Grammar?

1. Verse given under the title : ''अथ हास्यम्''.

13266*

गुरुनिबिडनितम्बबिम्बभारा-

क्रमण्**निपीडितमङ्गनाजनस्य** चरण्**यु**गमसुस्रुवत्पदेषु

स्वरसमसक्तमलक्तकच्छलेन ॥

- (अ) Śiś 7.6.
- (মা) Alumn 183.
- (c) °युगमसूषव° Alumn.
- (d) °मलकक्तच्छ Alumn.

Puspitāgrā metre.

The feet of the ladies, pressed hard being overwhelmed with the weight of their prominent and compact hips, exuded on their foot-prints their sap in the garb of the red lac dye.

13267

गरुपक्षम जागरारुग-

घूर्णंत्तारं कथंचिदपि <mark>वलते।</mark>

नयनमिदं स्फुटनखपद-

निवेशकृतकोपकुटिलभ्रु ॥

(ঙা) ĀrS 2. 217.

Āryā Fmetre.

Your eyes with heavy lashes, red due to waking (the whole night), with pupils reeling constantly (as a result thereof), and eye-brows curved with anger on seeing the clear nail-marks planted (on the body), turn around with great difficulty.

13268*

गुरुपत्नीं स्वामिपत्नीं मित्रपत्नीं तथैव च। मेदं कुर्वेन्ति ये मूढास् ते यान्ति नरके ध्रुवम्॥

- (अ) Vet. 19, 14. Cf. राजपत्नी गुरो:.
- (c) कन्यामपि भजनते ये Vet. (var.).

The fools who differentiate between the wives of the teacher, the master and likewise that of the friend, surely go to hell.

गुरुपःनी राजपत्नी मित्रपत्नी see राजपत्नी गुरोः पत्नी.

13269

गुरुपत्नी राजपत्नी शूरभार्या कुलोद्भवा। स्रयंलुब्धा च या नारी त्यजेदेता विचक्षणः।

- (अ) Cr 2149 (CNPh 131). (Corrupt and partly illegible; reconstructed, d has 7 akṣara-s) (Cf. राजपत्नी गुरो: पत्नी...).
- (d) विक्षग: CNPh.

The wise should not covet the wife of the teacher, the king and the brave, and a woman born in (a higher) family and one who is rapacious.

13270

गुरुपत्न्यां निशाधीशो ब्राह्मण्यां पाकशासनः । गतः पञ्चेषुलक्ष्यत्वं का कथाऽन्यस्य देहिनः ।। (अ) Katharpava (ZDMG 14. 575).

- (317) SR 157. 175 (a Katharnava), SSB 486. 179, IS 2170, SRK 249. 79 (a. Indisesaprukhe).
- (b) ब्रह्मण्यां Katha°.

The lord of night (the Moon) in respect of the preceptor's wife and Indra in respect of the Brahmana woman, became the targets of the five-arrowed (cupid), What to talk of other mortals?

गुरुपरतन्त्रतया बत see No. 13246.

13271

गुरुविरचर्या जाया
गुग्गोन्नता स्निग्धबन्धुसंपर्कः ।
बाह्ये कर्मणि सक्तिर्
लोकद्वयसाधनं सुधियाम् ॥

- (34) Kutt 435.
- (b) कुलोद्गता [गृगाो°] Kutt (var.).
 Aryā metre.

Service to the teacher, virtuous wife, company of the loving relations and devotion to the vedic rituals: these are the means for the wise to enjoy the two worlds.

गुरुप्रगल्भेऽपि वयस्यतो see No. 13239. गुरुप्रयोजनो द्देशात् see No. 13234.

13272

गुरुप्रसादतो लक्ष्यं लब्ध्वा यत्नात्समभ्यसेत्। श्रभ्यासाद् वृश्यते देवो ज्ञानवृष्ट्या महेश्वरः।। (आ) ŚР 4485.

Having attained the goal by the grace of the preceptor, one should undertake vigorous practice. With practice, a god is visualized; and with true (spiritual) vision, the great lord (Siva) becomes manifest.

13273

गुरुबन्धुसुहृद्धगं- प्रतिषेधेन्धनेरितम् । मदनाग्निज्वंलागुच्चंर् योषितः पुरुषस्य वा॥ (अ) Vitavrtta (in BhŚ 206) 45.

The fire of love of man or woman flares up high when fed with the fuel of dissent of the elders, relations and friends.

13274*

गुरुभिः परिवेहिलताऽपि गण्डस्थलकण्डूयनचारुर्कतवेन ।
दर्र्बाशतहेमबाहु-नाला
मयि बाला नयनाञ्चलं चकार ॥

- (37) BhV (BhV (POS) 2. 17, BhV (C) 2. 16.
- (a) परिवेष्टितापि BhV (C).
- (b) °कौतुकेन [°कैतवेन] BhV (var.).

 Aupacchandasika metre.

Although surrounded by the elderly persons, the young lady cast a glance towards me (by creating an opportunity to do so) under the charming pretext of scratching her cheek, slightly displaying (in doing so) her golden arm resembling a lotus stalk. (H. Dutt Sharma).

13275

गुरुमध्यगता भया नताङ्गी

निहता नीरजकोरकेएा मन्दम्।
दरकुण्डलताण्डवं नतभ्रू
लतिकं मामवलोक्य घृश्यितासीत्।।

- (34) BhV (BhV (POS) 2.18, BhV (C) 2.17, BhV (H) 19), Rasagangā
- (c) तत° [नत°] (Printing error).

 Aupacchandasika metre.

13, 12-13,

The lady, whose limbs were stooping, being gently struck by me with the bud of a lotus while she was in the midst of elders, became confused when she saw me with her ear-rings slightly shaking and her creeper-like eyebrows bent down. (H. Dutt Sharma).

13276

गुरुमध्ये हरिगाक्षी

मार्तिकशकलेर् निहन्तुकामं माम्।

रद-यन्त्रितरसनाग्रं

तरलितनयनं निवारयांचक्रे॥

- (अ) BhV (BhV (POS) 2. 47, BhV (C) 2. 46), Rasaganga 75. 17-18.
- (知) SRK 134.37 (a. BhV).
- (a) कमलाक्षी [ह°] Rasaganga (see b).
- (b) कमलाक्षेरा प्रहर्तुकामं माम् Rasaganga (see a).
- (c) रदयन्निव रसनाग्रं BhV (var.). Gīti-āryā metre₊

The deer-eyed one prevented me, who intended to strike her in the midst of her elders with pieces of a clod of earth, (from doing so) by holding the tip of her tongue between (the two rows of her teeth) and by rolling her eyes. (H. Dutt Sharma)

गुरुमपराधं कृत्वा see महतां योऽपराध्येत.

13277

गुरुमाराध्येद् मक्त्या विद्याविनय-साधनम् ।
रामाय प्रदरी तुष्टो विश्वामिन्नोऽस्त्रमण्डलम् ॥

- (3) Cārucaryā 67.
- (अा) Nisam 1. 65.
- (b) °िभनय° Ca°.

One should please the teacher with devotion as he is the fountain-head of knowledge and humility. Pleased (with him), Viśvāmitra gifted a host of weapons to Rāma.

13278

पुरुरिनिद्विजातीनां वर्णानां ब्राह्मणो गुरुः । पतिरेको गुरुः स्त्रीणां सर्वस्थाभ्यागतो गुरुः ।।

- (37) Cr 352 (CV 5. 1 [in some texts cd/ab], Cv 4. 5, CNr 47, CSr 1. 89, CnT II 5. 11, CnT III. 4. 6, CnT VII. 61, CPS 109. 1 cd/ab), P (PP 1. 257, PD 305. 84), H (HJ 1. 113, HS 1. 101, HM 1. 107, HP 1. 47, HK 1. 62, HH 16. 3-4, HC 21. 18-19 and 31. 1-2), Sto 325. 4-5, c in Vet ad 3. 18. 10, MK (MK (GOS) 224.
- (अत) SR 169. 715 (a. CV), SSB 503.

- 715, Sama 1 π 14, SH 707, IS 2172. Cf. No. 201, JSAIL 24. 41.
- (a) गष्ट् Sto (var.); गुष्ठ CS (var.); अग्नि CN (var.); CS (var.); अग्नी CS (var.); विह्निट् [अग्निट्] CN (var.); अग्निर्गुष्ट् Subh; डिजतीनां CN (var.); डिजदितां CS (var.); वाजा° [डि°] Cv (var.).
- (b) वर्गी CN (var.); वर्गागां CV (var.); ब्राह्मणे CN (var.); ब्राह्मणा CS (var.): पाथिवो [ब्रा°] Subh; गुरु CS (var.).
- (c) पतिल् CS (var.); कुलस्त्नीणां गुरुभंतां Subh; पति: गुरु: कुलस्त्नीगां [पतिरे॰ गु॰ स्त्री॰] CN (var.); एव [एको] CV, Cv (var.), CS (var.), CN (var.), CPS, PP; एक CS (var.), PP (var.); गुरु CN (var.), CV (var.), Cv (var.), CS (var.); गुरुस् CV (var.), PD.
- (d) सर्वत्रा° CN (but CNJV, CNNM, CNS, CNPh, CNI I as above), Cv (var.), H (but HS as above); भागवतो CN (var.); °गती CV (var.); °गती CV (var.); गुरु CS (var.); गुरु [गृरु:] CN (var.), रिषु (°पृ:) [गृरु:] CN (var.), Cv (var.).

Fire is the preceptor of the twiceborns, Brāhmaṇa of the four varṇas. For women, husband alone is their preceptor (while) a guest is preceptor to one and all.

13279

गुरुरिप गलित विवेकः

स्खलित च चित्तं विनश्यित प्रज्ञा।

पतित पुरुषस्य धंयं

विषयविषाध्रामिते मनिस।।

(अा) SkV 1645.

Åryā metre.

When the mind reels with the venom of carnal pleasures, even sound judgement fails, reason falters, wisdom perishes and man's fortitude falls apart.

13280

गुरुरपि लघूपनीतो

न निमञ्जति नियतमाशये महतः। वानरकरोपनीतः

र्शलो मकरालयस्येव ॥

- (अ) ArS 2. 195.
- (知r) SR 87. 22, SSB 367. 36, VP 1. 23.
- (b) निहित: [म°] SR, SSB. Arya metre.

Even an illustrious person, (if) led by the unworthy, does not appeal (lit. enter into) the heart of the great, as the rocks brought by the monkeys did not sink into the ocean.

13281

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम्। श्रथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः॥

- (अ) MBh (MBh (Bh) 5. 35. 61, MBh (R) 5. 34. 72-3, MBh (C) 5. 1252-53), Vet 16. 13, PD 310. 153.
- (आ) IS 2173, Sama 2 ব 22.
- (a) आचरतां [°त्मवतां] MBh (var.).
- (b) रा° षा° MBh (var.), Sama.
- (c) अन्त: [ग्रथ] MBh (var.), PD; इह [ग्रथ] MBh (var.).

The teacher instructs those who are self-possessed. The king chastises the wicked. And Yama, the descendant of Sun, punishes those who commit sin on the sly.

13282*

गुरुरेकः कविरेकः

सदसि मघोनः कलाधरोऽप्येकः।

घर्भ्तम्ब सभायां

गुरवः कवयः कलाघराः सर्वे॥

- (পা) SR 101. 6, SSB 390. 8, SRK 238. 78, IS 7861, SSS 33, Vidy 804, SRM 1. 3. 278.
- (c) अकवरशाहसभायां Vidy.
- (d) कलाघराश्च [°धरा:] SSS (contra

Giti-āryā metre.

At Indra's Court, there is only one teacher (Bṛhaspati), one poet (Śukra) and one artist (Viśvakarman). It is surprising here in this assembly all are teachers, poets and artists.

13283

गुरुरेको भवेद् यत्र संनिपातः स कथ्यते। ग्रमरः प्रतिमण्ठोसौ विद्वद्भिस्तेन गीयते॥ (आ) SP 2006.

Where there be one guru-varņa, that is termed as sannipata. Therefore it is praised as amar type of pramantha-tala by the learned.

13284

गुरुर्गर्भारम्भः क्लमयित कलतं बिलभुजः समग्रोष्मा चूतं पच्चति पिचुमदं च बिबसः । इवानीं नीहार स्तिमितपवनशीतिजनितां

निशाशेषे निद्रां नुदति पट्धूम्याटमुखरः॥

- (সা) SkV 195 (a. Rājaśekhara), Prasanna 916.
- (b) चूडं [चूतं] Prasanna.
- (d) °शेषो [°शेषे] SkV.

Śikharini metre.

Her heavy womb fatigues the crow hen,/the day, all heat, cools mango tree and nim¹/and when the very end of night/brings pleasing breezes moistened by the dew,/the shrike's cry forthwith drives out sleep. (D. H. H. Ingall's).

1. Nimba tree.

13285

गुरुगंबात् कविद्वेषाद् यतिर्भोगपरिग्रहात् । नृपः पापाद् द्विजः क्रोधात् सा विद्या वार्यते यया ॥

(羽) Dar 3.49.

That is (true) knowledge which wards off a teacher from pride, a poet from hostility, an ascetic from sexual enjoyment, a king from sin (and) a Brāhmaņa from anger.

13286

गुरुज्योंतिषिको बागाः किमेकः स्तम्भमूलकः।
प्रेषितप्रेषकश्चेव षडेते सेवकाधमाः॥
(आ) SRHt 132. 4 (a. Bhāravi).

A teacher, an astrologer, a person

of low origin, a slave, a stiff-necked person and servant of the servant, these six are bad servants.

13287

गुरुर्दुष्टः परित्याज्यस् तथा माता तथा पिता । यो ह्यनर्थाय कल्पेत स शत्रुर्न तु बान्धवः ।।

- (3) R (R (Bar) ad 2. (1346* 1. 5-6), R (G) 2. 64. 35, R (L) 2. 66. 36).
- (अ) IS 2174.
- (b) पि^o त^o R (var.).
- (c) कल्येत R (var.)
- (d) सतु श° वा° tr. R (var.); शत्रु: स तु न वान्धव: tr. R (var.); च [तु] R (var.).

A wicked teacher should be discarded, so should be a (wicked) mother and father. Whoever is capable to cause harm is an enemy, not a friend.

13288

गुरुधंमॉपदेशेन शास्ता च परिपालनात् । वहत्यिग्निरिवानिष्टान् दमयत्यहितांस् तथा ।।

- (3) (MBh (Bh), 12. 137. 102 cd 12. 137. 101 cd).
- (31) SRHt 62 16 (a. MBh).
- (a) गुस्वत्सोपदेशेन or गुरुध° MBh (var.); °शेषु MBh (var.).
- (b) गोप्ता [शा°] MBh (var.), (but some text as above); 'पालयन् ('येत्) MBh (var.).
- (c) °रिक्टान् (°दि°; °ष्टं) MBh (var.).
- (d) यमयन् (°नाद्) भवते (असतो or तरते or कृरुते or एवं संभवते) यम: MBh (but some texts as above or °तदा or यथा).

A teacher with religious instruction and a ruler by protection, scorches calamities like fire and subdues the adversaries.

13289*

गुरुनं स स्यात् स्वजनो न स स्यात्

पिता न स स्याज् जननी न सा स्यात् ।
देवं न तत्स्यान् न पतिश्च स स्यान्

न मोचयेद् यः समुपेतमृत्युम् ॥

- (34) BhPn 5. 5. 18 (in some texts 5. 5. 19).
- (c) तस्यान् [तत्स्यान्] BhPn (var.).
 Upajāti metre (Upendravajrā and Indravajrā).

A preceptor is no preceptor, a kinsman no kinsman, father no father, mother no mother, god no god, husband no husband, who does not have one freed from death that has arrived. [lit. who does not have the dead released (from death)].

13290*

गुर्वनीयं भारः क्वचिदिप न पत्थाः स्थफुटितो न ते भग्ना शक्तिवंहनमपि नाङ्गेन विकलम्। इह द्रङ्गे नान्यस् तव गुणसमानस्तदधुना

धुनानेन स्कन्धं घवल किमु मुक्तः पथि भरः ।।

- (अ1) JS 92.5, ŚP 966, Any 44.51, AAS 7.5, SR 234.144 (a. ŚP), SSB 630.8.
- (a) स्थपुटितो ŚP, Any, SR, SSB.
- (b) কুড (°০চা) [মাল] ŚP, Any; AAS, SR,

SSB, तेङ न SP, तेऽङ्गे न [नाङ्गेन] SP, Any, SR, SSB.

(c) সূত্রী JS (var.); त्वङ्गी [द्र°] JS (var.), SR, SSB.

Śikharini metre.

The load is not heavy, the road is not uneven anywhere, your strength is also not impaired, the cart too is not short of any limb, there is none else in the town who equals you in qualities, why then, O white bull, you shaking your shoulders, have now cast off this load midway?

13291

गुरुबंह्या गुरुबंदिण पुरुबंदि महेश्वरः। गुरुः साक्षात् परब्रह्म तस्मै भीगुरवे नमः॥ (आ) Sama 1 ग 15, SSPr. 43, SRM 1. 1. 22.

A spiritual preceptor is Brahma (creator); he is Visnu (the preserver); he is lord Maheśvara (the destroyer). He is the supreme Brahman incarnate. Obeisance to that revered preceptor.

13292

गुरुर्लघुद्धयं यत्र मृङ्गतालः स कथ्यते । मङ्गलो मण्डको ज्ञेयो रसे चाद्भृतसंज्ञके ॥ (आ) ŚP 2003. Cf. No. 13263.

Where there be one guru and two laghu varna-s, that is termed as bhinga-tala. This is known as mangala type of manthaka (song) and is sung in the wonderous sentiment.

MS-VIII. 9

13293

ग्रारम्भे कर्मगा फलम्। गुरुलाघवमर्थानाम् स बाल इति होच्यते ।। दोषं वा यो न जान।ति

- (अ) R (R (Bar) 2. 57. 5, R (B) 2. 63. 7, R (G) 2. 65. 6, R (L) 2. 69. 6).
- (31) SRHt 29. 19 (a. Bharavi), IS 2175.
- आरंभेष्ववितर्कयन् (°भि°; 'ह्य°; 'षृ; 'पित') **(b)** or °भेष्वविमर्षयन् or °भेष्वनुकीर्तयन् or ंभिष्विव तत्क्षयं or ंभेष्वेव लक्षते R (var.).
- (cd) दोषतो गृग्तक्वैव (or °गृ दो° °चै) बाल इत्यूच्यते बुधै: (नरः) R (G).

He who does not know the ins and outs (lit. high and low) of the various matters, and does not anticipate the result of his actions and their short-comings before hand, is termed as a child (an immature person).

13294

गु रुवचनं सत्यानां

कार्याएां गो-द्विजाति-सुरपूजा । लोभ: पापत**मानां**

> क्रोघ: सर्वोपताप-जनकानाम् ।

(अ) Kal 10. 14.

Giti-āryā metre.

Of all the truths, the word of a teacher (is the truest); of all the actions, the worship of cows, Brahmanas and gods (is the best); of the heinous sins, avrice (is most despicable); (and) of all those that cause suffering, anger (is the worst).

13295

कांश्चिद् कांश्चित् ग्रुवत् पुजयामास वयस्यवत् ।

केश्चिदप्यभिवादितः ।। कांश्चिवभ्यवदत् प्रेम्णा

- (अ) MBh (MBh (Bh) 1. 213. 39, MBh (R) 1. 221. 43, MBh (C) 1. 8003).
- विधिवत् [गु $^{\circ}$] MBh (var.). (a)
- अभ्यद्भवत् or चाभ्यवदत् MBh (var.); (c) प्रीत: [प्रे°] MBh (var.).
- °वाष्य् or °चाष्य् MBh (var.); ग्रिभवंदितः (d) MBh (var.).

Some he revered like teachers; some he treated like friends; some he addressed with great affection; by some (others) he was respectfully saluted.

13296

मित्रमुपलभ्यते । गुरुवन् मित्रनाशेन यन् श्यामाक भिव तत् स्यजेत् । शालिस्तम्बाभिभवनं

- (अ1) SRHt 108. 4 (a. P).
- °स्तम्बाहिभवनं SRHt.

One should discard the friend whom one gets at the cost of another worthy friend, like the shyamaka corn that hampers (the growth of) the rice plants.

13297

भूमिगँरीयसी । गुरु वित्तं ततो मित्रं तस्माद् ताभ्यो बन्धुसुहृद्-गर्गाः ।। भूमेविभूतयः सर्वास्

- KN (KN (AnSS) 10. 32, KN (TSS) 10. $32\frac{1}{2}$, KN (BI) 10. 29).
- (अर) IS 2176.

(d) जन: [गर्गा:] KN (var.), गर्ग: Suggested in IS (sic!).

Wealth is great, friend is greater than that, and territory is still greater than him. All round affluence proceeds from territorial possessions, and relations and friends follow affluence.

[Wealth is desirable, allies are more desirable and lastly, acquisition of territory is most desirable. All round prosperity is the outcome of territorial possessions, and friends and allies come in the train of prosperity (M. N. Dutt)].

13298

गुरुशकटधुरंधरस् तृरगाशी समविषमेषु च लाङ्गलावकर्षी। जगदुपकररगं पवित्रयोनिर्

नरपशुना स विशिष्यते गवेन्द्रः।।

- (अ) P (PS 1.16, PP 1.16, PRE 1. 15).
- (31) IS 2177, Any 44. 47.
- (a) °शकल° PS (var.).
- (b) चला गलापकर्षी Any; °लापकर्षि PS (var.); °लापकर्षी PP.
- (c) °करणे PS; °योने: PS (var.).
- (d) च [स] PS (var.); किमु भीयते ग° PP; कथमुपनीयते ग° Any; विहृष्यते ग° PS (var.).

Puspitagra metre.

The excellent ox draws heavy carts, eats grass, draws plough on even and uneven grounds, he is beneficial to the world and is of pure origin; thus he excels the beast of a man.

[The noble ox draws heavy wagons, and eats grass (rather than meat); over hard and easy spots alike he draws the plough; he is a benefit to the world, and his origin is pure; these are his distinctions over the beast-in-human form. (F. Edgerton)].

13299

गुरुशुभूषया बुद्धिर् मधुगोष्ठ्या मनोभवः। जदयेन शशाङ्कस्य पयोराशिविवर्धते ॥ (आ) KaVa ad 4.3.19.

Intelligence augments by serving the teacher, lust by drinking spree, and ocean by the rise of the moon.

[Intelligence by serving the teacher, —love by drinking—and the ocean by the rise of the moon—is augmented. (G. Jha)].

13300

गुरुशुभूषया विद्या पुष्कलेन घनेन वा। ग्रथवा विद्यया विद्या चतुर्थं नोपलभ्यते।।

- (अ) Cr 353 (CSr 1. 36, CnT II 12. 8, CnT III 7. 42, CnT V 68), VC (VCSr 9. 6, VCjr 9. 5).
- (अ) SuB 3. 19, SR 159. 257 (a. VC), SSB 488. 264, 1S 2178, SRS 2. 1. 28, SSpr 66, SH 1098.
- (a) गुरुशृक्ष्या CS (var.); गुरुशृक्ष्या CS (var.); गुरु: शृक्ष्या CS (var.).
- (b) प्राप्यते द्रविणेन वा SRS, SSpr पुष्करेण (°ष्केण; °स्क°; °रेन) CS (var.); केवलेन [पुष्क°] SH.
- (c) विद्यायां (°द्य°) CS (var.).
- (d) न दृष्टं साधनान्तरम् SRS, SSpr, चतुर्थेन न लभ्यते SH; चतुर्था नैव कारणम् SuB; चतुर्थी

नोपलभ्यते SR, चतुर्थो (र्था°; °थं; °थं; °थंंर्) CS (var.), VCsr (var.), VCjr (var.); चतुथान् (°थान्) VCsr (var.); नापलभ्यते (नप°; नैव° VCjr (var.). CS (var.), VCjr; नोपपद्यते VCsr (var.), VCjr (var.).

Knowledge is acquired either through service to the teacher or with ample wealth or in exchange of knowledge. There is no fourth method.

13301

गुरुश्च राजा च पिता च वृद्धः
क्रोधात् प्रहर्षाद् यदि वाऽपि कामात्।
यद्वचाविशेत् कार्यमवेक्ष्य धर्म
कस्तं न कुर्यादनृशंसवृत्तिः॥

- (34) R (R (Bar.) 2, App. I. 11, 1. 39-42, R (B) 2. 21. 59, R (G)-, R (L) -).
- (b) अथ or इति [यदि] R (var.).
- (c) यद्यादिशेत् or यच्चित्रिशेत् or यदादिशेत् R (var.); धम्यै R (var.).
- (d) न नृशंसवृत्ति: R (var.).

Upajāti metre (Upendravajrā and Indravajrā).

What a preceptor, a king, a father or an elderly person commands, whether out of anger or joy or caprice, thinking it to be his duty, who but one of violent disposition, would not carry it out.

[If a preceptor of mature age men is also a king and a father, wants to uphold truth by earrying out his resolve and thereby commands

his son to do a certain act, be he actuated by anger, joy or passion, who else will transgress his words other than the wicked, (T. S. Raghavacharya), 1

13302

गुरुश्छाया विता छाया छाया ज्येष्ठाशच बान्धवाः । छाया राजसु संमानम् एताश्छायाः सुदुर्लमाः ॥

- (3) Cr 354 (CLr 1, 12, CM 54). Cf. Crn 274.
- (a) पितृच्छाया (°ता°) CL (var.).
- (b) छाया मित्रश्च बान्धवा CL (var.); ज्येष्ठरूच बान्धव CL (var.); स्यज्ज्येष्ट (छाया om.) (om. in some texts) CL (var.); मित्र सुब्रग्न्धवा: CL (var.); ज्येस्थाश्च CL (var.); बांधवी CL (var.).
- (c) छाया च राजसम्मानं CL (var.); सुच्छाया राज CL (var.); राजस्य स्नमानिम् CL (var.); राजश्च CL (var.); राजश्च CL (var.); सन्मान CL (var.).
- (d) एते छाया याश्च दुर्लंभा CL (var.); छाया CL (var.); छा° (rest missing) सुर्लंभा CLTb; स्वदुर्लंभा: CL (var.); सुदुर्लंभा CL (var.).

Teacher, father, elderly relations and respect at the royal court act as one's shields. These shields are (however) very difficult to obtain.

13303*

गुरुषु मिलितेषु शिरसा
प्रग्गमसि लघुषून्तता समेषु समा।
उचितज्ञासि तुले कि
तुलयसि गुञ्जाफलैः कनकम्।।

(अ) ArS 2. 208, Avasistanyokti of Panditarāja (in PJKS) 293.

- (आ) Sama 2 त 12, SLPr 42, 2-3, SSg 181, SuMuñ 260, 19-20, SR 248, 68, SSB 655, 1.
- (b) तुला [समा] SSB.
- (c) उचिताऽसि SSB. PJKS.

Āryā metre.

O scales, on coming into contact with the respectable (heavy), you bow down your head; with the lowly (lighter), you rise high; and with the equal, you remain balanced. (Thus) you know the propriety, but, why do you weigh gold with the gunja seeds?

13304

गुरुसदने नेदीयसि चरणापि तया। नूपुरमपास्य पदयोः

कि न प्रियमीरितं प्रियया।।

(अ) ArS 2. 214. Arya metre.

As I fell at her feet in the nearby house of her sire, my beloved, though reticent herself, did me the most agreeable thing by removing the anklets from her feet.¹

1. According to Ananta Pandita the removing of anklets is suggestive of her consent for the act or invitation to come at night or the giving up of her pride.

13305*

गुरुस**मी** रसमीरितभूषरा

इव गजा गगनं विजगाहिरे।
गुरुतरा बहुवारिमराद्धना
भवमतीय नमन्त इवाभवन्।

(জ) SR 129. 51, SSB 438. 51.

Drutavilambita metre.

The elephants shot into the sky like the mountains whirled by a hurricane, but (subsequently) came down low to the earth, as if saluting it, like the thick clouds under the weight of copious water.

13306

गुरुसविधे राधाया माधववदनाभिलाषिग्गी नयने ।

पञ्जरसञ्चरमार्ग

खञ्जनमिथुनं तिरस्कृतम् (?) ॥

(आ) Vidy 892.

Arya metre (defective in d).

The eyes of Rādhā keen to glance at Mādhava's face in the presence of the elders, surpassed the pair of the khañ-jana birds (impatiently) moving to and fro in a cage.

13307

गुरुस्तु विद्याधिगमाय सेव्यते
धृता च विद्या मतये महात्मनाम् ।
धृतानुवर्त्तीनि मतानि वेधसाम्
ग्रसंशयं साधु भवन्ति भूतये ।।

- (34) KN (KN (ÅnSS) 1. 69, KN (TSS) 1. 69, KN (BI) 1. 66).
- (a) गुरुहि KN (TSS) (var.).
- (c) [°] इन्धानि KN (BI), KN (TSS) (var.).
- (d) वृद्धये [भूतये] KN (TSS) (var.).

Vamsastha metre.

गुरूकरोषि प्रसभं-गुरूएां पुरतो राज्ञो

A teacher is revered for acquiring knowledge (from him). Knowledge, (if) imbibed well, sharpens the judgment of the worthy. And the views of the worthy that conform to their prudence (knowledge) lead, without doubt, to glory.

[A preceptor is worshipped for the acquisition of learning. Learning, which has been mastered, becomes instrumental in enhancing the prudence of the illustrious. The habit of doing acts according to the dictates of prudence is sure to lead to prosperity (M. N. Dutt)]

13308

गुरूकरोषि प्रसभं गिरीन्द्रं

विज्ञः स्वभावैः सुरभीकरोषि। कस्योपदेशेन युनः पटीर-

द्रुम द्विजिह्वान् न तिरस्करोषि॥

(आ) AnyS 43.

Upajāti metre (Upendravajrā and Indravajrā).

O Sandal tree! you, (by your mere presence), do the lordly mountain immensely proud, by nature you make the quarters smell sweet; at whose advice then you do not repel the snakes (clinging to you)?

गुरू<mark>गां च द्विजातीनां see No. 13261.</mark>

13309

गुरूगां चैव शुश्रूषा श्राह्मगानां च पूजनम् ।
द्विद्वयागां जयश्चैव ब्रह्मचर्यममत्सरम् ।।

(अ) Matsya-purāņa 212.22.

Service to the preceptors, reverence to the Brahmanas, victory over senses,

abstinence from carnal pleasures and absence of jealousy (ensure a happy life).

13310

गुरूएां चैव सर्वेषां माता परमको **गुरुः।** माता गुरुतरा भूमेः खात्पितोच्चतरस्**तथा।।**

(आ) Brahmadharma 2. 1. 5, IS 7519.

Of all the worthies, mother is the most illustrious. Mother is heavier (more respectable) than the earth and father is higher than the sky.

13311

गुरूगां नाममात्रेऽपि गृहीते स्वामिसंभवे। दुष्टानां पुरतः क्षेमं तस्क्षगादेव जायते।।

(अ) P (PPJ 71, Pts 3. 81, PtsK 3. 78), Cf. No. 13332.

(आ) IS 2179.

At the mention of the bare name of the mighty before the wicked, there instantly arises happiness (well-being) all around.

[Mere mention of lordly monarch's name/ to mean men, straightway saves from loss and shame (A. W. Ryder)]

13312

गुरूगां पुरतो राज्ञो न चासीत महासने । प्रीढपादो न तहाक्यं हेतुभिविकृति नयेत् ।। (अ) Śukr 3. 161.

One should not occupy a high seat in the presence of the elders and the king (or king's preceptors). One should not contradict their word with defiant assertions. 13313

गुरूगां वचनं कुर्वन् मानमिच्छन् मनीषिए।। म्राचारं न्यायनिदिष्टम् भयं नाफलभाग् भवेत्।। (31) VC br V. 5.

He who does the bidding of the worthy, seeks to win the respect of the wise and follows the conduct dictated by righteousness, never goes unrewarded.

[If he' heeds the words of those to whom deference is due, strives to win the respect of the judicious, and walks in accordance with the precepts of right conduct, he shall not fail of his reward. (F. Edgerton).

1. The king.

13314

सदैव गुरूगां संनिधौ तिष्ठेत् विनयान्वितः। पाद-प्रसारगादीनि तत्र नेव समाचरेत ॥ (अर) SRM 1. 1 25.

One should always be humble in the presence of the high personages. (Frivolous acts like) the stretching of legs should be (meticulously) shunned there.

13315

वेदनिन्दा

स्हद्धः ।

गुरू वामध्यधिक्षेपो ज्ञेयम ब्रह्महत्यासमं श्रधीतस्य च नाशनम्।। (अ) Y 3. 228 (Cf. Mn 11.55, Cr 21. 1, Vi 35. 1-2, VaS 1. 19-21, Ap 1. 21. 8).

Talking disrespectfully of the gurus, reviling the Vedas, murdering a friend. all these should be regarded as equal to the Brahmicide, as also the forgetting what was studied (of Vedas). (J. R. Gharpare).

13316

गुरूणामनुवृत्तिश्च पुज्यानामनुपूजनम धर्मासनप्रतिष्ठानं राज्यकण्टकशोधनम् ॥

- (अ) KN (KN (AnSS) 14. 47, KN (TSS) 14. 47, KN (BI) 13. 47).
- पूज्यानां चावि पू $^{\circ}$ KN (TSS) (var.); (b)पूज्यानां चाभि पू^o KN (BI).

Obedience to the elders, worship of the adorable, presiding over the seat of justice and extermination of those inimical to the kingdom - (this is the duty of the king).

13317

गुरूगामपमानो हि वधो न तु शरीरत:। शरीरेण वधोऽन्येषाम् इति तान् दूरतस्यजेत ॥ (अ) SSB 476 299 (a. Samgrahitr).

Disrespect to the elders tantamounts to their assassination, though not physical. Others suffer corporeal killing, that should, therefore, be shunned at all costs.

13318

गुरूणामेव माता गुरुतरा स्मृता। सर्वेषां एकस्यापि न दृष्टा निष्कृतिः भूतौ॥ सूतस्येव (3) SkP, Venkate. 5. 76. 21.

Of all those to whom reverence is due, mother is known to be the most adorable. No repayment of her debt is seen prescribed in the Canon with respect to even one son.

13319

गुरूशि वासांसि विहाय तूर्णं
तनूनि लाक्षारसरञ्जितानि ।
सुगन्धिकालागुरुधूपितानि

धत्ते जनः काममदालसाङ्गः॥

- (अ) Rtu 6. 13. (Cf. A. Scharpe's Kalidasa-Lexicon I. 3; p. 195).
- (c) शिरांसि [सुगन्धि] ऐtu (var.); [°]लागर्ष[°] Rtu (var.).
- (d) धत्तेऽङ्गता कामशरानुविद्धः or काममदालसाङ्गी [जनः काम°] Rtu (var.).

Upajāti metre (Upendravajrā and Indravajrā).

And discarding heavy garments/those whose limbs are overcome/by love's lassitude/soon assume the lighter vesture,/dyed in lakṣā juice and scented/with the incense of black aguru. (R. S. Pandit).

13320*

गुरूिंग वासांस्यगुरूिंग चंव सुखाय शीते ह्यसुखाय धर्मे । चन्द्रांशवश्चन्दनमेव चोष्गो सुखाय दुःखाय भवन्ति शीते ॥

- (अ) Buddhacarita 11. 42.
- (b) धम्में Bu° (var.).
- (c) चन्द्रांशव चन्दनम् Bu° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Warm clothes and aloewood are pleasant in the cold and unpleasant in the heat; the rays of the moon and

sandalwood are pleasant in the heat and unpleasant in the cold. (E. S. Joleshou).

13321

गुरूनतिबदेन् मत्तः परदारान् प्रवर्षयेत्। संविदं कुरुते भौण्डेर् न शृएगोति हितं क्वचित्।।

- (3) MBh (Bh) 13. Appendix I; No. 15. lines 2882-3.
- (अर) SRHt 80. 4 (a. MBh).
- (a) मत्यं: or मुक्त: [मत्त:] MBh (var.).
- (c) सहिकं or समिकं [संविदं] SRHt; धूर्तेर् [भी°] MBh (var.).

A drunkard speaks intemperately to the elders, ravishes other's wives, keeps company with the tipsy and does not heed the well-wisher.

13322

गुरूनिप न पश्यन्ति यया मीलितचक्षुषः। लक्ष्मीन्याजादहं मन्ये समुद्राव् धूलिरुस्थिता।। (आ) SuM 3. 2.

Because of which people shut their eyes and do not see (heed) even those who merit esteem, methink it is dust in the garb of Lakşmī (the goddess of fortune) that has emerged from the ocean.

13323

गुरूनहत्वा हि महानुभावान् भेयो भोक्तुं भैक्ष्यमपीह लोके। हत्वार्थकामांस् तु गुरूनिहैव भुञ्जीय भोगान् क्षिरप्रदिग्धान्॥

- (अ) MBh (MBh (Bh) 6. 24. 5; BhG 2. 5), Cf. JAOS 52. 71, Sgg.
- (b) श्रेयम्बतु or श्रेयस्करं or श्रेयो भुनतं MBh (var.); भैक्षम् [भैक्ष्यम्] MBh.
- (c) न त्वर्थकामस्तु (°मांस्तु) गुरून्तिहस्य MBh (var.); °कामांश्च or [°]काम्यास् MBh MBh (var.).
- (d) युंजीत [°ञ्जी°] MBh (var.); [°]प्रदग्धान् (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

Without killing my elders of great majesty, it is better (for me) to eat even alms-food in this world. But having slain them who long for (various) rewards, I would experience, right here, enjoyments besmirched with blood.

[For not slaying my revered elders of great dignity/'t were better to eat alms-food, even, in this world; / but having slain my elders who seek their ends, right in this world/I should eat food smeared with blood. (F. Edge.ton).]

13324

गुरून् कुर्वन्ति ते वंश्यान् ग्रन्वर्था तैर्वसुंघरा । वेषां यशांसि शुभ्राग्ति होपयन्तीन्दुमण्डलम् ॥

- (अ) Kir 11. 64.
- (अा) SRHt 210. 20 (a. Bharavi), SR 79. 13 (a. Kir), SSB 353. 16 (a. Bharavi), SSSN 156. 16 (a. Bharavi).
- (c) शुक्लानि Kir (var.).

They, whose immaculate fame puts (even) the moon-orb to shame, make their forbears proud, and it is because of them that the earth (the repository of riches) is true to its name.

13325

गुरूपदेशतश्चित्तम् एकस्मिन् स्थानके यदि । वायुश्च रुध्यते यत्र धारगा सा विधीयते ।। (आ) ŚP 4392.

If under the advice of the spiritual teacher, the mind is fixed on a certain object and the breath is held in check, that forms the state of 'restraint' (dharaṇa).1

1. Sixth of the eight stages of Yoga.

13326

गुरूपदेशमासाद्य एकस्मिन् स्थानके यदि । रूथ्यते यन्मनोवातौ भारणा साभिधीयते ॥ (आ) \$P 4468. Cf. No. 13325.

If in accordance with the instruction of the spiritual teacher, the mind is concentrated on one object and the breath is held in check, that is termed as *Dharaṇa* (restraint).

13327

गुरूपदेशावध्येतुं शास्त्रं जढिधयोऽप्यलम् । काव्यं तु जायते जातु कस्यचित् प्रतिभावतः ॥ (अ) Bhamaha's Kavyalamkara 1. 5.

MS-VIII. 10

Even the dull-witted can learn sastra-s under the instruction of a teacher. However, poetry arises only in the person who has a natural genius and that too not always.

13328

गुरोः सामान्यवचनाद् ग्रयुक्तं नाचरेद् बुधः । उदङ्को नाकरोदुक्त्या गुरोस् तद्वनितारतिम् ॥

(अ) Puraņartha Samgraha, Rajanīti 119.

The wise should not do an improper act by so much as a teacher's word. Udanka did not enjoy with his wife at the behest of his teacher.

13329

गुरोः सुतां मित्रभायाँ स्वामिसेवकगेहिनीम् । यो गच्छति पुर्माल्लोके तमाहुर्ब्रह्मघातकम् ।।

- (अ) P (PP 2. 94, Pts 2. 107, PtsK 2. 115, PM 2. 33). Cf. JSAIL 20. 42.
- (জা) SR 165. 530 (a. P), SSB 497. 530, IS 2182.
- (c) पुमान् लोके PtsK; पुमांल्लोके PP, SSB.
- (d) [°]घातिनम् Pts, SR, SSB.

He who cohabits with daughter of a teacher, wife of a friend or consort of his master's servant, him they call a Brāhmaņa-slayer.

[A Brahman-slayer, so they say, / is he who tries to house/with teacher's child, or wife of friend, /or royal servant's spouse. (A.W. Ryder).]

13330

गुरोरधीता खिलवैद्यविद्यः

पीयूषपाणिः कुशलः क्रियासु। गतस्पृहो धैर्यधरः कृपालुः

शुद्धोऽधिकारी भिषगीदृशः स्यात् ॥

- (अ) Cr 1443 (CRB 5. 13).
- (সা) SR 43. 1, SSB 298. 1, SRK 83. 1 (a. Vaidyajīvan), IS 7862, Vaidya-kiya-Subhāṣitāvalī 64.
- (d) शुरधो[°] SRK.

 Upajāti metre (Upendravajrā and Indravajrā).

One who has received the entire science of medicine from an accredited teacher, bears as it were the very elixir of life in his hands, is expert in all therapeutic measuring, has cast away all greed, is endowed with fortitude, is compassionate, pure and competent—such a one is fit to become a physician (P. M. Mehta).

13331

गुरोरपीमां भगादोष्ठकण्ठं निरुक्तिगर्वेच्छिदया विनेतुम्। श्रमः स्मरस्यैव भवं विहाय मुक्ति गतानामनुतापनाय॥

- (अ) Nais 10. 132.
- (b) निनेतु: Malli and Nais.
 Upajāti metre (Upendravajrā and
 Indravajrā)

Cupid's exertion to instruct even Bṛhaspati's lips and throat that sought to describe Damayantī, by removing their pride (in their competence) to set forth her charms, caused remorse to those who had gained liberation, having left the world (and were therefore unable to feast on her beauty).

13332

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः । उत्पर्थं प्रतिपन्नस्य परित्यागो विधीयते ॥

- (अ) MBh (MBh (Bh) 5. 178. 24; 12. 57. 15; 12. 140. 48, Adi App. 81, 1. 109-10, MBh (C) 5. 7074; 12. 5195; 12. 7074; 1. 5595), R (R (Bar) ad R. 2 (454*1. 3-4), R (B) 2. 21. 13), P (PT 1. 121, Ptem 1. 110, PS 1. 110, PN 2. 87, PP 1. 169, Pts 1. 306, PtsK 1. 341 PRE 1. 120), Pancaratra 1. 10. 20, Prab 1. 22. Cf. Rn 66. Cf. Hopkings Śukr 4. 1. 51.
- (आ) SR 167. 634 (a. MBh), SSB 500. 634, SRK 249. 80 (a. Indisesa-prukhe), SRHt 90. 5 (a. R) SKDr ad परित्याग (a. Matsya-Suktam), IS 2180, SSap 224, SRRU 812 (a. Prab) SSH 1. 81, VP 9. 46.
- (b) °कार्याण्यजानत: PT, PTem (but some tests as above); °जानता SSH.
- (c) उत्पथन्नति° MBh (var.), R, PT, PTem, Sukr, SR, SSB, SRK, SRRU; SSH, etc.; उत्पथे MBh (var.); यत्पत्यन्ना° PS, PP, Pts, PtsK, PRE, Prab.
- (d) कार्यं भवति शासनं MBh (var.), R, Śukr, SRHt, SSaP दण्डो भवति शास्वत: (or

शासनम्) MBh (var.), PP (but some tests as above); न्ययं (or न्ययं) भवति शा° or शोभन: MBh (var.); PT, PTem, PRE, न्यायं भवति शासनम् SR, SSB, SRK: न कार्यं गदतो वच PS.

It is meet to discard even a teacher who is inflated with pride, does not distinguish between right and wrong and has taken to a wrong path.

[It is in order, to shun even a teacher who is self-sufficient¹, who does not distinguish right from wrong, and who walks in the road of pride.² (J. Taylor).]

- 1. Haughty: Edi.
- 2. Who goes the wrong way; Edi.

13333

गुरोरवज्ञां प्रविधाय गर्वाद्

ग्रतीय-दुर्बोधगमीरभावम् ।

काव्यं मुखश्रीजितपूर्णचञ्चच्
चन्द्रे कथं पश्यसि दुर्घटाइयम् ।।

(বা) SSB 523. 1 (a. Kṛṣṇarāma).

Upajāti metre (Upendravajrā and Indravajrā).

Having slighted your teacher out of pride, how will you who have eclipsed the lustrous full moon with the beauty of your face! see (grasp) the complex poetry (pregnant) with ideas, extremely inscrutable and profound.

13334

गुरोरवज्ञाग्रे मृत्युर् मन्त्रत्यागो न दूरतः । गुरुमन्त्रपरिस्यागी सिद्धोऽपि नरकं व्रजेत् ॥

- (आ) SuB 2. 4.
- (a) अवज्ञाग्रा SuB (MS).
- (b) मत्रत्यागादुरिढता SuB (MS).

Disrespect to the teacher means imminent death. Disregard of mantra is (also) not a distant death. He who discards the teacher and the mantra is sure to go to the hell, even if he were a siddha (perfect man).

13335

गुरोगिरः पञ्चिदिनान्युपास्य वेदान्तशास्त्राणि दिनत्रयं च। स्रमी समाद्रातवितर्कवादाः

समागताः कुक्कुटपादमिश्राः ॥

- (অ) Laţakamelaka of Śankkadhara 2.14.
- (आ) SR 43. 2 (a. Lața°), SSB 297. 2.
- (a) पञ्च दिना° SSB, °नान्यधीत्य SR, SSB.
- (d) कुङ्करिश्रपादा: Lațaka.

Upajāti metre (Upendravajrā and Indravajrā).

Here comes the revered Kukkuţa Pāda Miśra, after he had listened to the teacher's discourse for five days, studied the Vedanta texts for three days and smelt the doctrine of logic (for some time).

13336

गुरोयंत्र परीवादो निन्दा वापि प्रवतंते। कर्गो तत्र पिधातन्त्री गन्तन्यं वा ततोऽन्यतः।।

(अ) Mn 2. 200, Bhavisya-purāņa 1. 4. 171. (Cf. Vi 28. 26); 32. 8-11.

- (आ) IS 2181, SRM 1. 1. 28, VirS 491, Mādanapānjāla 102, Smṛticandrikā-Saṁskārakh. 120, Apar 56, Saṁskāramayūkha 41, Nirnaya-Sindhu-Saṁskārakh. 85, Yatidharmasaṁgraha 33.
- (ab) परीवादस्तथा निन्दा गुरोयँत प्र° Bhavişyapurăņa.

Where one's teacher is being scandalized or otherwise reviled, one must cover one's ears or go elsewhere from the place.

[Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place. (G. Bühler).]

13337

गुरौ विद्यावयोवृद्धे सुविधौ च तपोऽधिके । कुपिते नोत्तरं दद्यात् सर्वत्रेश्वरधीर्बुधः ।।

- (अ) Cr 2149 A (CNI II 89) (a missing; partly illegible and d corrupt; reconstructed).
- (d) सर्वत्रे त्विधर्बुद्धः CNI II.

A wise man who believes in the omnipresence of God, should not argue with his teacher or one senior in age and learning or one rich in penance, when (they be) in anger.

13338

गुजंरा दुर्जनाः सर्वे ब्राह्मागाश्च विशेषतः । सत्यं नास्ति दया नास्ति सदेव पर्रानदकाः ।। (आ) SH (II) fol. 5b (77).

The residents of the Gurjara country (Gujrat) are all rogues, more so the Brahmanas. They have neither truth nor compassion but always talk ill of others.

13339

गुर्वेङ्गना-प्रसङ्गो

हिजराजस्याप्यकारि बत येन। युवजन-विविध-तरङ्गः

सोऽयमनङ्गो वरीर्वात ।।

(अरा) PdT 110.

Āryā metre.

He is the well-known Cupid, the heart-throb of the youth, who, alas, prompted even the moon, the lord of stars, to indulge with 'his' teacher's wife.

19340

गुर्वन्तिके हिया पूर्वं संज्ञयार्थिवबोधनम् । करोति पत्युर्युवितिर् 'भ्रथ शब्दानुशासनम्' ॥ (आ) VS 2046 (a. Paṇḍita-Pājaka).

In the vicinity of the elders, the young lady, out of modesty, first conveys her desire to the husband with a gesture; thereafter (when alone) she commands him in (so many) words.

13341

गुर्वभक्ता हता नारी सहाचारी तया हतः। स्रदीप्ताग्निहंतो होत्रो हता बुद्धिरसाक्षिका।।

(अ) PdP Uttarakh. 242. 21.

Doomed is the woman who is not

devoted to her husband, it is she who misleads (even) a celibate. An oblation is of no use without the blazing fire and intellect is worthless without clear perception.

13342

गुर्वर्थमर्थी श्रुतपारदृश्वा

रघोः सकाञादनवाष्य कामम्।

गतो वदान्यान्तरमित्ययं मे

मा भूत् परीवादनवावतारः।।

- (জ) Ragh 5. 24. (Cf A. Scharpé's Kālidāsa Lexicon 1. 4; p. 78).
- (সা) VyVi 246. 26 ab (only), KHpK 3. 370 (p. 252) (ab only), Vakrokti 2. 30.
- (b) अनवाष्तकाम: Ragh (var.).
- (c) °वदःन्यन्त^o Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

"A suppliant (who sought wealth) for his teacher, and who had thoroughly mastered the sacred lore, went to another donor without obtaining the desired object from Raghu", may this new scandal not rise about me (so thought Raghu).

[Asking wealth for his preceptor, a certain suitor who had seen the other ends of the learning went to another donor, not obtaining his object of wish from Raghu. Let there not be this new (first) rise of a reproach about me! (G. R. Nandargikar),

13343*

गुर्वोमुर्वोतिलक तिलक स्वीकुरु स्थामिक्यां रूपं लक्ष्मीनगर तगर श्लाष्ट्यमुन्मीलयेथाः। भङ्गीमङ्गीकुरु रतिपतेर्भत्लि हे चूतवल्लि श्रकान्तोऽयं विषमरमणीमानजैत्रः स चैत्रः॥

(3) Any Muk 11.

Mandakranta metre.

O Tilak (tree), the ornament of the earth, put on your great splendour; O Tagar (tree), the abode of beauty, manifest your commendable form; O Mango-creeper, the missile of Cupid, put on your charm. The month of Caitra that has humbled the pride of the offended young women, has arrived.

13344

गुल्फप्रन्थिमशिप्रमावबलतः पादाङ्गवं प्रेयसश् चूडारत्नपदं मदास्समगमन् मानापनोदावरात्। मागान् मन्त्रपदाददादिष पदंकार्याकुलोऽपि प्रियः

कर्गाशोकदलाहतश् चिरतरं मानं समूलं जही ॥

- (आ) Dhasa 60.
- (d) [°]नाह[°] Dhasa (changed to [°]दलाह[°] Editorially).

Śārdūlavikrīdita metre.

In a bid to allay his anger, she pressed the foot-ornament of her lover with the gems of her anklet and passionately clasped his head (lit. crest-jewel-place). The lover, though pre-occupied with many a chore, did not move a step (as if) under her spell. And when gently struck with the petal of the Aśoka flower worn as ear-ornament by her, he forgot completely his inveterate anger.

13345

गुहाश्चितो धर्मरतिर्गिरीशप्रथां दधानो भवतः प्रसादात्।
सत्याहितप्रीतिरहीनभित्तर्
भवानिवाहं भगवन् भवेयम्॥

- (अ) Stuti Kusumañjalı 12. 11.
- (आ) VS 3408 (a. Paṇḍita Jagadhara).

 Upajāti metre (Upendravajrā and Indravajrā).

Abiding in a cave, devoted to righteousness, with faith reposed in truth and firm devotion, and emulating (thereby) Śiva's conduct, when, O Lord, shall I be like you by your grace.

13346

गुहोऽसुरैः षड्विनजातमात्रको
तिवाघधामेव निज्ञातमोभरैः।
विषह्यते नामिमुखो हि संगरे
कुतस् स्वियं तेन समं विरोधिता।।

- (अ) Kum 15. 34.
- (a) महासुरै: or सुरासुरै: [गु°] Kum (var.).
- (c) विमुह्यते Kum (var.); योऽभिमुखो न or सोऽभिमुखं न Kum (var.).
- (d) त्वया तस्य [त्वियं तेन] Kum ((var.). Vamsastha metre.

The demons will not be able to withstand Karttikeya, born six days before, when he confronts them in the battle, as the nocturnal darkness cannot face the sun. Why then this antagonism to him? É As nocturnal darkness cannot overpower the sun so the great Asuras will not be able to defeat Kārtikeya born six days before: (H. H. Wilson). 1

- 1. Add: 'in the battle', Edi.
- 2. Add: Of what consequence will be this hostility against him". Edi.

13347

गुह्यकर्मं च मन्त्रं च न मर्त्तुः संप्रकाशयेत्। विद्विष्टमिप नार्शे च मनसाऽपि न चिन्तयेत्।।

- (3) KN (KN AnSS) 5. 31, KN (TSS) 5 31, KN (BI) 5. 31), Agni-pur. 239. 41a (only).
- (a) गृह्यं कर्म KN (BI), Agni-pur.
- (c) विद्विष्टत्वं विना^o or ^oटं च विना or ^oिंट च विना KN (BI), KN (TSS) (var.).

He¹ should not divulge the secret actions and deliberations of his master. Nor should he think, even in his mind, of the perfidy to him or his liquidation.

1. King's official.

[He should not (prematurely) divulge those counsels and measures of his master that ought to be kept secret. Even in his mind he should never harbour the remotest thought of his master's dethronment and death. (M. N. Dutt).]

गुह्यं कर्म च मन्त्रं च see No. 13347.

13348

गुह्यपिधानैकपरः

मुजनो वस्त्रायते सदा पिशुनम् । भवतादयं विष्ठम्बो यदिवं छिद्रीवसुत्रयसु ॥

- (आ) SkV 1247.
- (c) भवतामर्थं [$^{\circ}$ दयं] SkV; भवतामवे SkV (var.).
- (d) विसूत्रयत् SkV (var.).

Āryā metre.

Ever intent to conceal what is privy, a good man acts as a garment to the wicked. But that may turn out to be a mockery were he to disintegerate it by making holes in it.

[A good man, making it his care/to hide what's shameful, plays the robe/to him who is malicious. / (?) He does so though the other foil his care/and by unraveling let holes/appear within the robe? (D. H. H. ingalls)]

13349

गुह्याख्यानात् परार्थत्वाव् वृत्ताच्च भुवि बुष्यतः । यस्त्रस्यति वसत्यस्मिन् नित्यं लक्ष्मीविदुष्यतः ॥

(अ) Kīcaka-vadha of Nītivarman 4. 7.

Laksmī always abides, in this world, with the unblemished person, who dreads (shuns) divulging other's secrets, misappropriating their wealth and doing vile acts.

गूढमन्त्रप्रचारश्च see वाग्मी प्रगल्मः स्मृति°.

13350

गूडमन्त्रस्य नृपतेस् तस्य सिद्धिरसंशयम् ॥ अप्रशस्तानि कर्माशा यो मोहादनुतिष्ठति ॥ स तेषां विपरिभ्रंशे भ्रश्यते जीवितादि ।

(a) MBh (MBh (Bh) 5. 38. 19cd-20, MBh (R) 5. 37. 21, MBh (C) 5. 1419-20).

- (b) बुढिर् [सि°] MBh (var.); न संशय: or अनुत्तया or असंशया [असं°] MBh (var.).
- (c) कार्याण MBh (var.).
- (e) सर्वेषां [स ते°] MBh (var.); विपरिभ्रंशात् (चप°) MBh (var.); °भ्रंशो MBh (var.).

Success doubtless comes to the king wose counsels are kept secret. He who does unworthy acts out of ignorance suffers loss of life as a consequence of their disastrous results.

[The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. (P. C. Roy).]

13351

गूढमैथुनधाष्ट्यं च काले काले च संग्रहम्। ग्रप्रमादम् भ्रनलास्यं पञ्च शिक्षेत वायसात्।।

- (अ) Cr 355 (CVr 6. 18, CrV 5. 7, CNr 69, CSr 2. 25, CNSap 55cd/ab, CnT II. 7. 7, CnT III 5. 7, CnT VI 81, CnT VII 36, CPS 174. 110). Cf. Crn 15. Cf. Nos. 3402, 7913; प्रत्युत्थानं च युद्धं च; प्रभूतं कार्यमन्पं वा; बह्वाशी स्वल्पसंतुष्टः; य एतान् विश्वतिगुणान्; श्रुत्वा धमं विजानाति सर्वेन्द्रियाणि संयम्य and सिहादेकं चकादेकम्.
- (সা) SR 162. 402 (a. Cāṇakya-nīti), SSB 493. 409, IS 2183.
- (§) NM (T) 2. 12, RN (P) 52.
- (a) गूढमेथुनधर्म (°मे°) च CN (but CNI I, CNG as above); गूढमेथुन (°न:) धृष्टत्व CS; गूढमेथुन धाष्ट्यं च CV; गूढमेथु-

- धृष्टत्वं CN (var.); गूढं कमं तथा धाष्ट्यं CN (var.); गूढं च मैथुनं धाष्ट्यं (धष्णथं) CN (var.); गूढं च मैथुनं धाष्ट्यं CPS; लक्ष्यं कदृष्टता धाष्टं CN (var.); आकारो-र्ज्जिं दृष्टता धाष्टं CN (var.); आकारो-र्ज्जिं दृष्टतं CN (var.); चातुयं क्षिप्रकारित्वं CN (var.); उच्चे स्हितं जातिप्रेम CN (var.); उच्चे स्हितं जातिप्रेम CN (var.); व्धारिष्टं CV (var.); धारिष्टं CV (var.); धारिष्टं CV (var.); धार्यं CN (var.); धार्यं CN (var.); धार्यं CV (var.); धार्यं CN (var.); धार्यं GN (var.); धार्यं GN (var.); धार्यं च SR, ध्यंत्वं (वंत्रं) CS (var.); धार्यं च SR, धार्यं च SR, धार्यं CV (var.); धार्यं च SR, धार्यं च SR, धार्यं GV (var.);
- (b) काले च (करेवं) बिलसंग्रहः ('हे; 'हं; 'हं; विस्थानं क्षारवसंग्रहे IS; चाल्यसंग्रहं ('हः) Cv (but CvGt as above), CS (var.), CPS; चाल्यसंग्रहः ('हं) CN (var.); समये खडा-संग्रहः CN (var.); चालय' SR, SSB.
- (c) अप्रमत्तमविश्वासं (°स:) CV, CN; अप्रमादी
 सुधूर्त (सुधूत्तम्; सुधुर्तत्वं; सुधूर्तव्दं; °मादः)
 च CS (but CSC I, CSC II, CSB II,
 CSJ as CV and CN); अप्रमादिविश्वासं
 CS (var.); अप्रमादीनि एकस्यः CN
 (var.); अप्रमादस्त्रनालस्यं CN (var.);
 अत्पन्नात्विभिवश्वास CN (var.); अविश्वासाप्रमत्वं CV (var.); अप्रमत्तन् Cv (var.);
 अविश्वासं (स्वामि; °सः) [अना°] Cv; °दो
 सुधूर्तं च CS; °मना° SR, SSB.
- (d) पलं [पञ्च] CS (var.); चतु: (°तु) [पञ्च]
 CN (var.); च° om. CvL II; शिक्ष्मे
 संचैव CN (var.); शिक्षेच्च CV, Cv
 (but CvW as above), CS, CN (var.);
 शिक्षेत् CN (var.); शिष्मे CS (var.);
 शिष्मे (°६में) च CS (var.); शिक्ष्म च CS
 (var.).

Sly cohabitation, tenacity, hoarding at an opportune time, vigilance and alertness, these five things one should learn from a crow.

13352

गूढा नूपुरशब्दमात्रमपि मे कान्ता श्रृतौ पातयेत् पश्चादेत्य शर्नैः कराम्बुजवृते कुर्वीत वा लोचने ।

हर्व्येऽस्मिन्तवतीयं साध्वसवशान् मन्दायमाना बलाब् आनीयेत पदात् पदं चतुरया सख्या ममो-पान्तिकम् ॥

- (अ) Vik 3, 15. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 2; p. 93).
- (a) गूढं Vik (var.); कन्तं Vik (var.); पायथेत् Vik (var.).
- (b) करोत्पलवृते Vik (var.). Sārdūlavikrīdita metre.

The dear one¹, though invisible, may let fall on my ear at least the tinkling of her anklets? Or, coming slowly from behind, might she close my eyes with her lotus-like hands? Or, descending into this palace, might she be brought forcibly to me step by step by her clever friend, her gait being slow on account of fear? (M. R. Kale).

1. Urvasi.

13353

पूढालिङ्गनगण्डचुम्बनकुचस्पर्शाविलीलायितं सर्वं विस्मृतमेव विस्तृतवतो बाले खलेभ्यो भयात् । संलापस्त्वधुना सुदुर्घटतमस्तत्राऽपि नातिव्यथा यत्त्वद्दर्शनमप्यभूदसुलभं तेनेव दूये भृशम्॥ (बार) SR 292. 31, SSB 131. 33. Sardulavikrīdita metre.

All the sportive acts like secret embraces, kissing the cheeks and pressing your bossom, O young lass, are all but forgotten for unmitigated fear of the rogues. Even (loving) conversation is now not possible to have, but that too I do not grudge much. That your sight has also become scarce, this causes me grave agony.

[O young lady-

Secret embrace, kissing, and touching the bosom, all the sports like this are completely forgotten due to gross fear from the villains. Now even the mutual dialogue is extremely impossible. Even then I have no grudge. But, that your very sight has become rare, this causes me great agony.]

13354

गूवाकानां नालिकेरद्रुमाणां हिन्तालानां पाटलीकिशुकानाम् । खर्जूराणां ताडताडीतकरणां पुष्पापीडन्यासहेतुर्वसन्तः ॥

- (अर) KavR 18. 59 (p. 106), KH 159. 19-21.
- (a) नालिकेरी° KH.
- (c) स्वर्जूरीणां तालता° KH; °द्रुमाणां [°त°] KavR (var.).
- (d) °सन्ते KH.

Śālini metre.

Spring causes the betel-nut, coconut, hintala, paţli, kinśuka, palm, tada and tadi trees to bloom to their full.

MS-VIII. 11

गूहन मूत्रशकृती:-गृधाकारोऽपि सेव्धः

13355

गूहनं मूत्रशकृतोः क्षुस्पिपासोपपीडनम् । इत्यादीस्तन्त्रकुशला द्यूतदोषान् प्रचक्षते ॥

- (अ) KN (KN (AnSS) 15. 49, KN (TSS) 15. 49, KN (BI) 14. 48).
- (a) वहनं [गूहनं] KN (var.).
- (c) °तन्त्र निपुणा [°कुशला] KN (BI).

Retention of the discharge of urine and faeces, suffering from hunger and thirst, these are said by persons versed in polity, to be the evils of gambling. (M. N. Dutt).

13356

गृद्धि विना भक्षयतो न दोषो

मांसं नरस्यान्नवदस्तदोषम् ।

एवं वचः केचिदुदाहरन्ति

युक्त्या विरुद्धं तदपोह लोके ।।

(31) AS 536.

Indravajrā metre.

"No sin accrues to the man who eats flesh without indulging in it; that is as faultless as eating grains", so opine some. But the society takes it to be contrary to reason.

["Eating flesh without greed is faultless. It is equal to ordinary (vegetarian) food". This is what some persons opine. But yet this is unreasonable in the society.]

13357

गृष्टः कपोतः काकोलो वायसो वाऽपि मूर्धनि । कव्यादो वा खगो नीलः वण्मासायुः-प्रदर्शकः ॥

- (अ) Mark.-pur. 43.8.
- (आ) ŚP 4573.
- (a) कपोतगृधकाकोला ŚP.
- (b) ੰਫ਼ੋਂ° Mark.-pur (var.).
- (c) वापरो लीन: \$P.

If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head, that indicates a life of six months. (F. E. Pargiter).

13358

गृध्रदृष्टिबंकालीनः श्व-चेष्टः सिंह-विकमः । श्रनुद्धिग्नः काकशङ्की भुजङ्गचरितं चरेत् ।।

- (अ) MBh (MBh (Bh) 12. 138. 62, MBh (R) 12. 140. 61, MBh (C) 12. 5309).
- (জা) IS 2184, SRHt 174. 39 (a. Cāk-suṣi).
- (a) गृध्रष्टिबनलीनम्च MBh (var.) (sic!); बकालीवा or बलाकिरम् or वृकालीनः or बकाधीन: MBh (var.).
- (b) चावेष्ट: or सुचेष्ट: or निश्चेष्ट: MBh (var.).
- (d) °चरितण् MBh (var.).

A (king) should be far-sighted like a vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. (P. C. Roy).

13359

गृष्टाकारोऽपि सेन्यः स्थाव् हंसाकारैः समासवैः । हंसाकारोऽपि संत्याज्यो गृष्टाकारैः स तैनृपः ।।

- (अ) P (Pts 1. 302, PtsK 1. 336) Cf. No. 3502.
- (अर) ŚP 1377, SR 150. 343 (a. P), SSB 474. 249, IS 2185, ŚbB 594.
- (\(\xi\)) Cf. John of Capra (see Beutey's Pancatantra 1. 231).
- (d) शतैर्नृप: [स तैर्नृप:] PtsK; सभासदैं: ŚP, SR, SSB, ŚbB.

A king with the propensities of even a vulture (lit. Even a vulture-like king) be served by the swan-like courtiers. But a king with the propensities of a swan (lit. a swan-like king) should be discarded by the vulture-like courtiers.

13360

गृष्टा मधूकमुकुलोन्नतिपङ्गलाक्षा देखेन्द्रकुञ्जरनताङ्कुशतीक्ष्णतुण्डाः । मान्त्यम्बरे विततलम्बविकीर्णपक्षा मांसैः प्रवालरचिता इव तालवन्ताः ॥

(अ) Ur 11.

Vasantatilakā metre.

Vultures, with tawny eyes as big as arrac seeds, with beaks as sharp as goads, and huge long-wings out-spread, gleam in the sky like fans, with bits of flesh for coral. (A. C. Woolner and L. Sarup).

- 1. Of the elephant of the demon-king.
- 2. Like fans made of corals in the form of bits of flesh.

13361*

गृध्री गृध्रं पृच्छिति
पितृवनमध्ये न दृश्यते भूमः ।
मन्ये संप्रति वैद्योऽप्यन्यग्रामं गतो नूनम् ॥

(आ) SRHt 136. 8 (a. Mānasollāsa).

Āryā metre.

A female vulture asks the male! There is no smoke visible in the cemetery. (He replied) I think the physician too has now gone to some other village.

13362*

गृश्री निर्भरमाभिषेषु सरघा घोरा मधूनां मरे

व्याश्री तीक्ष्णनखक्षतेषु भुजगी दंशश्रकारेषु च ।

उत्तानेषु विवर्तनेषु शफरी वित्तच्छले मूषकी

वेश्या कामुकवञ्चनासु भवने रूपैरनेकै: स्थिता ॥

- (अ) Mugdhopadeśa (KM VIII) 29.
- (अा) VS 2377, GVS 473.
- (c) निवतं° GVS (var.), चित्त° GVS (var.), मूषिका GVS.
- (d) °वञ्चनाय Mugdh° (KM) 29; GVS; भुवने [भव°] GVS.

Śardulavikridita metre.

A harlot stays in her house, assuming various forms to dupe the lustful. (She is) a vulture to flesh (i. e. rich client), a violent bee to honey, a tigress in inflicting wounds with sharp claws, a female snake in biting, a fish in (taking) high whirls and a thief to rob (others).

13363

गृध्रेरापहृतं मांसं मत्स्योऽपि सलिलं गतः।
मत्स्यमांसपरिभ्रष्टे कि नु पश्यति जम्बुकि॥

- (羽) P (PP 4. 51, Pts 4. 93, PtsK 4. 64, PM 4. 60).
- (a) गृध्रेणापि हृतं Pts.

(d) कि निरीक्षसि PtsK. Pts; जम्बुके Pts, PtsK.

O Female Jackal! Your meat has been carried away by the vulture, the fish too has slipped into the water. With fish and flesh gone, what possibly do you seek now?

[The vulture has your meat; / the water holds your fish/of fish and flesh forlorn, / what further do you! wish? (A. W. Ryder).]

1. Female jackal.

13364

गृष्ट्रौराबद्धचक्रं वियति विचलितैर्दीर्घनिष्कम्पपक्षेर् धूमैर्ध्वस्तार्कभासां सधनमिव दिशां मण्डलं दर्शयन्तः ।

मन्देरानन्दयन्तः पितृवन-निलयान् प्राशानः पश्य चंतान्

> निर्वान्त्यद्यापि नेते स्रुत-बहल-बसा-बाहिनो हव्यवाहाः ॥

- (अ) Mudr. 3. 28.
- (a) गृष्ट्रीरारब्धचकं Mudr (var.); विचरितैर् or विचलितोद् or चलतया or चलनया Mudr (var.).
- (b) तैर्धयन्त: [दर्श^o] Mudr (var.).
- (c) नन्दानाम् or ^oनाय^o [^oयन्तः] Mudr (var.); चैते [चैतान्] Mudr (var.).
- (d) तेन [नैते] Mudr (var.); °बहुल° [°बहल°] Mudr (var.).

Sragdhara metre.

Behold, these fires fed by ample dripping marrow and gratifying with the Nandas the denizens of the cemetery, have not yet been extinct, making as they do the sky appear full of clouds, and blurring the light of the sun by a mass of smoke, having the semblance of vultures hovering in the sky in a circle, with their long wings motionless. (R. S. Walimbe).

13365*

गृध्रोद्वान्तनितान्तनिःसरदसृग्धाराश्चमत्कारिभिर् वंष्ट्रालोलितजिह्नविह्वलमुखज्वालैलिहन्तो विवसः

मूयो निम्नकडारतारनयनद्वन्द्वेन सुन्दिपया प्राप्तेयं ज्वलितान्तरिक्षकुहरकूरेग नक्तं- चरी ॥

- (अा) JS 329. 9.
- (b) लिहन्तीं JS (changed to लिहन्ती Editorially).

Sardulavikridita metre.

Licking the firmament with the flames issuing from her mouth agitated with her tongue rolling around the prominent teeth, which (flames) gleam like strong flowing currents of blood ejected by the vultures, here comes again the female goblin, the darling of Sunda, with the pair of her sunken, tawny and wide eyes frightening like the burning caves of the sky.

13366

गृथ्रोऽपि हि वरं राजा सेव्यो हंसपरिच्छवः। न गृथ्रपरिवारस्तु हंसोऽपि किमुतापरः॥

- (ब) KSS (KSS (AKM) 10. 60. 163, KSS (NSP) 10. 60. 162). Cf. No. 3502 and दुष्टोऽपि भोग्यताम्.
- (आ) IS 2186.

It is better to be the servant of a vulture-king with swans as courtiers, than to serve a swan as a king, if his courtiers be vultures, much less a king of a worse character, with such courtiers. (C. H. Tawney).

13367

गृहं बहुकुदुम्बेन दीपैभींगैः सुबालकैः। भारयेकनायकं नित्यं न गृहं बहुनायकम्।।

- (ar) Śukr 3. 239.
- (आ) Saśā 102. 114.
- (b) दीपैगोंभि: Sukr. (var.).

A house always shines with a large family, lamps, objects of enjoyment and decent children if it is under one master; not a house with many masters.

13368

गृहं राजकुलं देवम् इन्दिरं पत्तनं वनम् । पृथिक्यां नास्ति तद्यत्र नाकारएक्यः खलाः ॥ (आ) IS 2187, Subh 2187, Pr 367.

- (c) বভ্সর Subh.
- (d) खन: [खना:] IS, Subh.

There is on the earth no such house, royal court, shrine, town or forest as does not have rogues who are enraged for no reason.

गृहं शत्रुमिप प्राप्तं see No. 13434.

13369

गृहं श्मशानं गजचर्म चाम्बरं विलेपनं मस्म वृषश्च वाहनम्। कुबेर हे वित्तपते न लज्जसे प्रियस्य ते सख्युरियं दरिद्रता॥

(अग) VS 991.

Vamsastha metre.

Kubera, god of wealth! Are you not ashamed of yourself that such is the poverty of your friend Sankara that he has cemetery as his abode, elephanthide as his robe, ash as his perfume (unguent) and bull as his mount.

13370

गृहक्षेत्रविवादेषु कूपोपवनभूमिष् । समुस्पन्ने विवादे तु सामन्तात् प्रस्ययो भवेत् ॥

- (अ) P (PP 3. 84, PtsK 3. 92). Cf. वापी-कूपतडागानां. Cf. JSAIL 20. 16.
- (35T) IS 2188.
- (a) °तडगेषु [°वि°] IS.

When a dispute arises with respect to house or field or well or grove or land, a neighbour's testimony is decisive.

13371

गृहक्षेत्रे च दृष्टे हे वासहेत् कुटुम्बिनाम् । तस्मात्ते नोत्क्षिपेद्राजा तिद्ध मूलं कुटुम्बिनाम् ॥

(अ) N 11. 42

A house-holder's house and his field are considered as the two fundaments of his existence. Therefore, let not the king upset either of them; for that is the root of householders. (J. Jolly).

13372*

गृहपतिपुरतो जारं कपटकथा-कथितमन्मयावस्थम् । प्रीग्गयति पीडयति च बाला निःश्वस्य निःश्वस्य ।।

(अर) ArS 2. 197.

Arya metre. (defective in c).

Heaving sighs time and again, the young lass causes pleasure and pain to the paramour who had expressed his (emotional) turmoil through sham stories in the presence of her husband.

13373*

गृहपदिमवं धर्मारण्यं किमत्र विचित्रता

सवित मनसो यत्रासङ्गः स एव निबन्धनम् ।

चरमवयसि त्यक्त्वा गेहं वने वसता मया
प्यधिगत इवापत्यस्नेहो लतासु मृगीषु च ।।

- (अ) Bh\$ 486 (doubtful).
- (a) किमन्न दिवी चिसतां Bh\$ (var.).
- (b) यत्रासंत: Bh\$ (var.). Harinī metre.

This sacred grove is as good as a house. There is nothing strange about it. Wherever the mind is inclined, that is one's shackle. I too, as I live in the forest having left the house in old age, have found in the creepers and does the affection of my children.

13374

गृहपुत्रसुहृद्भातृ- पितरो हि विनश्वराः । द्रव्यादिकं च सुभगे तेषु सज्जेत नो बुधः ॥ (अ) PdP, Uttarakh. 216. 18.

O gracious lady! home, sons, friends, brothers, parents and wealth are all perishable. A wise man should not be (too) attached to them.

13375

गृहमित्तिबप्रकूटाध् ग्रन्तरे शकुनं भवेत्। वृश्यते चेवर्धफलम् ग्रद्दमफलं विदुः॥ (आ) ŚP 2588.

An omen that occurs in the house, on the wall, rampart or peak (of a mountain), if noticed, yields half the reward; if unnoticed, is of little consequence.

13376

गृहमधममुपेक्ष्यं कृष्णपक्षातिरागैर्
ग्रविधुवनमुपेयं सिद्भिरादौ निसर्गात्।
क इह गतिमितोऽन्यां वक्तु कामातुराणां
तदहमुपदिशामि क्षेयसे सूयसे यत्।।

- (अ) Ras 49.
- (b) Version A : ग्र-विधु ··· सद्भिर् आदी निसर्गत्

Version B : ग्र-बि-धु ... सद्भिर्, आदी नि-सर्गात्

Malini metre.

The virtuous who are deeply devoted to Lord Kṛṣṇa should, at the outset, give up the worthless home (that fetters them to the worldly affairs) and repair to the forest, dark (calm) by nature. Who would tell to the love-sick a course other than this? I set forth that (course) which is for their maximum good.

13377*

गृहमध्यतिखातेन धनेन धनिनो यदि। भन्नामः किं न तेनैव धनेन धनिनो वयम्।।

- (अ) P (Pts 2. 149, PtsK 2. 156). Cf. दानोपभोगहीनेन.
- (अा) Air 429, IS 2189, SSB 340. 4.
- (§) Cf. ShD (T) 201.

If some are rich by the wealth burried in their house, why can't we be also rich by the same wealth?

13378

गृहमध्यनिखातेन धनेन रमते यदि। स तु तेनानुसारेगा रमते किन मेरुगा।।

- (अ) JS 61. 7, SRHt 217. 8 (a. Vyāsa), Vyās, App. II 3, VS 471, SR 71. 27 (a P), SSB 341. 27, SRRU 931.
- (c) °मानेन JS (var.), SRHt, Vyas.
- (d) भेषणा [रमते] SRHt, Vyas जीव्यते [भेरुणा] SRHt, Vyas.

If some one rejoices with the wealth burried in his house, why does he not likewise rejoice with mount *Meru* (which is made of gold)?

13379

गृहमेकं गृहस्थस्य गृहाएां शतमधिनः। भार्याभाजतिवत्तस्य नष्टा गृहपतेगंतिः।।

(a) Dar 2. 24.

To a house-holder, there is only one house, to the beggar there are hundreds

of them. The fate of the house-holder, whose wealth has been squandered away by his wife, is sealed.

13380

गृहमेतदीश्वराणां

कान्तारं दुष्प्रवेशमन्येषाम् । फूस्कृतमिदं सुभुजया

न मालती कामसत्रवानपरा।।

- (3) Kutt (Kutt (KM) 636, Kutt (BI) 658).
- (अा) GVS 55.
- (c) इदमुद्भुजया Kuţţ (BI). Gīti-aryā metre.

This house (of the harlot) is meant for the rich only. For others it is an un-negotiable desert. She of lovely hands has ignored your staying back here. Malati does not have the wont to make free offerings in the sacrifice of love. (She is a hard bargainer).

[The house in which we sit is such for the rich; for the poor it is a trackless desert. Last comes the hissing of the snake: "Mālatī' was not made for a free sanctuary". (E. Powys Mather's translation).]

13381-82

गृहवासः मुखार्थाय पत्नीमूलं गृहे सुखम्। सा पत्नी या विनीता स्याच् चित्तज्ञा वशवितनी।। दुःखा ह्यन्या सदा खिन्ना चित्तभेदः परस्परम्। प्रतिकूलकलत्रस्य द्विदारस्य विशेषतः।। (अ) Dakṣa-samhita 4. 7-8.

The domestic mode of life is for happiness, and happiness is dependent on

a wife in the house. She, who is humble, knows the mind and is under the control (of her husband, —is a (real) wife.

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (M. N. Dutt).

13383

गृहव्यापारसंसक्तो यो धर्मं न करोति सः। पापसंबलमादाय श्वभ्रतिर्यगाति वजेत्।।

- (31) IS 2190, Subh 267.
- (a) °व्यागार° Subh.
- (d) स्वभ्र° Subh.

He who, while engaged in the activities of the household, does not redeem his religious obligations, is born either as an animal or in the hell according to (lit. on the strength of) his sin.

13384

गृहशिखरमगम्यमध्यरोहव्
द्वतमवधीरितपातभीतिरन्या ।
प्रराणमपि तृणं समर्थयन्ते
मनसिजपौरुषवासितास् तरुण्यः ॥

(अ) Vikram 6. 13.

Puspitagra metre.

Another lady, ignoring the fear of falling down quickly climbed to the house-top; young women, in whom reside the heroism of Cupid, regard even death as straw. (S. G. Banerji).

1. i. e. fired with exuberant love.

13385

गृहस्थ एव धर्मात्मा गृहस्थो धर्मवित्तमः । गृहस्थो धर्मरूपस् तु गृहस्थो वर्ण एव च ।।

(জ) Harivamsapurāņa, Bhavişyaparva 107. 22.

A house-holder alone is a religious man; a house-holder knows best the true dharma. A house-holder is religion incarnate; a house-holder (infact) represents his varņa.

13386

गृहस्थम् तु धनं प्राप्य परां पुष्टि व्रजस्यलम् । शरत्परिगातं सस्यम् ग्रनड्वानिव विट्पते ।।

(अ) PdP, Uttarakh. 201. 38.

Having acquired wealth, a house-holder, O king, registers manifold prosperity as an ox attains immense strength on eating rich crop in the autumn.

13387

गृहस्थम् तु यदा पश्येद् बलीपलितमात्मनः । प्रपत्यस्येव चापत्यं तदारण्यं समाश्रयेत् ।।

- (a) Mn 6. 2. (Cf. Vi 94. 1-2, Yama ad Apar. 940; Cf. also G 3. 1, B 17. 2-5, Ap 2. 21. 1-5; 2. 22. 6-7, y 3. 45). (Cf. A. B. Keith's A History of Sanskrit Literature, p. 444).
- (अ1) Mitākṣarā ad 3.45 (p. 330.19-20).
- (c) वापत्यं Mit.

When a house-holder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest. (G. Bühler).

13388

गृहस्थाश्रममाश्रित्य कल्पद्रमिनवाखिला: ।
ऐहिकामुब्दिकान् सर्वान् भुञ्जतेऽर्थान् महाधिय: ॥
(ग्रा) SSB 371.2.

Resorting to a house-holder's life, the peer of the wish-granting tree, men of wisdom enjoy all worldly and otherworldly objects.

13389

गृहस्तेहावबद्धानां नराणामल्पमेघसाम् । कुस्त्री खादति मांसानि माघमासे गवामिव ॥

- (34) MBh (MBh (Bh) 12. 137. 85, MBh (C) 12. 139. 88, MBh (C) 12. 5322).
- (आ) IS 2191.
- (a) शृणु [गृ°] MBh (var.); [°]स्नेह्रस्य[°] (°हा च) MBh (var.); [°]रुद्वःनां MBh (var.).
- (b) °िमत्रसां or °चेतसां [मे] MBh (var.).
- (c) षादति MBh (var.).
- (d) माघो मा or माघमां MBh (var.); सोघ-वान् or सोगवाम् (शो°) or सेगवा MBh (var.).

Men who are chained to their home by their love for it and are of poor understanding, vile women eat their flesh like the month of Magha that of cows.1

[Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like¹ the progeny of a crab-eating up their dam. (P. C. Roy).]

1. They become lean because of the non-availability of grass). Edi.

13390

गृहस्य पूर्वेदिग्मागे न्यग्रोधः सर्वेकामिकः । उदुम्बरस् तथा याम्ये वारुण्यां पिष्पलः शुमः । प्लक्षश्चोत्तरतो धन्यो विपरीतांस् तु वर्जयेत् ॥ (आ) ŚP 2105.

The Banyan tree (planted) in the eastern region of one's house fulfils all desires. So does the *Udumbara* tree (planted) to the south. The Pippal (planted) to the West is auspicious and *Plakṣa* (planted) to the north brings good fortune. They should be avoided in the reverse order.

13391

गृहागतं क्षुद्रमपि यथाहँ पूजयेत् सदा। तदीयकुशलप्रश्नैः शक्त्या दानैर्जलादिभिः॥ (अ) Śukr. 3. 104.

Even an humble person, when he comes to one's house, should be duly honoured by enquiring about his well-being and by offering him water etc. to one's capacity.

13392

गृहािण नाम तान्येव तथोराशिर्भवावृशः । संभावयित यान्येव पावनैः पावपांसुिमः ॥

MS VIII. 12

गुहादया निवर्तन्ते-गृहारम्मो हि दुःखाय

- (अ) KaD 1.86.
- (अा) Amd 101. 235, KHpK ad 2. 3 (97; p. 107), Sar 1. 186.
- (c) पवित्रयति Amd; °यन्ति Sar; यान्यैवं KaD (var.).
- (d) पविने: Amd; पादपांशुभि: Amd.

Those alone are homes which sages like you, whose treasure is penance, honour by the holy dust of their feet. (V. N Ayer).

13393

गृहादर्था निवर्तन्ते श्मशानान्मित्रबान्धवाः । येन तत् सह गन्तन्यं तत् कर्मं सुकृतं कुरु ॥

- (अ) Cr 1444 (CRC 6.74, CPS 167. 92). Cf. No. 4809.
- (c) त्वयेह [तत् सह] CPS.

Riches turn back from home; friends and relatives come back from the cremation ground; that which accompanies one (on death), do that pious deed.

13394*

गृहाद् गृहमुपागतं व्रजति पत्तनं पत्तनाद्
वनाद् वनमनुद्रृतं भ्रमति पादपं पादपात्।
गिर्रोगरिमधिश्रितं तरित वारिधि वारिधेर्
यदीयमरिसुन्दरीनिकरपृष्ठलग्नं यशः॥

- (अ) Umapati-dhara's Prasasti (Epigra-phica Ind. I, 308).
- (MI) Skm (Skm (B) 1614, Skm (POS) 3. 49, 4) (a. Umapatidhara).

- (c) तोयधिन्तोयधेर् Prasasti.
- (d) °सुन्दरीसरकपृ° Prasasti. Pṛthvī metre.

(He is the one) whose fame following the host of wives¹ of the enemies, moves from one house to another, from town to town, from forest to forest, wanders speedily from one tree to another, ascends mountain after mountain and crosses one ocean after the other.²

- Their husbands having been slain, they flee from place to place without any respite.
- 2. His fame has spread across the world.

13395

गृहा न निर्वान्ति मया प्रदीपितास् तथैव तावद् हृदयानि मन्त्रिणाम्। इयं तु पूजा मम दण्डधारिणः कृतापराधस्य हि सत्कृतिर्वधः॥

- (अ) Prati 4. 22.
- (आ) Alum 184.

Vamsastha metre.

The houses torched by me have not extinguished so far, so are the hearts of his counsellors afire. This is creditable to me, the wielder of the rod of authority. It is an honour to kill one who commits a crime.

गृहारम्भोऽतिदुःखाय see No. 13396.

13396

गृहारम्भो हि दु:खाय न सुखाय कवाचन । सर्पः परकृतं वेशम प्रविश्य सुखमेथते ।।

- (37) MBh (MBh (Bh) ad 12. 171 (475*1. 5-6), MBh (R) 12. 178, 10, MBh (C) 12. 6649), BhPn 11. 9. 15.
- (জা) IS 2192, Pr 367, Sāmkhya pravacana (Bibl. Ind) ad Kapila 4. 12.
- (a) °म्भोऽतिदुःखाय BhPn.
- (b) विष.लश्चाध्रुवात्मन: BhPn; कथं° [कदा°] Sām'.

Constructing a house (for oneself) causes difficulty. It does not give happiness at all. The snake slips into the abode made by others and lives in (perfect) happiness there.

[To build a house for one's ownself is productive of sorrow and not of happiness. The snake, taking up his residence in another's creature's abode, lives in felicity. (P. C. Roy)]

13397

गृहासक्तस्य नो विद्या नो वया मांसभोजिन: ।
द्रव्यलुब्धस्य नो सस्यं स्त्रेणस्य न पवित्रता ।।

- (3f) Cr 356 (CVr 11.5, CPS 291.6).
- (आ) IS 2193, Sama 1 ग 18, Sama 2 ग 16.
- (a) गृहाश्चनतस्य CV (var.).
- (b) न [नो] CV (var.); °हारिण: [°भोजिन:] CV (var.); °भक्षिण: IS.
- (d) चौरस्य [स्त्रै°] CPS; पवित्रत: IS.

He who is fettered to home will not acquire knowledge. He who eats meat has no compassion. He who is mad after wealth is void of truth. He who is addicted to women has no purity.

13398

गृहिस्सा यदि लभ्येत गृहिस्सी हृदयंगमा। संसार इति को भारस् तं सारमनुपश्यतः।।

(अ) Sabhā 92.

If a man were to find a wife of his heart, the world would then be no burden to him as he has discovered the quintessence thereof.

13399*

गृहिस्सीगुरसेषु गिस्तिता
विनयः सेवा विधेयतेति गुसाः।
मानः प्रभुता वाम्यं
विभूषस्यं वाम-नयनानाम्।।

(अT) ArS 2. 203.

Arya metre.

Modesty, service, obedience, these are counted among the virtues of a wife. Pride, authority and cleverness serve as ornaments of the ladies of charming eyes.

13400

गृहिंगी भगिनी तस्याः श्वशुरौ श्याल इत्यपि । प्राग्गिनां कलिना सृष्टाः पञ्च प्राग्गा इमेऽपरे ॥ (अ) Kalivi 41.

Wife, her sister, parents-in-law and also brother-in-law, the Kali-age has created these as other five life—breaths of the people.

13401

गृहिस्मी बिग्रहोग्रस्य मुहुस्तृस्म उपेक्षया [?]। कोपोपवासनिःश्वास- संतप्तस्य धनेन किम् ॥

- (अ) Dar 2.55.
- (b) मृहस्त्यजन ° Dar (KM 6).
- (d) °संतापित Dar (KM 6).

Wealth has no meaning to him who is furious after a quarrel with his wife or who is troubled by anger, hunger (lit. fast) and breath (·disease).

13402

गृहिस्मीवृत्तिकोषेसा गौतमोऽत्यन्ततापितः । स्नातस्थे दुःखविध्वंसं कैवस्यं परमं मुनिः।। (ब) Sabha 94.

Grievously distressed by the evil conduct of his wife, the sage Gautama took to the final emancipation which destroys all sufferings.

13403

गृहिग्गी सिचवः सस्ती मिथः
प्रियशिष्या लितते कलाविष्यौ।
करुगाविमुखेन मृत्युना
हरता त्वां वद कि न मे हृतम्॥

- (এ) Ragh 8. 67. (Cf. A. Scharpé's Kālidasa-Lexicon I. 4; p. 128).
- (अा) Kpr. 10, 562, KaP ad 10, 50 (p. 386) Kavyan 30, 27-28, AlS 188, 8-11, Sah ad 10, 727, SP 3998 (a. Kalidasa), SR 362, 15 (a. Ragh), SSB 250, 15 (a. Kalidasa); RJ 1315 (a. Kalidasa).
- (a) °वो निय: सखी (tr.) Ragh (var.);
 गृहिणीस Ragh (var.); सखा Ragh (var.),
 Kavyam

- (b) प्रियशय्या^o Ragh (var.); प्रियशिक्षा^o Kāvyam; कथा^o [कला^o] Ragh (var.).
- (d) त्वं Kavyam; बत [वद] Kpr; कृतम् [हु°] Ragh (var.).

Viyogini metre.

You were my spouse, counsellor, companion in solitude, and dear pupil in the fine arts. Tell me, in snatching you away, what of mine the ruthless death has not robbed.

[Thou wert my only wife, thou my counsellor, Thou my companion in solitude, my beloved pupil in the fine arts; in short, by taking thee away, say, what things of mine has not death, averse to pity, robbed me of? (G. R. Nandargikar).]

13404

गृहिर्गा स्वजनं विक्त शुष्काहारं मिताशनम् । पितपक्ष्यांस् तु बह्वाशान् क्षीरपांस्तस्करानिप ॥ (अ) Kalivi 47.

A housewife always says that her relations take insipid food and meagre diet, but those of her husband are gluttons, take milk (daily) and steal (food) as well.

13405

गृहीतं ताम्बूलं परिजनवचीभिः कथमपि
स्मरत्यन्तःशून्या सुभग विगतायामपि निश्चि ।
तथैवास्ते हस्तः कलितफणिवल्लीकिसलयस्
तथैवास्यं तस्याः ऋमुकफलफालीपरिचितम् ॥

(37) Skm (Skm (B) 1032, Skm (POS) 2. 112. 2) (a. Bilhana) in SG 410 (a. Bilhana), Skm (POS) (a. Bilhana),

44

ŚP 3475 (a. Bilhana), PG 187 (a. Harihara) Ujjvalanilamani 300 (a. PG), JS 159. 18 (a. Bilhana), SR 289. 57 (a. ŚP), SSB 125. 62 (a. Bilhana).

- (a) परिजनवचीभि: Skm (B) (printing error); सुमुखी [कथ°] PG.
- (b) मुरहर गता° PG; विरतायाम् ŚP, तव मूर्ति प्रतिदिनम् [वि° निशि] SSB, SR.
- (c) °फणिवल्ली किस $^{\circ}$ SP.
- (d) तथैवासीत् SR, SSB; °पालीपरि° JS, PG (var.).

Sikharini metre.

O gracious one! she somehow accepted the betel-leaf at the request of her attendants. Though the night is gone, she (still) remembers you with a vacant mind. Her hand stays as before, holding the betel-leaf; her mouth also is as before, holding (and not tasting) the betel-nut.

13406

गृहोतं येनासीः परिभवमयान्नोचितमपि
प्रमावाद् यस्याभून् न खलु तव कश्चिन् न
विषयः ।

परित्यक्तं तेन त्वमिस सुतशोकान् न तु भयाद् विमोक्ष्ये शस्त्रं स्वामहमिप यतः स्वस्ति

भवते ।।

- (अ) Veņī 3.19.
- (अ1) Kpr 7. 263, Sāh ad 7. 576 (p. 228), KāP 237. 24, 238. 2, Amd 163. 421; VyVi 191 (a. only), AA 66. 15-8 (AL ed. 80 13-6), KHpk ad 3.7 (378; p. 263).

(a) °रिभया° Amd (var.). Śikharini metre.

By whom you were taken up fearing slights (from others) though it was not proper (to do it), because of whose prowess there was none that could not be your target, by him have you been discarded due to grief for his son and not through fear, I too, O weapon, cast you off. May it be well with you.

13407

गृहीतं योगनक्षत्रेर् म्रापामार्गस्य मूलकम्। लेपमात्रेरा वीराणां सर्वेशस्त्रनिवारराम्।। (आ) ŚP 1886.

The root of the Apamarga herb, picked out at the conjunction of (the specific) stars, keeps all weapons off the brave by merely (applying to them) its paste.

13408

गृहीतं रेवितऋक्षे पिप्पलस्य च कन्दकम्। महिलानां करे बद्धं परमं गर्भवारणम्॥

- (জা) ŚP 2992.
- (b) वन्दकम् ŚP (Changed to कन्दकम् Editorially).

The bulb of the Pippala, taken out at the rise of the Revatī Constellation and tied to the hand of a woman, is most effective in leading to pregnancy.

13409

गृहीतं हस्तनक्षत्रे चूर्णं छुच्छुन्दरीभवम् । तक्ष्रभावाद् गजः पुंसः संमुखो नैति निश्चितम् ।। (आ) ŚP 1890, Powder of Chhuchhundari taken during the Hasta constellation, is doubtless effective in warding off an elephant from approaching a person.

13410

गृहीतखण्डः शशिशेखरेगा

प्राप्तः शशीबोदरपूरगाय ।

पुञ्जेन लक्ष्मीमुखचन्द्रभासां

स पातु वः श्रीपतिपाञ्चजन्यः॥

- (अरा) JS 34. 102 and (in Bhandarkar Report a. Bilhana). Cf. Vikram 12. 48.
- (c) भूजेन [पुञ्जेन] JS.

 Upajāti metre (Upendravajrā and Indravajrā).

May that Pāñcajanya Conch of Lord Viṣṇu, a part of which was appropriated by Siva, and which was there to fill, like moon, the vaccum with the mass of lustre of Lakṣmī's moon-like face, protect you all.

13411

गृहीतताम्बूलविलेपनस्रजः

सुरासवामोदितवक्त्रपङ्क्षजाः ।

प्रकामकालागुरुधूपवासितं

विद्यन्ति शय्यागृहमुस्सुकाः स्त्रियः ॥

- (अ) Rtu 5. 5. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3; p. 191).
- (a) °ताम्बूलावलेपन° Rtu (var.), (contra metrum).
- (b) मुखासवा^o or पुष्पासवा^o Rtu (var.).

- (c) °वासितां° or °वासित (°ता) or वासिना Rtu (var.).
- (d) णय्याम् Rtu (var.); उत्सुकस्त्रिय: Rtu (var.).

Vamsastha metre.

Carrying betels, pigments and garlands with them, and with their lotus-like mouths scented with wine, passionate women enter their bed-chamber perfumed with profuse incense of the black aloe.

[Ardent wives repair to their sumptuous bower/filled with the fragrant wreath of 'aguru' smoke / taking with them the 'tambula' leaf and pigment, / the chaplets of flowers and knick-knacks of vanity; / and their lotus-mouths are scented / with the wine perfumed with flowers. (R. S. Pandit).]

13412

गृहीतमासीत्सिललं बलाहकः
कलान्तरेण ध्रुवमम्भसां निधेः।
यदेतदीयानि जलानि गृह्धते
विधाय कोनाहलमव्धिवल्लमाः॥

(अ) Vikram 13. 49.

Vanisastha metre.

Surely the water of the ocean was taken by clouds at some interest; because the rivers¹ take their water after making a tumult. (S. C. Banerji).

1. The beloveds of the ocean : Edi.

13413

गृहीतलिखितं योग्यमानं प्रत्यागमे सुखम्। न दद्याद् वृद्धिनोभेन नष्टं मूलधनं भवेत्।।

4

(a) Śukr 3. 191, (B. 3, 193).

Money lent in writing with a proper guarantee is easy to recover. One should not lend it out of greed for interest, as even the principal amount may be lost (thereby).

13414

गृहोतिशिश्नश्चोत्थाय मृद्भिरभ्युद्घृतैर्जलैः । गन्धलेपक्षयकरं शौचं कुर्यादतिन्द्रतः ।। (आ) NBh 235.

[After defaecating] one should get up holding the penis (in hand), and carefully clean (the privy part) with clay and water taken (from pond etc.) so as to remove completely the foul odour and filth.

13415

गृहीतस्योपरि कथं गृह्यते ग्रह्मां पुनः।
पूर्वं कि नागतोऽसीति वदन्तीष्वपरासु च।।

- (哥) GVS 325.
- (अरा) Kutt 3. 14.

"How can you¹ have the impertinence to charge a second client for the whole night" said one, "when a first has already paid you for it?" And another² cried: why are you late³? (E. Powys Mathers).

- 1. A prostitute.
- 2. Another prostitute.
- 3. A client.

13416

गृहीताः पाणिमिर्वारेर् विकोशाः खड्गराजयः । कान्तिजालच्छलावाजी व्यहसन् संमदादिष ॥

- (अ) Kum 16.14.
- (अर) SR 127.6 (a. Kum), SSB 437.10.
- (c) कान्त्याननच्छलादाजेर् Kum (var.).
- (d) समदा इव Kum (var.), SR, SSB. समदा-दिव Kum (var.).

The brave soldiers held in their hands the unsheathed swords, in the battle. They (the swords), as if out of joy (at their release), began to laugh in the guise of their excessive lustre. (H. H. Wilson)

13417*

गृहोतो यः पूर्वं परिग्रायविष्ये कङ्कृग्राघरः
सुधासूतेः पादेरमृतिशिशिरेयः परिचितः।
स एवायं तस्यास्तुहिननिकरोपम्यसुमगो
मया लब्धः पाग्गिलंलितलवलीकन्दलनिमः।।

- (अ) Uttara 3.40.
- (41) Sar 3. 137, Almu 5. 18-21.
- (b) सुधामूर्ते: [°सूते] Sar; चिरं स्वेच्छास्पर्शेरमु° Almu.
- (c) °तदितरकरौपम्य° Uttara (var.), Sar. Sikharini metre.

The hand which, bearing the marriage-bracelet, was formerly held by me¹ at the nuptial rite, and which had been familiar with² the rays of the moon cool as nectar; the same hand of her³, delightful like a mass of snow and resembling a tender 'lavalī' shoot, has again been obtained by me.

- 1. Rama.
- 2. Possessed the same qualities as.
- 3. Sita.

गृहीत्वा गोमयं गेहे विश्वन् गोहरणाय सः।
गात्मानं दशनैः खादन् स्थानं शून्यं करोति सः॥
(आ) \$P 2436.

If it (the dog) enters the house with cow-dung stuck (to its mouth), that is indicative of the theft of the cows. If it bites itself there with its teeth, that makes the place deserted.

13419

गृहीत्वा दक्षिणां विप्रास् त्यजन्ति यजमानकम् । प्राप्तविद्या गुरुं शिष्या दग्धारण्यं मृगास् तथा ।।

- (3) Cr 357 (CVr 2. 18, CPS 30. 18).
- (भा) IS 2194, Sama 1 ग 17, SRM 2.2. 351.
- (a) दक्षीणां CV (var.).
- (b) त्यजनती CV (var.).
- (c) प्रप्तवीद्या CV (var.); °विद्यं Sama; गुरू CV (var.); शिष्या CV (var.); शिष्यो CV (var.); शिक्षा IS; शिष्या: Sama.

The Brahmanas abandon their host on receiving the sacrificial fee, the pupils their teacher after they have completed their studies and the beasts desert the forest when (it is) put to fire.

13420

गृहीत्वान्यविवादं तु विवदेन् नैव केनचित्। मिलित्वा सङ्घक्षो राजमन्त्रं नैव तु तर्कयेत्॥ (अ) Śukr 3, 319, (B. 3. 321).

One should not quarrel with anyone taking upon oneself other's dispute, nor should one deliberate the state-secrets in groups.

13421

गृही यत्रागतं दृष्ट्वा विशो वीक्षेत वाष्य**धः ।** तत्र ये सदने यान्ति ते श्रृङ्गरहिता **वृषाः ।**।

- (अ) P (PP 2. 49, Pts 2. 61, PtsK 2. 64, PM 2. 17). Cf. नाभ्युत्थानिकया यत्र.
- (अरा) IS 2195.
- (a) यक्चागते प्राघुणके PP (var.).
- (c) ये यान्ति सदने तस्य PP (var); सदनं PtsK.

Where a house-holder, on seeing the visitor, looks aside (lit. downwards), those who go to his house are hornless bulls.

13422

गृही वदान्योऽनपविद्ववानयः

दोषान्न भोक्ताप्यविहिसकश्च

मानथंकृत्यक्तकलिः कृतज्ञः

सत्यो मृदुः स्वगंमुपैति विद्वान्॥

- (3) MBh [MBh (Bh) 5. 37. 13, MBh (C) 5. 36. 14, MBh (C) 5. 1348].
- (a) गृहीतवावयो MBh (var.); ऽनयविद्धवाक्य or ऽनविष्ठढ° or ऽनपविद्धाग्निहोत्न: or ऽविधि-नाग्निहोत्री MBh (var.); नयविद्धवान्य: [ऽनप°] MBh (var.),
- (b) [°]ह्य[°] [[°]प्य[°]] MBh (var.).
- (c) मानायं MBh (var.); नानायं MBh (var.); नानयं कृत्याकृ लित: (°कारी कृशल: or °पकलि:) MBh (var.): यो ह्ययं कृत्य MBh (var.).
- (d) सद्यो [सस्यो] MBh (var.); मृत: [मृद:] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A wise house-holder, who is liberal. whose word is honoured, who eats after feeding others, harms none, does no evil, avoids dispute and is grateful, true and mild, repairs to the heaven.

13423

गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः। नावेदविहितां हिसाम् ग्रापद्यपि समाचरेत ॥

- (अ) Mn 5, 43, Vi 51, 66.
- (अ1) Vir Ahimka 538. 13-14.
- (b) आत्मने Vir.

A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the veda. (G. Bühler).

13424

गहे चाभ्यन्तरे द्रव्यं लानं चैव तु दृश्यते। म्राक्षेत्रं हरणीयं च विद्या न हियते १रै: ॥ (अ) GP 1, 115. 82 (Cr 1445).

Money secured in the house or spent on it is visible (to all), and all that can be robbed, (but) one's knowledge cannot be robbed by others.

13425

गृहे जानुचरः केल्यां मुग्धस्मितमुखाम्बुजः । पात्रीभवति नेत्रयोः ।। पुण्यवतामेव पुत्र: (अर) SR 89. 2, SSB 372. 4, SRK 119. 1 (a. Kalpataru).

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°खांऽबु° SRK.

To the sight of the virtuous alone comes a son who crawls on knees while at play in the house and whose lotuslike face (is lit. with) an innocent smile.

13426

गृहे **धाराधिरूढा**पि सभायां न प्रवर्तते। प्रतिमाभङ्गसङ्गाद् या कितया मुक बिद्यया।।

- (अ) Dar 3. 43.
- दाराभिरूपापि Dar (var.). (a)
- मूढ [मूक°] Dar (var.).

What is the use of that barren learning which though rises to the highest pitch in the house but does not operate in the assembly of the learned due to one's dull wit.

13427

गृहे पर्यन्तस्थे द्रविणकरामोषं श्रुतवता स्ववेश्मन्यारक्षा क्रियत इति मार्गोऽयमुचितः। नरान् गेहाव् देहात् प्रतिदिवसमाकृष्य नयतः

कृतान्तात् कि शङ्का न हि भवति रे जागृत जनाः ॥

- (अ) Śāntiś 3.5.
- (आ) IS 2196, Bahudarsana 14.
- पयंड्यस्थे Śantiś (var.), IS (var.); प्रत्यन्त रस्थे Bahu°; °मोषश्रु° Bahu°.
- सुवे° Śāntiś (var.); स्ववेश्मान्या° Śantiś (b) (var.), IS (var.); आरक्षे Śantiś (var.); वादो [मा°] Śāntiś (var.).
- (c) °गेहात् [दे°] Santis (var.); °गेहा or देहाद गेहात् or देहाद् देहात् Śantiś (var.); प्रतिदिन समाकृष्य Śāntiś (var.), IS (var.); नयत (°ता) Śāntiś (var.).

(d) कि शङ्कान्नहि भ° or शङ्का कि न हि भ° or शङ्का कि न भवति हि Santis (var.); वै [रे] Santis (var.), IS (var.); जागति Santis (var.).

Sikharini metre.

It is a sane policy to ensure the security of one's house on hearing of a petty theft in an adjoining house, but why is there no fear of Yama (god of death) who drags and carries away, day after day, people from their houses and bodies. Friends, be alert.

13428

गृहेऽपि निवसन् विद्रो मुनिर्मासविवर्जनात् । मांसादोन्योऽपि मांसस्य स्यागात् स्वर्गं व्रजेद् ध्रुवम् ॥

- (आ) ŚP 632, SH fol. 53b (458).
- (c) °स!द्ये° ŚP (var.).

A Brāhmaņa who shuns meat is a recluse even while living in a house. One who eats meat also surely attains heaven by giving it up.

13429

गृहेऽप्यर्थान् परिश्यज्य श्मशाने मित्रबान्धवान् । नग्नश्च रिक्तहस्तश्च प्रयाति मूषितो यथा ।।

- (अ) Cr 1446 (CRC 6. 80, CRBh II 6. 10, CPS 168. 94).
- (a) परिस्थाप्य CRC, CPS.

Leaving the riches in the home and friends and relatives in the cemetery, man departs (from the world) naked and empty-handed like one robbed (of all possessions).

13430

गृहे प्रविश्य चेदन्नं विक्षिपेत् कथयत्यवः। गृहिगो ते तदाप्यथं जारस्येतद्विचारय ॥ (आ) \$P 2431.

If entering into a house, it (a dog) scatters food (unhindered), that shows that your wife has been appropriated by her paramour. Even then think over the matter.

13431

गृहे बहिर्वा मार्गे वा परद्रव्याशि मूढधी: । बधबन्धावमीको वै गृह्णाति स्तेयमद्यपः ।। (आ) SuM 18. 11.

(c) वध्वबंधादिनीभीको SuM (var.).

A dull-witted person, who drinks stolen liquor, robs others of their possessions (money) in the house, outside or on the way, ur mindful of (lit. not fearing) arrest or death.

13432-33

गृहेऽरण्ये तथा देवे हच्ये तीर्थे सलाशये। विवाहे चोस्सवे नित्यं मालिनीनिलये तथा। यात्रायां स्त्रीसमूहे च निर्जने जनसंकुले। पत्तने च तथा ग्रामे स्वच्छन्दा द्वारवितनी।। (अ) ईts 61.3-4 (p. 175.7-8). Cf. Nos. 12429-30.

A wanton woman invariably stands at the door in the house, forest, temple, sacrifice, holy place, tank, nuptial ceremony, festival, garland-maker's house, procession, assembly of the women, at an isolated and crowded place, town and village.

गृहे शत्रुमि प्राप्तं विश्वस्तमकुतोभयम् । यो हन्यात् तस्य पापं स्याच् शतबाह्यसायातजम् ॥

- (अ) P (Pis 1, 289, PisK 1, 321).
- (आ) IS 2197.
- (a) गृहं Pts.

His sin (equals the sin) resulting from slaying a hundred Brāhmaņas, who kills even his enemy who had come to his house with trust, fearing no harm from any quarter.

13435

गृहेश्वरीं सद्गुगाभूषितां शुभां
पङ्ग्वन्धयोगेन पति समेताम्।
न लालयेत् पूरयेन् नैव कामं
स किं पुमान्न पुमान्मे मृतोऽस्ति॥

- (₹) SkP, Maheśvarakh. Kaumarikh. 14. 95.
- (সা) SR 389. 481 (a. SkP).

 Upajāti metre (Upendravajrā and Indravajrā) defective.

What sort of man is he who does not love a pious wife, adorned with excellent virtues, and joined to her husband like a lame person united with a blind, Or does not fulfil her desires? I consider him not a man at all!

गृहेषु यस्य भार्या च see यस्य भार्या गृहे नित्यं.

13436

गृहेब्वर्था निवर्तन्ते श्मशानादिप बान्धवाः। बारीरं तीर्थमादाय पुण्यपापैः समं गतम्।।

- (अ) Cr 1447 (CNP II 149, CNG 221, CH 55), Vet 23. 7. Cf. Nos. 2958; 5474 and मृतं शरीरमृत्सृज्य.
- (a) गृहे स्वर्थे नि° B in Vet; अत्तीनि A in Vet.
- (b) श्मशाने चैव Vet.
- (c) काष्ठमादत्ते [ती°] Vet.
- (d) पापपुण्यं सह त्रजेत् Vet; गता CNP II (MS).

(On death) the worldly possessions are left at home, relations too return from the cemetery; the body (soul) alone departs with its pious and impious deeds, taking along the sacred knowledge.

13437

गृहे हिमानीशिखरोत्थमारुतैर् विविधिते धूमरजोभिरुद्धतैः । रतावसानेऽपि कटाक्षमोक्षर्णः प्रियं प्रिया कापि करोति सोत्सुकम् ।।

(জ) Rtu varņa (in Brahmavidya XXXIII)
2. 11.

Vamsastha metre.

In a house, free from smoke and dust raised by the winds from snowy peaks, a damsel, even at the end of the sexual game, makes her lover full of longings with a volley of sidelong glances.

13438

गृहोपरि गृहहारे पिङ्गला रौति यस्य च। भियते तस्य गेहान्तर् न शुभा तेन सा स्मृता॥ (आ) ŚP 2467.

On whose house-top or at the gate, the *Pingalā*¹ shrieks, someone dies in his house. She is not, therefore, considered auspicious.

1. A kind of owl,

13439

गृह्णतोऽपि तृगां दन्तैः प्राशािनो मारयन्ति ये। व्याद्रोभ्यस् ते दुराचारा विशिष्यन्ते कथं खलाः॥

- (अ) Vet 10.8.
- (a) गृह्णातो Vet (var.); पितृन् [तृ°] Vet (var.).
- (b) देहिनो [प्रा°] Vet (var.).

Those who kill the men, even if they are holding (blades of) grass in their teeth, how those rogues are better than the wolves (lit. tigers)!

13440

गृह्धन् गुणानिह्न विभावरीणां विनप्रशंसां विदधन्निशासु। कमादसौ तां क्षितिमाचकाङ्क्ष यत्र द्वयं नास्ति दिनं निशा च॥

(अ) Vikram 9. 4.

Upajāti metre (Indravajrā and Upendravajrā).

That one, appreciating the qualities of nights by day (and) praising days at night, gradually came to long for land where the two, viz. day and night, did not exist. (S. C. Banerji).

1. Cupid.

13441

गृह्हिन्ति विषिने व्याद्यं विहंगं गगने स्थितम् । सरिन्मध्ये गतं मीनं न स्त्रीरणां चपलं मनः ।

- (अ) VCsr 2. 10.
- (a) व्याझा or व्याधा (^oध-) VC (var.).
- (b) चलने or गगन° VC (var.); विहङ्गा ••• स्थता: or चलितस्थितम् VC (var.).
- (c) सरिन्मध्य (°द्वेग) or सरिद्धृतवते (°ती) VC (var.), अपामन्तर्गतं VC (var.); नावं or यान [मी°] VC (var.).
- (d) चापलं (°लां) VC (var.); गतिं or गति: [मनः] VC (var.).

One may catch a tiger in the jungle, a bird up in the sky, or a fish swimming in the midst of the waters more easily than the fickle heart of a woman. (F. Edgerton).

13442*

गृह्णन्तु सर्वे यदि वा यथेष्टं नास्ति क्षतिः कापि कवीश्वराणाम् । रत्नेषु लुप्तेषु बहुष्वमत्येर् श्रद्यापि रत्नाकर एव सिन्धुः॥

- (अ) Vikram 1. 12.
- (31) SuMuñ 25. 11-2 (a. Bilhaṇa), Kuv ad 32. 73 (p. 101), SR 38. 19 (a. Kuv), SSB 290. 19 (a. Kuv.), ARJ 147. 13-4, AlS 191. 19-22.
- (a) यथेच्छ Kuv, SR, SSB, ARJ, AlS.
- (b) ववापि Kuv, SR, SSB.

 Upajāti metre (Indravajrā and Upendravajrā).

All (of them)¹ may take as much as they like, yet there is no harm to the master poets. (Though) innumerable gems have been taken away by the immortals, the ocean is still a mine of gems. (S. C. Banerji).

1. Readers or plagiarists : Edi.

13443

गृह्णाति युक्तमितरच्च जहाति धीमान्
एष स्वभावजनितो महतां विवेकः।
ग्रन्योन्यमिश्रितमपि व्यतिरिच्य शुद्धं
दुग्धं पिषत्युदकमुष्ठभति राजहंसः॥
(आ) SkV 1374.

Vasantatilakā metre.

The wise man accepts the truth and discards the wrong. This discernment is natural to the great. The royal swan separates (the two), though mixed together, and drinks the pure milk but leaves the water.

[The wise man takes the right and leaves the wrong, / for such discrimination is natural to the great. / Mix milk and water; yet the wild goose¹ will surrender them to drink the milk and leave the water. (D. H. H. Ingalls)]

1. A lordly swan : Edi.

13444

गृह्णातीह यथा वस्त्रं स्यक्त्वा पूर्वधृतं नरः। गृह्णात्येवं नवं देही देहं कर्मनिबन्धनम्।।

- (अ) Vi 20.50.
- (cd) नरो देहं देही Vi (var.).

As a man puts on new clothes in this world, throwing aside those which he formerly wore, even so the self of man

puts on new bodies, which are in accordance with his acts (in a former life). (J. Jolly).

13445

गृह्णात्येष रिपोः शिरः प्रजविनं कर्षत्यसौ वाजिनं धृश्वा चर्मं धनुः प्रयाति पुरतः संग्रामभूमाविष । द्यूतं चौर्यकथां तथा च शपथं कुर्यान्न वामः करो वानाऽनुद्यमतां निरीक्ष्य विधिना शौचाधि-

कारी कृतः ।।

- (জা) SRK 240. 96 (Sphutaśloka), MRS 2. 2. 720.
- (b) नाऽसौकरोदक्षिण: [संग्रा°] SRK.
- (d) विलोक्य [नि°] SRm. Sardulavikrīdita metre.

The left hand holds the enemy's head (while the right strikes at it), subdues the swift horse, holding the shield and bow proceeds to the battle-field as well, plays dice, steals and takes oath; (but) noting its aversion to charity, the creator did not make it worthy of pious deeds.

13446

गृह्णामि वेशीफिश्यनं करेशा
स्मराग्नितप्ताक्चगोलकुम्भम् ।
पिबामि बिम्बाधरकोशपानं
विव्यत्रयं भामिनि भावयामि॥

(সা) SuM (Appendix) II 30.
Upajāti metre (Indravajrā and Upendravajrā).

I catch in my hand the snake of (your) braid, and the round pitcher of breast heated in the fire of passion, and drink the cup of your bimba-like lower lip. I undergo (thus), O Fair lady, the three supernatural ordeals.

13447*

गृह्यन्तां करियाः प्रसह्य विनिहन्यन्तां वराहा वृका भत्लूकाश्च तरक्षवश्च पथिकाः सन्तु स्वया निर्मेषाः ।

म्राखून् कङ्काखराञ्छशाननिभिषान् कीटान् पतङ्गानिष ग्राहंग्राहमहो कियत्प्रकटयस्याखेटके पाटवम् ॥ (अ) DikAny 70.

Śardulavikridita metre.

Capture the elephants by force, kill the boars, wolves, bears and hyenas. May the travellers be thus freed from fear by you. In repeatedly catching the rats, herons, asses, hares, fish, insects and moths as well, how much skilfullness do you display in hunting.

13448

गृह्यन्ते यदि रोषेण त्वादृशोऽपि विपश्चितः। ततः शास्त्रविपश्चित्वं अम एव हि केवलम्।।

- (अ) R (R (Bar 15. ad 50. 5 (1052* 1. 3-4), R (B) 5. 52. 8).
- (a) दोषेण [रो°] R (var.).
- (b) त्वाद्शाश्च R (var.); विचक्षणा: R (var.).
- (c) कृतश्चास्त्र[°] [तत: मा[°]] R (var.).

If learned persons like you are also overcome by anger, then proficiency in the fastras is a mere exertion.

13449

गेथे केन विनीतो वां कस्य चेथं कृतिः कवेः। इति राज्ञा स्वयं पृष्टी तो वाल्मीकिमशंसताम्।।

- (জ) Ragh 15.69. (Cf. A. Scharpe's Kalidasa Lexicon 1.4; p. 242).
- (a) को नु विनेता [केन वि°] Ragh (var.); कोऽत्र Ragh (var.); विनीतिर् (°तं) Ragh (var.).
- (b) ক°. কু° [कृ. क.] Ragh (var.).
- (d) वा. ताव° [ती वाल्मी°] Ragh (var.).

By whom you two were instructed in singing, and of what poet is this composition? Thus asked by the king himself, they named Valmiki. (G. R. Nandargikar).

I. Kuśa and Lava.

13450

गेहं दुर्गतबन्धुभिर्गृहगृहं छात्रैरहंकारिभिर् हट्टं पत्तनवञ्चकंर्मृतिजनैः शापोन्मुखैरा-श्रमान् ।

सिंहाद्येश्च वनं खलैर्नृपत्तभां चौरैदिगन्तानिष संकीर्णान्ययलोक्य सत्यसरतः साधुः क्व विश्राम्यति ।।

(ST) VS 309, SR 53.275, SSB 314.282.

Śardulavikridita metre.

Finding the house crowded with the destitute relatives, Guru's abode with the arrogant students, market with cityswindlers, hermitages with sages disposed to cursing, forest with lions etc., royal assembly with rogues and the quarters with thieves, where a gentleman, truthful and straightforward, would find peace?

गेहाजिरेषु नवशालिकणावपातगन्धानुभावसुमगेषु कृषीवलानाम् ।
ग्रानन्दयन्ति मुसलोल्लसनावधूतपाणिस्खलद्वलयपद्धतयो वधृद्यः ।

(311) KavR 18. 27 (p. 102), KH 157. 14-15.

Vasantatilakā metre.

In the compounds of the farmer's houses, pleasing with the majestic fragrance of the fresh rice grains, the young ladies impart immense pleasure, with the series of bracelets dangling on their arms which move while they raise the pestles (to husk the rice).

13452

गेहाबङ्गगमङ्गगावि बहिर्बाह्याच् चलन्ती गृहं तामाति यवि वेत्ति सैव सुमुखी कि चान्य-वाचक्ष्महे ।

पर्यं ङ्कोऽपि तवाङ्गसङ्गसुभगः स्वेदाम्भसां निर्भरं र् धारामण्डपतामनीयत तया तस्मिन् लुठन्त्या मुहुः ॥

- (अा) JS 160. 26, ŚP 3478, SR 289. 67 (a. ŚP), SSB 126. 71.
- (a) च पृथ्वीतलं [च° गृ°] ŚP, SR, SSB.
- (b) सैं° वे° [वे° सैं°] \$P.
- (c) पर्यंङ्केऽपि SR, SSB; °सुभर्गै: SR, SSB.
- (d) हदत्या [लु°] ŚP, SR, SSB. Śardūlavikrīdita metre.

From house, out to the courtyard, from courtyard, outside (the house) and from there again entering the house, all

this pain, if any body knows, it is only that fair lady. What else can we say? The couch, blessed with the touch of your body, was also turned into a showerbath with the cascade of perspiration, as she constantly rolled on it.

13453

गेहाद् बहिवरम चापलमस्तु दूरं
श्रद्धाऽपि शैशवदशालि जानि ।
श्राप्यायमानज्ञधनस्थलपी ड्यमानं
श्रधीं क्कं त्रुटति पुत्रि तव क्षरणेन ।।

(आ) SkV 343.

Vasantatilakā metre.

No more running out of doors! / No more romping! What, still these games of childhood! / Why, daughter, look, your petticoat, / streched by these swelling loins, / will burst at any moment. (D. H. H. Ingalls).

13454

गेहान्तध्वं निता भीत्ये पदे तु स्वामिमृत्यवे। शय्यायां महिलाकष्टं दुर्गायाः कुरुते रवः॥ (ग्रा) ŚP 2505.

The chirping of the Durga¹ inside the house, causes fear (to the inmates), near the foot, the death of the master; on the bed, hardship to the women.

1. A young singing bird.

13455

गेहिनो हेलया जिग्युर् दस्यून्दुर्गपितयंथा । न केऽपि प्रभवस्तां चाप्य् प्रनुकर्तुं गृहेश्वरीम् ॥ (अ) SkP, Mahesvarakh, Kaumarikh, 14, 66. The inmates of the house vanquished the robbers as does the fort-master [or they vanquished the inmates of the house as the fort-master subdues the robbers]. None of them was, however, able to emulate (the good behaviour of) that mis tress¹ of the house.

1. Parvati.

13456

गेहिन्याः शृण्वन्ती गोत्रस्खलितापराधतो मानम् । स्निग्धां प्रिये सगर्वां सखीषु बाला दृशं दिशति ।।

(अ) ArS 2. 199.

Arya metre.

Hearing of the anger of his wife due to his calling her by a wrong name, the young maiden, while in the midst of her friends, cast a loving and proud glance on her lover.

13457

गेहिन्या चिकुरप्रह-समयससीत्कारमीलितवृशापि। बालाकपोलपुलकं

विलोक्य निहतोऽस्मि शिरसि पदा ॥

(3) ArS 2. 216.

Āryā metre.

On seeing horripilation on the cheek of the young mistress, my wife struck me on the head with her foot, though her eyes were closed with a hissing sound as I held her by hair.

13458

गेहिन्या हियमारां निरुष्यमानं नवोढया पुरतः। मम नौकाडितयापित-गुरुष इव हृदयं द्विधा भवति।। (MI) ArS 2, 209. Aryā metre.

As my heart, firmly held in front by the newly wed dame, is being drawn (back) by my wife, it breaks into two like a rope fastened to two boats.

13459

गेहे गेहे कलो काव्यं श्रोता तस्य पुरे पुरे । देशे देशे भयत्राता दाता जगति दुर्लंभः।।

- (%T) SH fol. 69b (748) and fol. 84a (41).
- (d) ज ... ति SH fol. 69b.

In the Kali age there is poetry in every house, its connoisseur in every town; One who shields from fear is in every country, but it is hard to find a donor in the world.

13460

गेहे गेहे सुभग भवतो रामभद्र क्षितीश त्वामालिश्य स्वमपि सविधे सस्पृहं भावयन्त्यः। तिस्मन्नाकिस्मकमुपगते वल्लभे भीतिमाजः

पौठ्यं चापं तव करतले वेपमाना लिखन्ति ।।

- (अर) SR 119. 127, SSB 419. 12, Pad 17. 5, RJ 124.
- (a) °सुदृशो [भवतो] Pad ; °चन्द्र [°भद्र] SSB.
- (c) उपनते Pad.

Mandakranta metre.

O Rama, graceful lord of the earth, the young dames, in every house, draw your picture and longingly imagine themselves to be near you (in the picture). But frightened and trembling as their husbands suddenly return home, they draw a bow of flowers in your hand.

गेहे यस्य विराजते भगवती साक्षात्सरोजासना जिह्वाऽग्रें च सरस्वती विजयते शेलेन्द्रमूः पादयोः । ऋद्धियंस्य समन्ततश्च सततं सिद्धिश्च साध्यान्वये स श्रीशोभनलाल राजतु भवान् सम्मोदयन् सज्जनान ॥

(জা) SSB 429. 2 (Samgrahītaḥ). Śardūlavikrīdita metre.

In your house resides the goddess Laksmi in an embodied form, Sarasvati (the goddess of learning) on the tip of your tongue, and the daughter of the Himalaya (Parvati) near your feet, who have prosperity all around you and success in every undertaking; may you, O Shobhan Lal, shine forth, gladdening the worthy.

13462

गेहे बाहीकयूनां वहति दमनको मञ्जरीकर्णापूरा-नुस्मादः पामरीर्णां महति मञ्जकामोदिनि

व्यक्तिमेति ।

सद्यो भङ्गानुसारस्रुतसुरिमशिराशीकरः साहकारः
सर्वन्नम्भः शरावे रचयति च रसो रेचकीचन्द्रकाशि॥

- (att) KavR 18. 86 (p. 110), KH 161. 23-5.
- (c) सद्यो गन्धानुसास्तुतसुरभिशियाः KH.
- (d) °चक (°चन्द्र°] KavR (var.), KH. Sragdhara metre.

In the houses of the Vähīka-youth, the damanaka tree bears ear-rings in the form of its blossoms, the ecstasy of the ladies of the Pāmara Country manifests itself in the air laden with the fragrance of the marubaka-flowers, and the fragrant fluid of the mango-trees. dripping as (the fruits were) recently plucked, wafts along and forms moonlike circles in the cup of water.

13463

गैरिकमनःशिलादिः

प्रायेगोत्पद्यते कुतो नगतः।

यः खलु न चलति पुरुषः

स्थानादुक्तः स कीवृक्षः ॥

(জা) SR 196.13, SSB 551.12. Aryā metre.

From where does the red chalk and red arsenic generally originate? From the mountain (nagatah). How is that person described who does not move from his place? Not gone (na gatah).

13464*

गो-कण्ठात् कण्ठ-पाशान् मुकुलितवदनात् पद्म-वृत्दान्मिलिन्दान्

ध्वान्तासारात् त्रिलोकीमिप च गद-गर्गात् कि च निद्रा-समुद्रात् ।

कोकाञ्छोकात् क्षुदब्धेरिखलसुरवरान् मोचयत्य-

यस्माव् दीनातिमालाप्रशमनकुशला भाग्यभाजां प्रसूतिः ॥

- (आ) PdT 182.
- (a) पप्र[°] [पद्म[°]] PdT (var.).
- (c) कीकान् शोकात् [को°] PdΓ (var.); °वारान् [°वरान्] PdT (var.). Sragdhara metre.

MS-VIII. 14

The light (lit. splendour) of the sun releases the neck-ropes from the necks of the cows, the bees from the host of closed lotuses, the three worlds from the profusion of darkness, various ailments and the sea of slumber, the ruddy geese from the grief, and the adorable gods from the Ocean of hunger. (This is so) because the progeny of the fortunate is proficient in allaying the misery of the distressed.

13465**

गोकर्गं गाहमानाः पृथुतरपृषतग्राहिगाः शंबरोघा-नाकर्षन्तो दिगन्तानपि च विद्धतः कन्दली-सुप्रचारान् ।

एते घावन्ति वाधंधवसमुख्यनुर्घारयन्तः समन्ता-दावृण्वन्तोऽभ्रवीथि वनमिव शबरभ्रान्तिभाजो-ऽम्बुदाहाः॥

- (अा) SR 342. 80, SSB 216. 3, RJ 1267.
- (d) इभ्रवीयीं SSB.

Sragdharā metre.

Entering into the Gokarna Tirtha, carrying copious drops (entrapping the big deer), drawing (from the ocean) a mass of water (alluring the herds of the Sambara deer), causing the plaintain trees shake violently in all the directions (making the kandali-deer flee to the ends of the quarters), bearing a large rainbow (carrying a large bow), and enveloping the

avenue of the sky like a forest, the clouds move all around, confusing themselves with (a pack of) hunters.

13466*

गोकर्णराडाभरणं यदीयं
यद्गव्यहच्यावजमादबाह ।
कुं भेनचूडामिरणरादिगन्तात्
पायादपायादुरगात्मजार्धः ।

- (সা) SR 190.65, SSB 540.77, SRK 154.33 (a. Sphutaśloka).
- (b) °हब्येडज° SRK.
- (c) कुंभेन SRK. Indravajrā metre.

May Lord Siva, who has the lord of serpents as his ornament, the fire of whose (third) eye burned down the Cupid, whose crest-jewel is the moon, the lord of stars, save the earth from destruction to its farthest extremity.

13467

गोकरणिकृतिहस्तेन माधमग्नअलं पिनेत्। तन्न्यूनमधिकं पीस्वा सुरापानसमं पिनेत्।।

- (अर) NBh 191.
- (d) or भवेत् [पि°] NBh.

Shaping one's hand like a cow's ear one may sip water equal to that soaks a bean. Water (drunk) more or less than that is like drinking wine.

13468*

गोकर्णे भद्रकर्णे च जपो दुष्कर्मनाशनः। राजकर्णे जपः सद्यः सर्वकर्म-विनाशनः।।

(अ) Kalivi 72.

Muttering prayer at Gokarņa and Bhadrakarņa washes off evil deeds. Talebearing to the king instantly destroys all deeds (i.e. leads to dangerous consequence).

13469

गोकुलस्य तुया शोभा धन्या मधुपुरे गता। ग्रस्माकं हृदयं यत्र गोकुलं व्याकुलायते।। (का) PG ad 322 (a. Dhanya).

The blessed grace of Gokula¹, where our heart and the herd of cows (now) feel distraught, has gone to Madhupura².

- 1. Krsna.
- 2. Mathura.

13470

गोकोलास्थिकरीषैस् तु दग्धे गर्ते विशोधिते। उन्तं च वालुकापूर्णे मूलकं गर्तवद् भवेत्॥ (आ) ŚP 2311.

Raddish, sown in a pit, heated with dry cow-dung and bones of a boar, then thoroughly cleansed and filled with sand will grow of the size of that pit. 13471

गोक्षुरकेक्षुरकं शतमूली-वानरि नागबलातिबलानाम् । चूर्गामिदं पयसा निशि सेव्यं यस्य गृहे प्रमदाशतमस्ति ॥

(आ) ŚP 3214 (a. Yogaratnāvali).

Dodhaka metre.

He who has a hundred women in his house, should use the powder of gok şuraka, ik şuraka, nā gabalā and atibalā herbs¹ with milk at night.

1. All mixed.

13472

गोक्षुरिवदारिकाभव-चूर्णं वा शर्करासिहतम्। स्वरसेन भावितं वा भात्रीचूर्णं सिताज्यमधुलीढम्।। लोड्वानुपीय दुग्धं न तृष्यित स्त्रीशतस्यापि।।

(आ) ŚP 3215 (a. Yogaratnavali),

Āryā metre.

If the powder of goksura and Vidarika, mixed with brown sugar is used, or powder of dhatri, mixed with its own juice, is licked with sugar, ghee and honey followed by the drinking of milk, one will not be satisfied even with hundred women.

13473

गोगजवाहनभोजनभक्ष्योद्भूतपमित्रसपरनजशत्रोः ।
बाहनवैरिकृतासनतुष्टा
मामिह पातु जगस्त्रयजुष्टा ।।

(अर) SR 190.63, SSB 539.74.

Dodhaka metre.

He goes by bull—Śiva, his son—Kārtikeya, his Vehicle-pea-cock, his food-snake, his food, wind, his son—Hanuman, his protector—Sugrīva, his friend—Rāma, his enemy—Rāvaṇa, his son—Indrajita his foe—Indra, his vehicle—Aiarāvata, his enemy—lion, happily seated on him—Durgā. May that Mother, attended upon by the three worlds, protect me.

गोध्ने चंव सुरापे च see ब्रह्मध्ने च सुरापे च.

13474

गोजोर्गं वस्त्रजीर्गं च परपूर्वगताः स्त्रियः। दुर्जनं सततं मित्रं दूरतः परिवर्जयेत्।।

- (अ) Cr 1448 (CNF 15, CNPN 25cb/ab, (M 72). Cf. Nos. दुर्जनं च सदामिन्नं and धनमाहु: परं धर्मं atisampada; asvahsupta; asvayanamga°.
- (a) °जीर्ण CNF (MS); Monseur corrects a to read गोजीनं वत्सजीनं च; E. Bartoli disagrees.
- (b) भारि (the MS has भारों) जारभराः स्त्रि° CNPN.
- (c) दुर्जनं शत्विमतं च CNPN.

One should shun from afar a dry cow, a tattered cloth, women already having (illicit) relations with others, and a friend of invariably wicked disposition.

13475

गोत्रं नैव निजं कुलं न विमलं जाति च नो सुन्दरीं
वैवं नैव गुरुं च नो न पितरं नो मातरं न प्रभुम् ।

मित्रभ्रातृकलत्रपृत्रमगिनीवृद्धांश्च नो मन्यते

कार्याकार्यविचारणां न कुरुते क्रोधप्रमत्तः पुमान् ।।

- (3II) IS 2199, Subh 83.
- (a) सुन्दरां Subh.
- (b) नो (first) om. Subh.
- (c) °वृद्धाश्च Subh.
- (d) क्रोध: Subh. Sardulavikridita metre.

A man, mad with anger, cares not for lineage, nor his spotless family nor beautiful wife nor divinity nor preceptor nor father nor mother nor the master, nor friend nor brother nor wife nor son nor sister nor the aged nor does he discriminate between right and wrong.

13476

गोत्रक्षुण्णमकंस्यान्तं कुलान्तं प्रभवः स्त्रियः । राज्ञः श्रीवंह्यशापःन्ता पापान्तं ब्रह्मवर्चसम् ।

(3) Cr 2150 (CNP II 80, CM 80) (Unclear). E. Monseur suggests to read cd:

प्राज्ञत्वं ब्रह्मचयन्तिं प्राज्ञान्तं ब्रह्म° and to compare it with CNG 311 (Cf. No. 4508 ajñamatraphala.

- (a) °क्षूनं°.
- (b) कुलंग्त CNP II; प्रभा CNP II.
- (c) राज स्त्रो ब्रह्मशापात CNP II.
- (d) प्रलांत के° CNP.

The sun loses its light (i. e. sets) when the cows tread (i. e. return to) their stable (in the evening). A family is ruined when women become its masters. The glory of the king is finished when (he is) cursed by a Brāhmaņa. The divine power of a Brāhmaņa is lost the moment he commits a sin.

13477

गोत्रस्खलितप्रश्नेऽप्य् – उत्तरमितशीलशीतलं बल्वा । निःश्वस्य मोघरूपे स्ववपुषि निहितं तया चक्षुः ॥

- (3f) ArS 2. 206.
- (c) निस्वस्य ArS; 'नि: श्वस्य' reading in the commentary: Edi.

Arya metre.

Even when addressed by a wrong name¹, answering the query very coldly as per her nature, she sent out a sigh and fixed the eyes on her body with its beauty² gone futile.

- 1. Betraying love with another woman of that name.
- 2. Which failed to attract the heart of her lord:

13478*

गोत्रस्थित न मुञ्चन्ति सदा सन्नितमाश्रिताः। उदन्वन्तश्च सन्तश्च महासन्वतयाऽनया ॥ (आ) SR 46. 48, SSB 302. 50, SP 241, JS 52. 3, SRK 17. 64.

(d) °तया तथा SRK.

Ever modest, the virtuous do not overstep the decorum of their family, nor do the oceans their shores; this being their inherent disposition.

13479*

गोत्राग्रहारं नयतो गृहत्वं
स्वनाममुद्राङ्कितमम्बुराशिम् ।
बायादवर्गेषु परिस्फुरत्स्
वंष्ट्रावलेषो मकरस्य वन्द्यः ॥

(आ) KavR 14. 9 (p. 80), KH 15. 21-2.

Upajāti metre (Indravajrā and Upendravajrā).

While its kinsmen frolic, the pride of the alligator with respect to its (ferocious) jaws merits esteem, as it makes the ancestral estate, the ocean, marked with its name (makarālaya), its abode.

13480*

गोत्राचारविशेषपारगतया वृद्धाभिराविष्टया

मात्रा वस्तुषु तेषु तेषु विशवन्यस्तेषु वृष्टेः पुरः।

ग्रन्नप्राशनवासरे सरमसं वक्षोभरोत्सिप्णा

येनात्तं धनुरोक्षिताश्च भटिति क्षत्रावतंसा

विशः॥

- (স) Khandaprasasti 73.2.
- (आ) Skm (Skm (B) 224, Skm (POS) 1. 45. 4) (a. Keśaţaz in Skm (POS) a. Keśava), SR 116.60, SSB 409. 2.
- (a) °विचारपार° Khanda°, SR, SSB; वृद्धा निरा° SSB.
- (b) पुरत: प्रस्तारितेषु त्रमात् [वि° न्य° दृ° ५°]
 Khanda°, SR, SSB.
- (d) सपित [स°] Khaṇḍa°, SR, SSB. Śardulavikrīḍita metre.

As the mother, well-versed in family practices and duly instructed by the elderly ladies, neatly placed before him the various things on the day of annapraśana - ceremony, he (Paraśurāma), with inflated chest, hurriedly took up the bow and at once gazed at the quarters adorned with the ksatriyas (so that he may liquidate them later on).

13481

गोत्रे साक्षादजिन भगवानेष यत् पद्मयोनिः शय्योत्थायं यदिखलमहः प्रीग्रायन्ति द्विरेफान्। एकाग्रां यद् दर्धति भगवत्युष्णभानौ च भन्ति तत् प्रापुस् ते सुतन् वदनौपम्यमम्भोष्हाणि॥

- (अ) Anar 7. 82. (Cf. A. B. Keith's The Sanskrit Drama, p. 230).
- (31) Skv 444, (a. Murāri), Kav 192, (a. Murāri), JS 269. 12 (a. Murāri), SR 313. 59 (a. JS) SSB 168. 60, Alk 392. 24-393. 2, Almu 54. 6-9.
- (a) भगवानेव SkV (var.).
- (c) एकाग्रं JS, AlK, SkV (var.); एकाग्रा SSB.

Mandakranta metre.

Brahma, the lotus-born, originated in their clan/all through the day, from sunrise on, they furnish bees, delight; to the warm Sun they give unswerving adoration. / From such past merits, fair one, lotuses have won/reward in being likened to your face, (D. H. H. Ingalls).

13482

गोत्वारोपेगा वाहीके तत्साम्यमनुमीयते । को ह्यतस्मिन्ततत्तुत्वे तत्त्व व्यपिदशेद् बुधः ।। (आ) VyVi 118. 11-2 (a. Samgrahaśloka).

As the properties of a bull are attributed to the resident of the Vāhīka Country, it is inferred that he is similar to it (the bull). Otherwise what wise person would ascribe the qualities to one who is not like or similar to (the original).

13483

गोदानात् स्वर्गलोकं वजिति शिवपुरं धेनुपुत्रप्रदानाद् ऐश्वर्यं हेमदानाद् वजिति सुखमहो विद्यया सूर्यं-लोकम् ।

वैकुण्ठं चःश्वदानाद् स्रजति स पुरतो नागदो सहालोकं

भूदानाद् भूपतिश्वं सकलजनपतिर्जायते चान्त-दानात् ॥

(आ) Pras 10. 5.

Śragdhara metre.

Gift of a cow leads to the heavenly region, of a bull to Siva's abode, of gold to affluence, and by knowledge one happily repairs to the solar region. By making the gift of a horse one attains Vaikuntha. One who gives an elephant in charity goes to the Brahmaloka. By donating land one attains lordship over the earth, and by gifting food (to the needy) one becomes the lord of all the living beings.

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गोध्मच्र्णचयचा ब्रुधाकरामा

माषप्रकारलवर्णाद्रंकहिङ्गुगर्भा

हैयंगवीनकर मर्दितको मलाङ्गी

''रोटी'' मुखे वसतु पुण्यवतां जनानाम् ॥

(अ1) Vidy 769.

Vasantatilakā metre.

May Roti made of a lump of wheatflour and resembling the lovely moon, stuffed with a variety of beans, salt, ginger and scented gum, soft and rubbed with fresh butter, reside in the mouth of (i. e. be available to) the virtuous people.

13485

गोधूमसर्पि येवमुद्गधान्यं

रवतस्नुती रेचनमस्ति मान्यम् । हंसोदकं तिवतकवायमिष्टं

धनान्तकाले लघु दुग्धमिष्टम्।।

(अर) SSB 219. 2 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Wheat-flour, ghee, barley, mung pulse and coarse grain are believed to be laxative and cause free flow of blood. Hainsodaka (water cooled with lunar rays), pungent, astringent and sweet things and milk in small quantity are beneficial after the rainy season.

13486*

गोधूलिधूसरितकोमलकुन्तलाग्रं
गोवधंनोद्धरग्यकेलिकृतप्रयासम् ।
गोवीजनस्य कुचकुङ्कुममुद्रित।ङ्कां
गोविन्द्दिमन्द्रवदनं शरणं मजामः ॥

- (अ) Kṛṣṇakarṇāmṛta 2. 26.
- (到) SuM 1. 3,
- (a) °भास्र° [°कोमल°] SuM.
- (b) °कर° [°कृत°] SuM; °द्धरणमुद्धतबाहुदंडम् SuM (var.).
- (c) गोपीस्तनस्तबककुङ्कुमिपञ्जलाङ्गं (°पिजरांग) SuM.
- (d) भज साधु चेत: [°ग° भ°] SuM.

Vasantatilakā metre.

We take refuge with the moon-faced Govinda, whose tender forelocks turned tawny with the dust raised by the cows, who performed the sportful act of lifting the Govardhana mount and whose person was marked with the saffron applied to the breasts of the cowherdesses.

In the moon-faced Govinda it take refuge, whose lovely forelocks were tinged with the dust raised by the cows, whose sportful activity led Him to raise aloft the Govardhana mountain (in order to protect the cows and the cewherds); and whose breasts were dyed with saffron painted on the bosoms of Gopis! (M. K Acharya)]

13487

गोधूली धान्यधूलिश्च पुत्रस्यालिङ्गतो रजः। रजः स्त्रियाश्च कौन्तेय हन्ति पापं पुराकृतम्॥

- (अ) Cr 1449 (CNPN 28, CM 56).
- (b) °लिङ्गनो CNPN (MS).
- (c) स्त्रियं CNPN (MS).

O son of Kunti! the dust raised by the cows, that sticks to the grains, that sticks to one on clasping one's son, and the appearance of woman's mensturation, destroy sins committed in earlier births.

गोनासाय नियोजितागदरजाः सर्पाय बद्धौषधिः कण्ठस्थाय विषाय वीर्यमहतः पार्गौ मर्गान् बिश्चती ।

भर्तुर्भूतगराय गोत्रजरतीर्निविष्टमन्त्राक्षरा रक्षत्वद्विसुता विवाहसमये श्रीता च भीता चवः॥

- (अ) Viddhaśālabhañjikā 1. 3.
- (अ1) SkV 102 (a. Rājaśekhara), Prasanna 21b, Skm (Skm (B) 111, Skm (POS) 1. 23. 1) (a. Rājaśekhara), JS 22. 36 (a. Rājaśekhara), Sar 3. 28 (p. 325), SR 12. 33 (a. Viddha), SSB 19. 30, ŚB 1. 348; 2. 322; 4. 456.
- (a) नियोजितांगदजरत्स^o Viddha (var.); गोना-साविनि^o Viddha (ChSS); ^oजायत जर-त्सर्पाय Viddha (var.); गोनाशाय निवे-शिता^o Prasanna, गोदानाय or गोनाथाय JS (var.), ^oतागत^o JS (var.).
- (b) पाणिस्थाय SkV; °महते कण्ठे मणि वि° SkV °महिते Sar.
- (c) भूतगणे ग^o Prasanna; गोत्रज^o SkV (var.); °जरतीसन्दिष्ट° JS.
- (a) होता [प्री°] Viddha (ChSS).

Śardulavikridita metre.

And o'er you, gentles all, may she¹ e'er watch/girt round with powder' against the snake kine-snouted, / with magic herbs that fright the serpend-brod; / aye, bearing in her hands those jewels of might / that quench the venom-fire of Siva's throat, / well knowing mystic

mantra-s' muttered low/by matrons of her kin to guard her safe/from all the demon-rout about her lord, / e'en while in ecstasy of bliss and fear/she trembleth at the coming of her spouse. (L. H. Gray).

1. Durga. गोपं हिलं हि राजानं see No. 13493.

13489

गोपयेत् स्वानि रन्ध्राणि पररन्ध्राणि चिन्तयेत् । कुसीवेन निवर्तेत राज्यमिष्छन् नृपः स्थिरम् ॥

- (37) Cr 1450 (CRC 4. 34, CRB 4. 24, CPS 87. 14), Cf. Cru 145
- (a) राष्ट्राणि CRB.
- (b) परराष्ट्रांगि CRB.

A king who wants the stability of his kingdom, should conceal his own infirmities, look for the weaknesses of his opponents and should not resort to usuary.

13490

गोवनेबोऽपि कृष्णोऽपि बैकुण्ठोऽपि जनार्बनः । लक्ष्म्या लक्ष्यीकृतः सोऽपि गीयते पुरुषोत्तमः ।।

- (अर) SuM 2. 11.
- (c) लक्षीकृत: or लक्ष्मी° SuM (var.).

Even if he is dressed as a cowherd, or is dark-skinned (Kṛṣṇa), or resides in the Vaikuṇṭha or oppresses the (wicked) people (Janārdana) or is longed for (lit. targeted) by the goddess of wealth (Lakṣmī), it is the supreme being who is eulogized (in all these forms).

गोपहीना यथा गावो विलयं यात्स्यपालिताः। एवं नृपतिहीना हि विलयं यान्ति वै प्रजाः॥

- (अ) Pratimānataka 3. 23 (in some texts 3. 24).
- (अा) Almm 185.
- (c) वै [हि] Almm.

As the cows without a cowherd perish, unprotected, so do the people go to ruin without a king.

13492*

गोपायन्ती विरहजनितं दुःखमग्ने गुरूणां कि त्वं मुग्धे नयनिवसृतं वाष्यपूरं रुणित्स । नवतं नवतं नयनसिललैरेष श्राद्वींहतस्ते श्रायोपान्तः कथयति दशामातपे शोष्यमाणः ॥

- (अ1) JS 140. 13 (a. Mārulā), ŚP 3421, VS 1095, SR 286. 15 (a. ŚP), SSB 120. 15, SH (Part II) fol. 32b (50) (a. Mārulā), SSKŖ P 44.
- (b) °गलितं [°विसृतं] SR, SSB.
- (d) शय्येकान्त: VS, दीयमान: [शो°] VS. Mandākrāntā metre.

Concealing before your elders, (your) grief due to your separation (from your beloved one) why are you, O my lovely girl! checking the flood of tears, over-flowing your eyes? The edge of your bed, wetted night after night by tears and dried in the sun (the next morning), indicates (your sad) plight. (J. B. Chaudhari).

13493

गोपायितारं दातारं धर्मनित्यमतिद्वतम् । श्रकामद्वेषसंयुक्तम् श्रनुरज्यन्ति मानवाः ॥

- (अ) MBh (MBh (Bh) 12. 72. 12, MBh (R) 12. 71. 12, MBh (C) 12. 272b).
- (आ) SRHt 287. 8 (a. MBh).
- (a) गोपितरं दधातारं or गोपं हितं हि राजानं or गोपायतारं MBh (var.).
- (b) धर्मे नित्यं (°मेंनि°) MBh (var.); अतींद्रियं MBh (var.).
- (c) °दोष° [°द्वे°] MBh (var.).
- (d) अनुरक्षति (°रज्यंत or रंजति) er उपरज्यंति MBh (var.).

People love (the king) who protects them, gives charity, is devoted to *Dharma*, is (wide) awake and is free from lust and hatred.

13494

गोपाल इति कृष्ण त्वां प्रचुरक्षीरवाञ्छया । श्रितो मातुः स्तनक्षीरम् ग्रिपि लब्धुं न शक्तुयात् ॥

- (अा) SuMuñ 277. 22-3, Kuv ad 38. 90 (p. 113).
- (a) मत्वा [कृष्ण] SuMuñ, त्वं Kuv.
- (c) मातृस्त° Kuv.
- (d) अप्यलभ्यं त्वया कृतम् Kuv.

O Kṛṣṇa! he who has approached you to seek abundant milk thinking that you were a cowherd, may not be able to get even his mother's milk (to drink as he is sure to be liberated from the worldly existence).

गोपालदामोदरदेवदास-

संज्ञा बभूबुस्तनयास्तदीयाः। नेत्रावतारा इव चन्द्रमीले-

रपाकृतध्वान्तगरगस्त्रयोऽपि ॥

(अा) ŚP 4.

Upajāti metre (Indravajrā and Upendravajrā).

His sons named Gopala, Damodara and Devadasa were like the (three) incarnations of Siva's eyes, and all the three dispelled the mass of darkness (from the world).

1. Raghavadeva, teacher of the Chauhan ruler Hammira.

13496

गोपालभक्तः प्रतिपन्नविद्यः

सर्वत्र सम्यन्विहितप्रबन्धः ।

मुग्धोऽप्यमुग्धः परमुग्धतादः

श्रीकृष्णदत्तो जयताच्चिराय।।

(ঝা) SSB 287. 1 (a. Samgrahitaļ).

Indravajrā metre.

May Śrī Kṛṣṇadatta, who is a devotee of Gopāla, has acquired knowledge (of the various Śāstras), and established order efficiently all around, and who though eharming is not charmed (by women) but stupifies others (with his charms), be victorious for long.

13497

गोपालेन प्रजाधेनोर् वित्तदुग्धं शनैः शनैः । पालनात् पोषगााव् ग्राह्यं न्याय्यां वृत्ति समा-स्रदेत् ।:

- (31) P (Pts 1. 218, PtsK 1. 249).
- (अर) SR 149. 291 (a. P), SSB 473. 197, IS 2200.
- (a) The cowherd should obtain, by and by, the milk of wealth from the progeny like cow, after feeding and nourishing it properly, and should thus earn a just livelihood.
- (b) The king should collect, little by little, the milk-like taxes from the cow of his subjects, after he has guarded and fed them well, should and thus follow a just policy.

13498

गोपालो न च गोपालस् त्रिशूली न च शंकरः। चक्रपागाःस नो विष्णुर् यो जानाति स पण्डितः।।

- (अ1) ŚP 516, SR 184. 3 (a. ŚP), SSB 528. 3, SRK 147. 3 (a. Kalpataru).
- (a) नैव [न च] SR, SSB, SRK
- (b) नैव [न च] SR, SSB, SRK.

He¹ protects the cows but is not Kṛṣṇa, bears a trident but is not Śiva, has a Chakra but is not Viṣṇu. He who knows (him), is a wise person.

1. A bull marked with a Trishula and a Chakra.

गोपितरं दधातारं see No. 13493.

13499

गोपी-कटाक्ष-कडजल-

नीलमिवेन्दीवरच्छायम्

मध्यन-बाल-सहायं

नन्दकुमारं सदा नौमि॥

- (মা) PV 866 (a. Jagajjīvana).1
- (d) नीम PV (Printing error).

Upagiti-āryā metre.

I always bow to the son of Nanda (Kṛṣṇa), who is dark like collyrium in the form of glances of the cowherd-maids, has complexion of a blue lotus and is accompanied by young boys in the madhuvana (pleasure garden).

13500

गोपीजनालिङ्गितमध्यभागं
वेणुं धमन्तं भृशलोलनेत्रम् ।
कलेवरे प्रस्फुटरोमवृन्दं
नमामि कृष्णां जगदेकवन्द्यम् ।

- (अर) PG 296 (a. Śri Purusottamadeva).
- (b) ध्वनन्तं or ववणन्तं or भ्रमन्तं PG (var.).
- (d) जगदेक कन्दम् or ° बन्धुम् [° वन्धम्] PG (var.). Upajāti metre (Indravajrā and Upendravajrā).

I salute Kṛṣṇa, who alone is adorable to the world, is clasped at waist by the cowherdesses, plays upon the flute, has very tremulous eyes and horripilation on his body (as he is lost in music and is in the company of the cowherd-maids).

13501**

गोपीलोचनयुग्मगोलवसितर्गोपालगोष्ठीरितर्
गोरक्षाधृतगोपवेषक्विरो गोवर्धनोगोद्धरः।
गोलोकािषपितः खगोत्तमरथो गोत्रासमुद्धारकृद्
गोविन्दोऽवतु गोकुलावृतरसो गोपालगोत्रोद्भवः।।
(आ) SSB 37.39.

śardulavikridita metre.

May Govinda who resides in the eye-balls of the cowherdesses, revels in the assembly of the cowboys, assumed the lovely form of a cowherd to guard the cows, lifted the Govardhana mount, is the lord of Goloka, has Garuda as his (aerial) car, rescued the earth (in the boar incarnation), who relishes the cowmilk (or loves Gokula or the herds of cows) and was born in the family of cowherds, protect you.

13502

गोव्चछ्वस्मीककृतास्पदश्च

काको भवेत् सर्पभयस्य हेतुः। स्यान् मृत्यवेऽङ्गारचितास्थिसंस्थः

काकः प्रकुर्वेन् कचचर्वरां च ॥

(आ) ŚP 2482.

Indravajra metre.

A crow perched on a cow's tail or an ant-hill will be the cause (indicative) of fear from a serpent. A crow sitting on bones of a funeral pile and chopping its hair will mean death (to the viewer).

13503

गोपूजा भूभुजा कार्या तया स्युस्तनयावयः। दिलीपः पुत्रमगमत् कामधेनुप्रपूजया ॥

(अ) Puranarthasamgraha, Rajanīti 18.

The king should worship the cow. That (i. e. Cow-worship) may yield him sons and other (valuable) objects. King Dilipa got a son by worshipping the divine cow with devotion.

गोवृष्ठद्रवतिस्गो सयेषु

मुण्डं विघर्षन्नवलोकितोऽग्रे। ग्राहारमन्यस्य मुखे ददाति

ददाति भोज्यं बलिभुग् विचित्रम्।।

(अर) ŚP 2472,

Upajāti metre (Indravajrā and Upendravajrā).

A crow seen infront, subbing its beak on cow's back, durva grass, a tree, or cowdung, and putting food in the mouth of another crow, heralds the gain of delicious food.

13505

गोपेश्वरीवदनफूत्कृतिलोलनेत्नं जानुद्वयेन धरग्गीमनुसञ्चरन्तम् । कञ्चिन् नवस्मितसुधामधुराधरामं बालं तमालदलनीलमहं भजामि ॥

- (अ1) PG 131 (Śrī Raghunāthadāsa).
- (a) गोष्ठेश्वर° or गोष्ठेश्वरी° or नन्दाङ्गना° or ब्रजेश्वरी PG; °फुत्कृति° or °चूतकृति° or °चूत्कृत° PG (var.).
- (b) धवलीमनु° PG (var.); °संसरन्तं PG (var.)•
- (c) किञ्चिन् PG (var.); °मधुरधराग्रं PG (var.).
- (d) °नील ६ चिं स्मरामि PG (var.).

Vasantatilakă metre.

I worship a certain boy (Bāla Kṛṣṇa) of dark-blue hue like a Tamāla-leaf, whose eyes are restless with blowing into them by Yashodā with her mouth, who

moves gracefully on the ground on his knees and the beauty of whose lips is sweet with the nectar of unique smile.

13506

गोपोषी धनकामी च श्रप्रवाग् बीजसंग्रही। चत्वारो नावसीदन्ति पञ्चमो ग्रामयाचकः॥

- (अ) Cr 2151 (CNP II 139, (CM 208). (Corrupt).
- (a) गोपोषिधनवापी CNP II (MS).
- (b) अग्रवाकवि° CNP II.

He who nurtures the cows, seeks (more and more) wealth, is eloquent in speech and stores seeds (at the opportune time), these four do not suffer, (so does not) the fifth who begs in a village

13507

गोप्यं रहस्यमिशातम् ग्रत्यल्पहृदयातिथि । ग्रमृतं पारदिमव नाऽल्पसत्त्वैः सुदुर्जरम् ।।

- (अ) Raj (Raj (V) 7. 1691, Raj (5) 7. 1690).
- (c) पारतम् Raj (S).
- (d) सदुर्जरम् [सुदु°] Raj (var.).

Is not secret information which has to be guarded, (as hard to keep) for small minded people, as the imperishable quick-silver is hard to digest for persons of small strength? (M. A. Stein).

13508**

गोप्यः श्रीमदुवेन्द्रकपकलनशोज्जृम्भमाग्गस्मर— क्षुब्धान्तःकरगा विविवतभवनाभ्यन्तः स्खल-न्त्योऽविशन्।

प्रस्वेदाक्तमुखाः स्फुरत्किट-तटी-प्रश्नंश्यमानांशुकास् त्रृट्यत्-कञ्चूक-बन्धनाः प्रविगलन्मःली-प्रसुनालकाः ॥

- (अ) PV 58 (a. Jagajjīvana).
- (b) °न्त्योऽविद्यु: PV (MS). Sardulavikrīdita metre.

The cowherdesses, with their minds agitated with passion flaring at the sight of the beauty of graceful Upendra (Kṛṣṇa), faces drenched with perspiration, garments slipping from their shining waists, the joints of their bodices splitting and malli flowers falling from their hair, entered the lonely houses, stumbling (midway).

13509

गोष्यते या श्रृतज्ञस्य मूर्खस्याग्रे प्रकाश्यते।
न बीयते च शिष्येभ्यः कि तया शठविद्यया।।
(अ) Dar 3.32.

What is the use of the knowledge of a rogue which is kept secrect from the learned but is revealed to the dunce and is not imparted to the pupils?

13510

गोप्यो न दोषो मथुराङ्गनायाः

कृष्णस्य धूर्तस्य हि रीतिरेषा।

विपर्ययो येन कृतः स्विपिश्रोस्

तस्योपपत्नीपरिवर्तने किम्॥

- (81) Vidy 976.
- (c) [°]टर्ययो Vidy (var.).
- (d) ° त्तंने Vidy (var.).
 Upajāti metre (Indravajīā and
 Upendravajīā)

O cowherdesses! the lady of Mathura is not at fault. This is the way with the crafty Kṛṣṇa. He who changed his parents, what is strange in his changing a mistress?

13511

गोबाह्यणहितार्थाय बालस्त्रीरक्षणाय च।
वृद्धातुरपरित्राणे यो हिनस्ति स धर्मवित्।।

- (3) MBh (Bh) 12. App. I. No. 12, lines 15-6, (a. also in MBh (Bh) 13. 131. 43).
- (अा) SRHt 76.3.

He (alone) knows the essence of dharma, who takes up arms for the welfare of the cows and Brāhmaṇas, for the protection of the children and women, and for the defence of the aged and the sick.

13512

गोभिः क्रीडितवान् कृष्ण इति गोसमबुद्धिभिः। क्रीडत्यद्यापि सा लक्ष्मीर् ऋहो देवी पतिव्रता।। (आ) SR 62.4, SSB 327.4.

Kṛṣṇa played with the cows (in his adolescent years), that is why Lakshmi plays, even now, with men of bull-like (poor) intelligence. Oh, the goddess is indeed a faithful wife!

गोभिः पशुभिरश्वैश्च कृष्या च सुसमृद्ध्या । कुलानि न प्ररोहन्ति यानि हीनानि वृत्ततः ॥

- (अ) MBh (MBh (Bh) ad 5. 36. 29 (220* l, 3-4), MBh (R) 5. 35. 31).
- (a-b) गोभिरश्वैश्च कृष्णा च वृत्तय: मुस° MBh (var.).

Families, which are shorn of good conduct, do not flourish by (mere) cows, horses and other animals or by highly productive agriculture.

[Families richly endowed with cows, other animals, horses and agricultural produce but lacking in good conduct and manners, do not ascend to fame. (P. N. Menon)]

13514

गोभिधंनं किंचिव् धनं हैमं चार्धंधनं स्मृतम्। धान्यं च धनमेव स्याव् विद्या भूमिरिवाक्षया।।

- (अ) Cr 1451 (CNP II 88, CM 57).
- (b) हेमं CNP II, CM.
- (d) विद्या भूमी च चाक्षयं CNP II (MS).

The wealth acquired through the cow-trade is wealth in name. The wealth acquired by the sale of gold is said to be half the wealth. Grains may be the (real) wealth, but knowledge is a wealth which like the earth never perishes.

13515

गोभिविप्रैश्च देवैश्च सतीभिः सत्यवादिभिः । ग्रजुब्धैदनिशीलैश्च सप्तभिर्धार्यते मही ।।

(अ) Cr 358 (CSr III. 99, CNL 82, CK1 72)

- (अर) Hem Cvc. 9. 4-5, IS 7520, NT 174, SR 83. 3, SSB 360. 3, SMa 1. 50, SSH 1. 38, SH (II) fol. 7b (89).
- (a) गोभि: CS (var.); वेदेश्च [दे°] CS (var.), CKI, CNL, Hem. Cvc, SR, SSB, SSH, SH.
- (b) सितिभि (°तीभिस् CVc) CS (var.); सस्यिभ: CS (var.); स्वतीभि: CS (var.); सत्ये-वादिभी CS (var.); सत्यविदिति: CNL.
- (c) असुब्धो^o S (var.); दानशूरैंडच SR, SSB, SMa, SSH, SH.
- (d) महि CS (var.).

The earth is sustained by these sevencows, Brāhmaņas, deities, chaste women, the truthful and those who are averse to avrice but disposed to charity.

13516-19

मातङ्गोत्सङ्गलानिता । गोभजां वहलभा लक्ष्मीर् दुषयस्युन्नतात्मनः सेयं स्पृही समुत्पाद्य यः प्रदश्यनिकुलताम् । स नास्ति कशिचतप्रथमं नीचप्रीर्धेव नानया । चरमं सन्ताप्यते स्वबंश्याभिः सहाम्बुषी । प्रवृद्धेयं चपलाभिः शिक्षितं कुतः ॥ ग्रनया तदेकचारिग्गीवृत्तम् स्विरं संस्तुताप्यसौ । निःस्त्रेहा मान्यगात् कांश्चित् ग्रपाथेयानबान्धवान् ३३ परलोकाध्वगान् भूषान्

- (a) Raj (Raj (V) 5. 6-9, Raj (S) 5. 6-9, Raj (T) 5. 6-9).
- (প্রা) IS 2201-4; VS 3364 (a. Kalhana [Kahlana]).
- (a) गोभू जा Rāj (var.).
- (f) °कूल्यताम् Rāj (var.).

- (g) संताप्येत् Raj (var.); चरसं Raj (var.).
- (h) नीच प्रे^o Raj (var.).
- (j) महास्बु[°] Rāj (var.).
- (m) निस्स्नेहानन्व° Rāj (var.).

Lakṣmi, the mistress of kings, who dallies on the back of her elephant, creates violent desires and spoils the high-minded.

For whomsoever she has first shown fondness, he is (sure to be) brought into distress by her in end, just as by low attachment,

How could she, who grew up in the ocean in company with the fick!e courte-sans of heaven, learn the conduct of a (woman faithfully) attached to a single man.

She, who is devoid of affection, has never followed kings when they had to proceed on the way to the other world, without provisions for the journey or attendants, though she may have been intimately connected (with them) for a long time. (M. A. Stein).

1. Apsaras.

गोमयगाहोद्वर्तित° see No. 8556.

13520*

गोमायवः शकुनयश्च शुनां गर्गोऽयं
लुम्पन्ति कीटकृमयः परितस् तथैव।
स्वां संपदं सकलसत्वकृतोपकारां
सो दृष्टदान् यदसि तब्छव वश्चितोऽसि ॥

- (সা) SkV 1636 (a. Keśata), KH 233, 4-6.
- (a) शकुनयोऽत्र KH; गुणोऽत्र KH.
- (b) तथंते KH.
- (c) त्वं [स्वां] KH; °कारं KH; °क'रान् SkV.
- (d) नादृष्ट[°] KH; यदिष KH; तच्छद [°=छव] SkV (var.).

Vasantatilaka metre.

O corpse! the jackals, birds and this pack of hounds are destroying you. You are moreover covered all around with insects and worms. You have indeed been hood-winked that you do not see (now) your substance that has done so good to all the creatures.

[The jackals, birds and dogs are robbing you/and all about are insects and the worms./ You've been cheated sadly not to see your substance/turned by all creatures to such good account, Oh Corpse (D. H. H. Ingalls)]

13521*

गोमूत्रमात्रेश पयो विनष्टं तन्नस्य गोमूत्रशतेन कि वा। ग्रत्यत्पपापैविषदः शुचीनां पापात्मनां पापशतेन कि वा॥

(अा) TP 433, NT 109, IS 7521.

Milk is defiled by a mere touch of the cow-urine, but a large quantity of it matters nothing to the butter-milk. Even a slight sin causes havoc to the pious, but hundreds of sins make little difference to the sinful. 13522**

गोरोचनारुचकभङ्गिपशङ्गिताङ्गस् तारापितमंसृणमाक्रमते क्रमेण। गोभिनंबीनविसतन्तुवितानगौरंर् ग्राढ्यंभविष्णुरयमम्बरमावृणोति।।

- (अा) SkV 945, Skm (Skm (B) 379, Skm (POS) 1. 76. 4).
- (d) आह्यम्भविष्णु Skm.

Vasantatilakā metre.

With its orb (lit. body) yellowish like gorocanā and citron, the lord of stars is rising steadily and gracefully. Growing prominent, it covers the sky with rays as white as the canopy of the filaments of the fresh lotus-stalks.

[His 1 body reddened by propitious rouge,/the husband of the stars glides smoothly/till growing rich, he covers all the sky/with rays as white as a canopy of lotus-stems. (D. H. H. Ingalls)]

1. The Moon.

13523**

गोवर्धनप्रस्थनवाम्बुवाहः

किलन्दकन्यानवनीलपद्मम् ।
वृन्दावनोदारतमालज्ञाखी

तापत्रयस्याभिभवं करोतु ॥

- (अर) PG 95 (a. Gaudiya).
- (d) करोति PG (var.).

Upajāti metre (Indravajrā and Upendravajrā)

May the fresh cloud (perched) on the peak of Govardhana, the new blue-lotus of Yamuna, and the sturdy Tamala tree of Vindavana remove the three-fold afflictions (of the people).

13524**

गोवर्धनोद्धरणहृष्टसमस्तगोप-नानास्तुतिश्रवणलिजतमानसस्य । स्मृत्वा वराहवपुरिन्दुकलाप्रकाश-दंष्ट्रोद्धृतक्षितिहरेरवतु स्मितं वः ॥

- (अ) VS 34 (a. Vibhūtibala), SR 22. 128.
- (a) °रहूष्टसमग्रगोप- VS (var.); °गोपी° VS (var.).
- (b) नानाजनप्रणयल° VS (var.).

Vasantatilakā metre.

May the smile of Lord Kṛṣṇa (Hari) protect you. Lord Kṛṣṇa-who blushed on hearing the manifold eulogies (sung) by the cowherds overjoyed at his lifting up the Govardhana mount which reminded (them) of the raising up (by him) of the with his earth tusk glittering like a digit of moon, in his boar incarnation.

13525*

गोविन्वनन्दनतया च वपुःश्रिया च माऽस्मिन् नृपे कुरुत कामधियं तरुण्यः। श्रस्त्रीकरोति विजये जगतः स्मरः स्त्री-रस्त्रीजनः पुनरनेन विधीयते स्त्रीः॥

- (अ) Prk 153 (p. 55).
- (आ) Vidy 328 (a. Śrī Harşa).
- (b) भजत [कु°] Vidy; °िघया Vidy.
- (c) वि° ज° tr. PrK; रस्त्री Vidy.

Vasantatilakā metre.

Think not this king, O dames, to be Cupid because of his physical splendour and his being a son of Govinda. The Cupid makes the women his weapons to conquer the world (while) he (the king) has turned the armed adversaries (astrijanah) into mere women.

13526*

गोविन्दास्यानपीयूष- प्लवैरिव सितीकृताम्। च्यासादिवदनाम्भोज- भ्रमरीं भारतीं भजे॥ (आ) SMH 1.2.

I wait upon the goddess of learning, a female bee of the lotus like mouth of Vyāsa and others and who has been rendered (all the more) white by the flood of nectar in the form of Kṛṣṇa's narrative.

13527

गोविन्दे स्वयमकरोः सरोजनेत्रे
प्रेमान्धा वरवपुरर्पगां सखि स्वम्।
कार्पण्यं न कुरु दरावलोकदाने
विक्रीते करिगाि किमङ्कुशे विवादः॥

- (সা) PG 198 (Karşacit).
- (a) सरोजनेत्रं PG (var.).

Praharsinī metre.

Friend! blinded by love, you your-self surrendered your charming body to Govinda endowed with lotus-like eyes. Be not miserly now in casting a side-long glance (at him). Why quarrel about the goad when the elephant has already been sold out?

13528

गोविन्दो मातुलो यस्य पिता यस्य धनंजयः। ग्रामिनन्यू रेगो शेते नियतिः केन वार्यते॥ (आ) Sama 2 न 91, SRM 2.1.157.

MS-VIII. 16

Abhimanyu, whose maternal uncle is Govinda (Kṛṣṇa) and father is Arjuna, is lying dead on the battle-field. Who can avert the destiny?

13529**

गोविन्दो त्रजित व्रजादुपगतो ग्रामं यदूनामिति
प्राप्तो माथुरबन्धकीगृहमिति श्रृत्वापि यौ जीवतः।
वज्येगापि तयोर्मम श्रवग्रयोर्नाशं किमाशङ्कृसे
विश्वब्धं वद कुब्जिका निजयशोगाथा यथा गायति ॥

- (জা) Vidy 549 (a. Gopulenāthopādhyāya).
- (c) °म्मंम [°मंम] Vidy (var.), °णयोग्नि Vidy (var.).
- (d) [°]यभो गाथा Vidy (var.). Sardulavikrīdita metre.

'Kṛṣṇa goes out from Vraja, enters the town of the Yādava-s, reaches the house of an unchaste woman of Mathura', if hearing all this my¹ ears are still intact, why do you apprehend their destruction even by the thunder-bolt? Tell me without hesitation the way Kubjikā² sings the stories of her glory.

- 1. Radha.
- A deformed and low-caste woman of Mathurā whom Kṛṣṇa visited while there.

13530

गोशतादिप गोक्षीरं प्रस्थं धान्यशतादिप । प्रासादादिप खट्वार्धं शेषाः परविभूतयः ॥

- (a) Nilakantha ad MBh (R) 12, 174, 32, Vet 15, 10.
- (अI) IS 2205.

- (b) कुम्भशतादिष (°तार°; °तर°) or अन्नं काष्ट-शतादिष or ग्रामं मूढशतादिष Vet.
- (c) प्रासादान् मञ्चकस्थानं (मचकः) or पृथिष्यं मञ्चकष्ठाने or मंदिरं म° Vet.
- (d) कस्यार्थे बान्धवा हता: Vet (var.).

(A small quantity of) milk from hundreds of cows, a handful from hundreds of varities of grains and half a bed in the whole mansion (man uses for himself). The rest of the luxuries are meant for others.

13531

गोज्ञतादिप गोक्षीरं मानं धान्यशतादिप । मन्दिरे मञ्चकस्थानं कस्यार्थे बान्धवा हताः ॥

- (अ) Cr 1452 (CNP II 48, CM 58), g in Vet 15. 10 (Cf. Vet 15. 10).
- (a) गोगते प्रपि CNP II.
- (b) मानं मिप शतामिप CNP II; मान मूढ-शतैरिप g in Vet.
- (c) मंदिरं g in Vet.

Vet ad 15. 10 (a) as above, (b) प्रस्थं कुम्भगतादिष, (c) प्रासादान् म° (but as above with °कस्थस्य a in Vet b and (d) शेषां परिवभृतय: (but b c e in Vet also as above) the reading of Vet is clearer Identical with Vet is a quotation of Nilakantha (and MBh 12. 174. 32).

Small quantity of milk from hundreds of cows, a little amount from hundreds of varities of grains, and in a palace, a place enough for a cot (that much one needs). What for (then) were the relations killed?

13532*

गोस्ठं घृतं सुघृतवव्भिरमीभिरप्रयं
गोभिः समुद्धरित यव् बहुधा हिमध्तः ।
तव्गव्यमम्बरगतं शिखिजात्मसंस्थं
निस्यन्दमानमभिवधंयतीह गोजान् ॥

(স) Rākṣasakāvya 4. Vasantatilakā metre.

The valuable water in/on the earth which the sun draws variously with its extremely bright rays, (that) water of the earth held by the cloud reaches the sky. When it rains down, it nourishes all that is born of earth.

13533*

गोडठश्च कुङ्कुमवपुः प्रतिराजतेऽसौ
सप्त्यद्विदैत्यभुजगोत्तमशत्रुगोपः ।
वर्वीघराभमिचरोत्थितमम्बरं ले
वृद्वाहिहा प्रमुदितो हिमहाह्वयानः।।

(জ) Rākṣasakāvya 10. Vasantatilakā metre.

The gopa (protector) of Indra who smote the horses, mountains, demons and Vrtra (i. e. Indragopa) is of red hue and looks splendid on the earth. On seeing in the sky the newly risen cloud, the peer of a mountain, the peacock, the destroyer of snakes, is overjoyed.

13534

गोष्टिककमॅनियुक्तः

श्रेडठी चिन्तयति चेतसा हुड्ट:। वसुधा वसुसंपूर्णा

प्राप्ता हि मया किमन्येन ॥

- (3f) P (PP 5. 23, Pts 1. 15, PtsK 1.14).
- (आ) IS 2206.
- (b) श्रेष्ठो Ptsk.
- (c) °संपूर्ण PP, Pts, PtsK.
- (d) मयाद्य लब्धा कि° PP, Pts, PtsK, IS. Āryā metre.

A merchant engaged in the chores of a cow-pen-owner thinks with a gleeful mind that he has gained the whole earth with all its affluence. Why bother about any one else?

[The holder of a stock reflects/with glee, though one of many; / The wide world's wealth belongs to me; / no other gets a penny. (A. W. Ryder).]

गोड्डीरञ्जनिमत्रा $^{\circ}$ see No. 6240. गोड्डीविहरसा $^{\circ}$ see No. 6241.

13535*

गोव्ठीषु हास्यः समरेषु यौधः शोके गुरुः साहसिकः परेषु। महोत्सवो मे हृदि किं प्रलापैर् द्विधा विभक्तं खलु मे शरीरम्।।

- (ম) Avimāraka 4 21.
- (आ) Almm 186.

 Upajāti metre (Indravajrā and Upendravajrā)

Amusing in the assembly but a warrior in the battle, a (comforting) preceptor in sorrow, reckless to the adversary, great delight to my heart; no need to be prolix, in him my body is divided into two (i. e. he is my second half).

[Droll to converse with, but a warrior in battle. A preceptor in sorrow and stout hearted to face the foe, the great delight of my heart. In short, he is my other half. (A. C. Woolner and L. Sarup).]

1. Avimāraka.

13536*

गोष्ठेषु तिष्ठति पतिबंधिरा ननान्ता नेत्रद्वयस्य च न पाटवमस्ति यातुः। इत्थं निशम्य तद्याी कुचकुम्मसीम्नि रोमाञ्चकञ्चकपूर्वञ्चितमाततान ॥

- (अ) Bhānukara's Rasamanjarī 30
- (अर) SR 352. 31, SSB 233. 31, RJ 819.
- (a) **न**नन्दा Rasa.
- (b) न हि [चन] Rasa.

Vasantatilakā metre.

The husband is in the cow-pen, husband's sister is deaf, both the eyes of the wife of her husband's brother are impaired, hearing this the young woman was covered with the cloak of prominent horripilation on the region of her potlike breasts.

13537*

गोस्त्रीद्विजानां परिरक्षाणार्थं
विवाहकाले सुहृदां प्रसंगे ।
प्राणाश्यये सर्वधनापहारे
पञ्चानृतान्याहुरपातकानि ॥

(জ) PDP, Brahmakh. 120. 50.

Upajāti metre (Indravajrā and Upendravajrā).

Falsehood uttered for protecting the cows, women and Brahmanas, at the time of marriage, in conversation with friends, in the face of danger to one's life and when being robbed of wealth, these five (lies), they say, entail no sin.

13538

गोहितः क्षेत्रगामी च कालज्ञो बीजतस्परः। उत्पन्नसंग्रही दक्षः कृषको नावसीदित ॥

- (अ) Cr 2152 (CNPh 76).
- (d) °सीदन्ती CNPh.

The farmer who is devoted to the welfare of his cattle, visits the fields regularly, knows the appropriate time (of sowing), sows the seeds carefully, stores the produce well and is (otherwise) canny, never comes to grief.

13539*

गौडं राष्ट्रमनुत्तमं निरुपमा तत्रापि राहापुरी
भूरिश्रेष्ठिकनाम धाम परमं तत्रोत्तमो नः पिता।
तत्पुत्राश्च महाकुला न विदिताः कस्यात्र तेषामपि
प्रज्ञाशीलविदेकधैर्यविनयाचारैरहं चोत्तमः॥

- (3) Prab 2, 7.
- (अा) Almn 47, 9-12.
- (b) °श्रेष्टकनाम Prab (NSP).
- (d) प्रज्ञाशिल्पविवेक Almn. Sardulavikrīdita metre.

In Gauda, a country of unrivalled excellence, there is a city named Radha-pura, which contains a celebrated place called Bhūriśrestika. There my worthy father dwells. Who has not heard of his noble and renowned sons; among whom I am distinguished for understanding, abilities, knowledge, courage, wildness, and the performance of my duties. (J. Taylor).

13540*

गोडीनां सोध्रधूलीपरिमलबहुलान् धूमयन्तः कपोलान

> क्लिश्नन्तः कृष्णिमानं भ्रमरकुलरुचः कृष्टिचत-स्यालकःय ।

पांशुस्तम्बा बलानां तुरगखुरपुटक्षोदलब्धात्मलाभाः शत्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नसूलाः पतन्तु ॥

- (अ) Mudr 5. 23.
- (a) °बह° [°बहु°] Mudr (var.); धैं ३ लान् Mudr (var.); धूम्नयन्तः Mudr (var.).
- (b) विलश्यन्त: Mudr (var.).
- (c) पांश्व्यूह° Mudr (var.).
- (d) ^cक्लिन्नमूला: (^oमाला:) [^{oचि**ठo**] Mudr (var.).}

Sragdharā metre.

May the dust columns of the forces taking their rise from the stamping of horses' hoofs and sundered from their bases by the sprays of the ichor of the elephants, fall on the heads of the enemy, sullying the cheeks of the maidens of the Gauda, mellow with the fragrance of the powder of the *lodhra*-flowers and eclipsing the darkness of their curly hair possessing the sheen of swarms of bees. (R. S. Walimbe).

13541**

गौरः सुपीवराभोगो रण्डाया मुण्डितो मगः। मेरोरकंहयोल्लीढ- शब्पहेमतटायते ॥ (आ) VS 2304.

The yellowish, conspicuously expansive and shaved female organ of a widow looks like the golden slope of *Meru* with its grass eaten by the horses of the sun.

13542**

गौर इन्द्रोश्गो वह्निर् यमः कृष्याच्च मेचकौ । शुभ्रः पाशी च हरितो वायुश्चित्रो धनेश्वरः ।ः (आ) ŚP 2338.

Indra is white, Agni is red, Yama and demon are dark-blue, Varuna is bright, Wind-god is green and Kubera is variegated.

13543**

गौरचर्मावृताघारं वस्त्रामरणभूषितम् । योषिद्रूपं समालोक्य त्वं मध्यं हि विचारय ।।

- (अर) IS 2207, Subh 265.
- (a) °चर्मावृताधार Subh.
- (d) मध्ये Subh.

Looking at the beauty of a woman based on fair skin and adorned with

(lovely) costume and ornaments, you should reflect on the middle (part of her body)¹ also.

1. Privy parts.

13544**

गौरत्विषां कुचतटेषु कपोलपीठेष्व्एग्गीवृक्षां रभसहासिमवारभन्ते ।
तन्विन्ति वेल्लनिवलासिमवामलासु
मुक्तावलीषु विश्वदाः शशिनो सपूखाः ॥
(आ) SkV 949.

Vasantatilakā metre.

The clear moonlight breaks forth in laughter/on the breasts of fair women/and on the cheeks of fawn-eyed damsels, / it shimmers playfully / on their bright pearl-necklaces. (D. H. H. Ingalls).

13545*

गौरमुग्धवनितावराङ्गके
रेजुरुस्थिततनूरहाङ्कुराः ।
तर्पगाय मदनस्य वेधसा
स्वर्णशुक्तिनिहिनास्तिला इव ॥
(आ) SR 268.387, SSB 90.2.

Rathoddhatā metre.

The shoots of hair growing on the bright privy part of the lovely maiden appeared as if they were the sesamum seeds placed by the creator on the golden pearl-shell to propitiate the Cupid.

13546

गौरवं कि नु मृतके जानेऽहं तत्र कारराम्। लाघवस्यःथिता मूलं सा मृतस्य न विद्यते ॥ (জা) SRHt 223. 3 (a. Śrngāra prakāśa).

Why possibly respect is shown to the dead? I know its reason. Begging is the cause of the loss of dignity. That does not exist in the dead.

13547

गौरवं गुरुष् स्नेहं नीचेषु प्रेम बन्धुषु। दर्शयन् विनयी धर्मी सर्वप्रीतिकरो भवेत्।। (अ) Cr 2153 (CNNM 62).

A modest and virtuous person who tenders regards to the elders, affection to the lowly and love to his kinsmen, is loved by all.

13548

गौरवं प्राप्यते दानान् न तु द्वव्यस्य संग्रहात्। स्रागच्छन् वाञ्छितो लोकर् वारिवो न तुवारिधिः।।

- (अ) Cr 1433 (CNG 286).
- (अर) See SR 69. 7; JS 419. 3, IS 2209, Subh and cd also in Subh 134 and 291 (MS), IS 4346, JS 420. 10,
- (a-b) प्रिय: जनानां दातैव न तु पुनद्रविणेश्वर: JS 420. 10.
- (b) वित्तस्य संचयात् SR; वित्तस्य [द्रव्यस्य] JS 419. 3.
- (c-d) स्थितिरुच्चै: पयोदानां पयोधीनामध:स्थिति. SR, JS 419. 3, बाच्छतैर् IS (419. 3); बाच्छ्यते JS (420. 10).

Respect is won by charity, not by hoarding the wealth. People long for the

approaching cloud that rains the water (varidah), not the sea that stores it (varidhih).

13549

गौरवं प्राप्यते दानान् न तु बित्तस्य संचयात्। स्थितिरुच्चैः पयोबानां पयोधीनामधः स्थितिः।।

- (आ) SR 69. 7 (a. JS), SSB 337. 9, JS 419. 3, IS 2209, Subh 291, SMa 1. 74, SRS 1. 2. 32, SSg 35, SuB 5. 1, SH fol. 69a (730) and fol. 83a (23), VP 6. 13. Cf. No 13548 and संग्रहेकपर: प्राप्प.
- (b) तद् [तु] SH fol. 83a; द्रव्यस्य संग्रहात् IS, SuB; संग्रहात् JS, SuB; SH.
- (c) °तिसच्चि SH fol. 83a.
- (d) पुन: [स्थि^o] JS, IS, Subh, SH.

Respect is won by charity, not by hoarding the wealth. The clouds that rain water (payoda) stay high in the sky while the oceans that store it (payodhi) stay down below.

13550

गौरवं लभते लोके नीचजातिस् तु सद्गुर्गः। सौरभ्यात् कस्य नाभोष्टा कस्तूरी मृगनामिजा।।

- (अा) IS 2208, Subh 278.
- (a) लभ्यते Subh.
- (d) °नाभिजा: Subh.

Even a low-born person wins respect in the world by his virtues. Who does

not fancy the musk for its sweet smell (though) it emanates from the navel of the deer?

गौरवर्शं थिहयकला see वेशकला नृश्यकला.

13551

गौरवेगा विना बीर न सतां विक्रमो भवेत्। ज्वलिष्यति कथं विह्नर् विना काष्ठं घृतादिभिः।। (अ) PdP, Kri. Kh 6.81.

Brave man! the valour of the virtuous is not divorced from dignity. How the fire will burn with ghee, if there is no fuel?

13552

गौरवेषु प्रतिष्ठासु गुरगेष्वाराध्यकोटिषु । वृथापि च निमज्जन्ति दोषपङ्के स्वयं स्त्रियः ।।

- (¾) VC Sr II. 16.
- (b) गुणेषु साधुसंसदि VC (var.); असाध्य° or आसाध्य° or आराध्य° VC (var.); °कोटिश: or 'गोष्ठिषु VC (var.).
- (c) वृधापि or वृद्धवाच or धृतापि or धृता ग्रापि VC (var.); विसृज्यन्ति VC (var.).

Even though they be in places of dignity and high position, and among virtues of worshipful eminence, women sink of themselves, without any reason at all, into a mire of wickedness. (F. Edgerton).

13553**

गौराङ्गीकलगीतपञ्चमसुधावेग्गीतिरस्कारिग्गीर् निर्यस्पावंगाचन्द्रमोन्तरकरश्रेग्गीरसाप्राहिग्गीः । सन्दारप्रकरद्ववन्नवरसद्रोग्गीमदद्रोहिग्गीः पुठगुन्सीः पिव संमदं हरिकवेः वाग्गीमंनोहारिग्गीः ॥

- (31) SH fol. 38b (202).
- (c) °दोहीणी: SH (contra metrum).
- (d) हरितवे SH (Printing error). Śardulavikrīdita metre.

Enjoy the captivating poetry of Hari Kavi which puts to shame the nectar of the sweet pañcamaraga sung by fair ladies, shares the sweetness of the mass of rays of the rising full moon, humbles the pride of the jar of fresh honey dripping from the clusters of Mandaraflowers and which (thus) heightens the pleasure (of the reader).

13554*

गौराङ्गचा भुजलावण्य- मीलितं हेमकङ्करणम् । कण्ठाग्लेषे वयस्याभिः काठिन्यादन्वमीयत ॥

- (3) Vikram 8. 57.
- (अा) AIR 541, SR 264. 236, SSB 82. 1.
- (a) निजला^o AIR.
- (d) काठिन्येनान्व° AIR.

The golden bangle lost in the beauty of the arm of the fair-bodied girl was inferred by her friends due to its hardness as she embraced them at their neck.

[The golden bangle, lost in the charm of the hand of that fair-complexioned girl, is felt due to its hardness by (her) friends in embracing her neck. (S C. Banerji).]

13555

गौरीं चम्पक-कलिकाम् श्रपहाय भ्रान्त दुर्बुद्धे। शाल्मिल-कृसुम-दलेषु स्वैरं गुञ्जन्न लज्जसे मधुप।।

- (अर) ŚP 816 (a. Śārṅgadhara), Any 79. 27, SR 222. 48 (a. ŚP), SSB 610. 7 (a. Śārṅgadhara), SRK 185. 3 (a. Śārṅgadhara), VP 10. 60.
- (a) चंपक SRK.
- (b) दुर्बुत्धे [दुर्बुद्धे] SRK. Udgīti-āryā metre.

O Dull-witted and perplexed bee! don't you feel ashamed of yourself in humming wantonly on the petals of Salmali-flowers after you had forsaken the fragrant (lit. white) buds of the Campaka creeper.

13556**

गौरीं देहार्धमीको हरिरिष कमलां नीतवानत्र वक्षो यत्सङ्गात्सौख्यमिच्छुः सरिसजनिलयोऽष्टार्ध-वक्तो बभूव ।

गीर्वाणानामधीशो दशशतभगतामाग्तवानस्तर्धर्यः सा देवानामपीष्टा मनसि सुवदना वर्तते <u>न</u>ुर्न

कस्य ॥

(জা) AS 108.

Śragdharā metre.

Siva made Gauri the half of his body; Viṣṇu bore Kamlā on his chest; the four-faced (Brahmā) with lotus as his abode, also desired pleasure in her company. Lord of gods (Indra) lost his patience¹ and received (on his body) a thousand marks of female organ.² Such a fair-faced lady, is coveted even by the gods. In what man's heart she does not possibly reside?

- 1. When he saw Ahalyā, wife of sage Gautam.
- 2. By the curse of sage Gautam

13557**

गौरोकान्त कृतान्तसूदन जगन्नाथ श्रयी**विग्रह** स्विच्चन्तामु विचक्षाणाः क्षरणमपि <mark>ब्रह्मादयो</mark> मानवाः ।

बुद्धिनंः कियती न साष्यकलुषा तत्रापि तापोर्मयः

कस्त्वा चिन्तयिन्तुं क्षमो न हि कृपामात्रस्य पात्रं

वयम् ॥

- (अा) JS 460. 10 (a. Bheribhankara).
- (c) or त्रियते न [किं] JS.
- (a) or नु [हि] JS. Sardulavikrīdita metre.

O lord of Gauri, destroyer of Yama, master of Universe, embodiment of three Vedās! even Brahmā and the like are capable to comprehend you temporarily. How much is our intellect? That too is sullied. Then there are waves of sufferings therein. Who is able to know you fully? Obviously, we deserve your grace only

13558*

गौरीक्षरां भूधरजाहिनाथ पत्रं तृतीयं दिवतोपबीतम्। यस्याम्बरं द्वादशलोचनाख्यः

काष्ठाः सुतः पातु सदाशिवो वः॥

- (अा) SR 190. 69, SSB 540. 81, Vidy 8.
- (a) जाऽहि° Vidy.
- (d) काष्टा SR, SSB.

Indravajrā metre.

May Sadāśiva having a white bull as vehicle, the third eye, daughter of

mount as wife, serpant as a sacred thread, the quarters as dress and twelveeyed (Karttikeya) as son, protect you all.

13559*

गौरीगिरीशयोरेकम् ग्रङ्कालङ्कारकारणम् । मदवारिभरोद्गारमयं वस्तु वयं स्तुमः॥ (आ) SMH 1. 3.

We extol some one (Ganesa) who is the peculiar cause of embellishing the lap of Gauri and Sankara and who releases (on them) a cascade of ichor (from his head).

गौरीचङ्चलं परिचल° see No. 13560.

13560*

गोरीचुम्बनचञ्चलाञ्चलवलच्चन्द्रप्रभामण्डलं व्यावलगरफिशाकुण्डलं रितरसप्रस्विन्नगण्डस्थलम् । प्रौढप्रमेमपरम्परापरिचयप्रोस्फुल्लनेत्राञ्चलं वांभोरस्तु विभूतये त्रिजगतामुन्मत्तगङ्गं शिरः॥

- (3) Latakamelaka of Śańkhadhara (KM 20) 1, MK (MK (S) 150, MK (G) 69, 106.
- (बार) SR 7.88, SSB 12.80.
- (a) °चञ्चलं परिचलद्गण्डप्रभामण्डलं SR, SSB; °चञ्चलं वरतनुं चन्द्र° MK (S).
- (b) वलगद्धयाल 6ुकु ° MK (S).
- (c) °परिच्य शे॰ MK (S).

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(d) हि भवता° SR, SSM; गाङ्गं शिर: पातु व: [जन्म° शि°] MK (S).

Sardulavikridita metre.

May Siva's head with the furious Ganges on it bestow prosperity to the three worlds. The head—whose nimbus of moon-shine is quivering with the moving (of Gauri's) garment in the course of his kissing her, whose ear-rings of serpents are moving fast, cheeks are profusely sweating due to the sexual game and the eyes whereof are dilated with deep love (for her).

13561*

गौरी तनुर्नयममायतमुन्नता च नासा कृशा कटितटी च पटी विचित्रा । ग्रङ्गानि रोमरहितानि सुखाय मर्तुः पुच्छं न तुच्छमिति कुत्र समस्तवस्तु ॥

(अर) SR 365. 44, SSB 256. 62.

Vasantatilakā metre.

Fair body, long eyes, prominent nose, slim waist, lovely costume and limbs without hair impart pleasure to the husband. The small tail (braid) is, however, not there. All the good things do not exist at one place.

13562*

गौरीनखरसादृश्य- श्रद्धया शक्तिनं दघौ। इहैय गोप्यते कर्ता वर्षेगाऽपि न लभ्यते॥

- (अ) ŚP 535, SuM 19. 14, SR 194. 18, (a. ŚP), SSB 546. 1, SRK 158. 13 (a. ŚP).
- (a) °संकाश [°सादुश्य°] SuM.
- (b) स्पर्धया [श्र°] SuM.
- (c) गोपित: [गोप्य°] SuM.

Out of regard for its resemblance with Gauri's nails, he placed the crescent on the head. The agent (Karta) is concealed here itself. It cannot be discovered even in one year.

1, The note in the text adds: इ: काम: तं हन्तीति इहा ईश्वर: This will mean that 'Sankara bore the Moon. This the subject becomes clear.

13563*

गौरीपतेगंरीयो

गरलं गःवा गले जीराँम्। जीर्यंति कर्सो महतां दुर्वादो नाल्पमपि विद्यति ॥

- (अ) ArS 2, 196.
- (জা) SR 47. 95, SSB 304. 97. Upagīti-āryā metre.

The deadly poison, on reaching Siva's throat, was digested there (i. e. dissipated itself there). Slanderous words wear out in the ears of the great. Not a bit of it enters (into their heart).

13564

गौरीव पत्था सुभगा कदाचित्
कर्तेयमप्यर्धतनूसमस्याम् ।
इतीव मध्ये विदधे विधाता
रोमावलीमेचकसूत्रमस्याः ।।

- (3) Nais 7.83.
- (अर) SR 267. 349 (a. Naiș), SSB 88. 11, Cit (V) 311. 2-3.
- (b) कत्रीयम[°] Mallinatha ad Nais, SR, SSB ° यमत्यर्धं ° Cit. (var.).
- (c) निदधे [वि°] Mallinātha ad Nais, SR, SSB.
- (d) °सूत्रमस्याम् Cit.
 Upajāti metre (Indravajrā and Upendravajrā).

The creator put on her waist a blue string in the form of a line of hair, thinking that this fortunate one (Dama-yanti) would, bring about like Parvati, the completion of her half body (by joining it) with her husband.

13565

गौरीविभज्यमानार्ध- संकीर्णे हरमूर्धनि । सम्ब द्विगृणगम्भीरे भागीरिथ नमोऽस्तु ते ।।

- (अ) Anar 7.118.
- (अर) SkV 78, Skm (Skm (B) 49, Skm (POS) 110. 4), JS 12. 24, Kav p. 40.

- (a) गौरीसंभुज्य° JS (var.), 'नाद्ध' JS (var.).
- (b) संकीर्णहर° Anar.

Hail, mother Ganges, / that flow doubly deep on Hara's head / from its being lessened by the half / he gives to Gauri. (D. H. H. Ingalls).

13566*

गौरीविभ्रमधूषधूमपटलश्यामायमानोदराः कण्ठक्षोदभयान् न ये कवलिताः श्रीकण्ठहारोरगैः।

स्फारोन्मीलितशारदागृहबृहव्द्वाराग्रघण्टारवास्

- ते श्लाघामलमन्त कुन्तलपतेः कैलासशैलानिलाः॥
- (अ) Vikram 16, 51.
- (आ) JS 235. 22 (a. Bilhana).
- (b) श्रीकण्ठकण्ठोरगै: JS.
- (d) संततममी [कु°] JS.

Śardulavikridita metre.

Winds from the mount of Kailasa, which wafted the chime of bells in front of the huge doors of the temple of Sarada that were wide open, which were not gorged by the serpents round the neck of Siva out of the fear of their throats being bruised, (and) which were blackened by the mass of the smoke of incense at the amorous sports of Gauri, received eulogy from the king of Kuntala. (A. K. Gupta).

13567

गौरीस्वरूपां तुलसीमवेश्य

मुमोच वृन्दाऽङ्गरीतं मुकुन्दः ।

प्रथानयो रागमवेश्य मन्ये

गौरीपुखं चुम्बति वासुदेवः ॥

(आ) SSB 523. 1.

Upājati metre (Indravajrā and Upendravajrā).

On seeing Tulasī¹ in the form of Gauri, Kṛṣṇa gave up his fascination for Vṛndā's² person. Noticing their love, Kṛṣṇa, to my mind, kisses the face of Gauri³.

- 1. A Sacred.
- 2. A name of Radha.
- 3. A young girl of eight years.

13568

गौरे प्रिये भातितमां तिमस्रा
ज्यौत्स्नी च नीले दियता यदस्मिन् ।
शोभाष्तिलोभादुभयोम् तयोर्वा
सितासितां मूर्तिमयं बिमर्ति !!

(अ) Nais 22.95.

Upajāti metre (Indravajrā and Upendravajrā)

The dark night, a mistress of the Moon, would shine most in the company of a husband who was white; while the moonlit night, another mistress of the Moon, whould shine most in the company of one that was dark. So the Moon assumes a black and white form, as if with a desire to look beautiful before both. (K. K. Handiqui).

13569*

गोगों: कामदुघा सम्यक् प्रयुक्ता स्मर्यंते बुधैः । हुष्प्रयुक्ता पुनर्गोत्वं प्रयोक्तुः सैव शंसति ॥

- (अ) KaD 1.6.
- (সা) SR 166.608, SSB 500.608, IS 2210, Ratnāpaņa ad Vidyānātha p. 11 (a only).
- (a) सद्भि: Ratnapaņa.
- (c) दु:प्रयुक्ता SR, SSB.

Word properly used, is considered by the wise to be the milch-cow which yields whatever one desires; but improperly used, that itself reveals the ignorance of the user. (V. N. Ayer).

13570

गौष्टिक-कर्म नियुक्तः

श्रेष्ठी चिन्तयति चेतसात्दृष्टः । वसुषा वसुसंपूर्णा मयाऽद्य लब्धा किमन्येन ॥

(अा) SRK 250.81.

Āryā metre.

A merchant engaged in the chores of a cow-pen-owner (i. e. in rearing the cattle), gleefully thinks in his mind—'I have now gained the whole earth full of wealth. Why bother about any one else'?

13571

प्रथित एव मिथः कृतश्द्राञ्चलंर्
विषधरेरधिरुह्य महाजडः।
भलयजः सुमनोभिरनावृतो
यदत एव फलेन वियुज्यते॥

- (31) Bhallatasataka 31.
- (आ) VS 799.
- (a) एव [एष] Bhalla (var.); °लो- Bhalla (var.), VS.
- (c) °नाश्रितो Bhalla (var.); VS.
- (d) न पु° VS (and texts of Bhallataśataka).

Drutavilambita metre.

This immensely cool sandal tree growing on the Malaya mount is coiled by the serpents, who having climbed it have formed a chain by themselves. Since it is not covered by the flowers (not resorted to by the noble-minded), it is void of fruits.

13572

प्रनिथन्नयं भेदियत्वा नीस्वा भ्रमरकंदरम् । ततस्तु नादजो बिन्दुस् ततः शून्ये लयं वजेत् ।। (आ) \$P 4366 (a. Śarngadhara).

Piercing the three mystical circles, (life breath) should be raised to the hollow between the eye-brows. Thence emerges bindu born of sound. Thereafter one should dissolve oneself in the void.

13573

ग्रन्थिप्रचुरा यस्मिन्
शमी भवेदुत्तरेगा वल्मीकः।
पश्चात् पञ्चकरान्ते
शतार्धसंस्यैनंरः सलिलम्।।
(आ) ŚP 2218.

A place where there is a Sami tree abounding in knots and an ant-hill to its north, at a distance of five hands behind that (ant-hill), at the depth equal to the height of fifty men, there will be water.

13574

प्रन्थिमृद्ग्रथितुं हृदयेशे

वाससः स्पृशति मानधनायाः।

भ्रूयुगेरा सपदि प्रतिपेदे रोमभिश्च सममेव विभेदः॥

- (31) Śiś 10.63.
- (अर) Amd 63. 116, Sar 5. 240, SR 317. 24 (a. Śiś), SSB 173. 24 (a. Māgha), SuM 17. 10.
- (c) भ्रूयुगेन SuM, Amd, Sar; प्रतिपदे SSB.
- (d) वियोग: [विभे°] Amd (var.).

Svagata metre.

The moment the lord of her heart touched the knot of her lower garment to untie it, the eye-brows of the proud lady instantly frowned and her hair stood on end at the same time.

13575

ग्रन्थिलतया किमिक्षोः

किमपश्चंशेन भवति गीतस्य।

किमनाजंवेन शशिनः

कि दारिद्रयेग दियतस्य।।

- (अ) ArS 2. 215.
- (आ) SRM 2. 2. 411.
- (a) किमिक्षो ArS.

Arya metre.

What does it matter if the sugarcane is full of knots? What harm the corrupt words do to a song? What difference it makes if the crescent is curved? It matters little if a lover is poor.

13576*

प्रति कोऽपि विमोहविधुंतुदो हृदयचन्द्रमसं मम दारुगः। तदपि हन्त तदन्तरशायिनी लगति चिह्नमृगीव मृगेक्षरणाः।

(अर) SR 278.35, SSB 107.39.

Drutavilambita metre.

A terrible Rahu of doubt eclipses the moon of my heart. Ah! even then the fawn-eyed damsel appears to be like the spotted doe resting therein.

13577

ग्रसति चकोरोऽङ्गारं सुहृदिन्दोर्देशंनप्रमत्तोऽयम् । सोऽपि स्वहस्तसुधया लिम्पति रक्षति च तं सुमनाः॥

(知) SSB 369.4.

Arya metre.

Intoxicated on seeing his friend, the moon, this Chakora eats up the burning coals. He too, being of loving heart, applies the nectar of his rays and saves him.

ग्रसमानमिवौजांसि see No. 1399.

13578

ग्रहर्गा शिथिलं यस्य ऋजुत्वेन विवर्जितम्।
पात्रवं सुदक्षिरगं याति सायकस्य न संशयः॥
(आ) SP 1851.

The arrow, the grip of which is loose and void of straightness, doubtless goes to the southern side.

13579*

प्रहरासमयवेला मा बहिस्तिष्ठ बाले प्रहरासमयवेला वर्तते शीतरश्मेः। तव मुखमकलङ्कां वीक्ष्य राहुश्च नूनं प्रसति तथ मुखेन्दुं चन्द्रविस्बं विहायः।

- (NT) NBh 259.
- (a) or प्रविश झटिति गेहं [ग्रहण^o] NBh (var.). Mālinī metre.

This is the time of eclipse, or clasping you (to bosom). O Lass, donot stand outside. This the time of the moon-eclipse. On seeing your spotless face Rahu will certainly devour your moon-like face, leaving aside the moon-orb.

13580

यहपरिकयलिततनु**र**पि

रविरिह बोधयति पद्मवण्डानि। भवति विपद्मपि महताम्

श्रङ्गीकृतवस्तु-निर्वाहः ॥

(अर) SkV 1376 (a. (?) Vallaņa).

Arya metre.

The sun, his body swallowed by eclipse, / still wakes the grove of lotuses

at dawn. / The great hold to the task they've undertaken / even in adversity. (D. H. H. Ingalls).

13581

ग्रह-मिशा-रसनं दिवो नितम्बं विदुलमनुत्तमलब्धकान्तियोगम् । च्युत-धन-वसनं मनोऽभिरामं शिखर-करंमंदनादिव स्पृशन्तम्।।

(31) BhK & 857 (10.48).

Puspitägra metre.

The hill touches with the hand-like peaks, as if out of passion, the fascinating mid-portion of the sky of which the planets appear like a waist-chain, which itself is extensive and resplendent in beauty and from which the cloth-like cloud slides and glides away. (S. and K. Rays).

13582

ग्रहागां चरितं स्वप्नोऽनिमित्तौत्पातिकं तथा। कलन्ति काकतालीयं तेभ्यः प्राज्ञा न विभ्यति।।

- (31) Veņī 2. 15. (Cf. A. B. Keith's The Sanskrit Drama, p. 215).
- (अ) SRRU 729. (a. Veni).
- (b) निमित्तान्युपयाचितम् Veni (var.).

The motions of planets, dreams, ill-omens and unnatural phenomena (presumed to forecast evil)—these yield fruits by accident like the advent of a crow and the fall of a palm fruit, Wisemen do not fear them. (S. R. Śastri).

13583

प्रहीतुमेते निजचञ्चकोटिभिर् भटित्यनभ्यासवद्यान्न पारिताः । क्षितौ लुठन्तः शितिकण्ठशावकैर् ग्रसूयिताः सुभ्रु नवाभ्रविन्दवः ।।

(अ) Vikram 13.35.

Vamsastha metre.

These drops of fresh cloud which could not be readily taken with the tips of their bills owing to lack of practice, are rolling on the earth and the young ones of the peacocks are displeased with them. (S. C. Banerji).

13584

प्रामं निशायां खरसारमेयाः
श्रूत्यं विधातुं सहिता रुवन्ति ।
प्रामे भिषत्वा भषरााः श्मशाने
रुवन्ति नाशाय च मुख्यपुंसः ॥
(आ) ŚP 2425.

Upajāti metre (Indravajrā and Upendravajrā).

The assess and dogs cry together at night to make the village empty (i. e. it forecast some disaster to the village). If after barking in the village, the dogs scream in the cremation ground, that indicates the (impending) death of the chief (of that village).

13585

प्रामतरुगं तरुण्या नववञ्जुलमञ्जरीसनाथकरम् । पश्यन्त्या भवति मुहुर् नितरां भलिना मुखण्डाया।।

- (अर) KāP 14. 11-12. 20, Kpr 1. 3, KāRu 7. 39, Amd 124. 287, AlR 557, Vimaršinī 6. (a. Ru 4. 25, SR 352. 20 (a. KāRu), SSB 232. 20, RJ 818 (= 5. 47), VyVi 68. 17 (beginning only).
- (a) ग्रामततरुएां Kpr (var.).
- (b) [°]नाथवरम् SR. Āryā metre.

The face of the young woman darkens¹ on seeing the rustic youth holding in his hand, the fresh flower of 'Vañjula'.² (S Jhā).

- 1. Having failed to keep the appointment.
- 2. Aśoka: Edi.

13586

ग्रामतरुगस्य जाया सायाह्नसमागतेषु पथिकेषु। श्रासन्नविजनवटतट-मावासस्थानमुपदिशति ॥

(आ) SMH 10.48.

Āryā metre.

The wife of the village youth tells the travellers who had reached there in the evening that her house was close to the secluded figtree-region.

13587*

ग्रामरागोब्भवा भाषा भाषाभ्यश्च विभाषिकाः। विभाषाभ्योऽपि संजातास् तथैवान्तरभाषिकाः ॥ (आ) ŚP 2040,

Bhāṣās are derived from the Grāma-rāgās and from Bhāṣās come the Vibhāşikās. Likewise the Antaravibhāṣikās have
emanated from the Vibhāṣās.

13588

प्रामारा सन्तके सम्बे यद्भवेत् सर्वथा नृराम्। पापं तदेव निर्दिष्टं भक्षिते मधुनः करा।।

- (अ) AS 551.
- (a) स'तको AS (var.).
- (d) भक्षत: or भक्षते [भिक्षते] AS (var.).

The sin that surely arises on burning down seven villages, that same is said to occur on taking a drop of wine.

13589*

ग्रामाखामुपशस्यसीमनि मदोद्रेकस्फुरस्सीव्ठवाः

फेत्कारध्वनिमुद्गिरन्तु परितः संभूय गोमायवः । ग्रन्यः कोऽपि घनाघनध्वनिघनः पारीन्द्रगुञ्जारवः

शुष्यद्गण्डमलोलशुण्डमचलस्कर्णं गर्जैर्यः श्रुतः ॥

- (अर) JS 87.9 (a. Ralhaṇa; a. Bīlhaṇa), ŚP 913 (a Ralhaṇa), AP 56, Any 29. 42, SR 230. 42 (a. ŚP), SSB 623. 45 (a. Ralhaṇa), RJ 442 (=3. 24).
- (b) °द्गिरन्ति SR, SSB बहवः [परित:] ŚP, Any, SR, SSB
- (c) सोऽन्य: [अ°] ŚP, Any, SR, SSB, धन्य: [अ°] RJ.
- (d) °लोलपुच्छम° Any.

Śardulavikrīdita metre.

The jackals with their craftiness manifesting itself in their excessive delight, may together give out loud howls all around on the village-enviorns. The roar of the lion, deep like the thunder of the raining cloud, is, how-ever, totally different. (When) heard by the elephants, their temples are dried (of ichor), trunks become still and ears motionless.

13590

ग्रामादिनष्टावि धनं परेषाम् ग्रगृह्णतोऽल्पावि मुनेस्त्रिधापि । भवत्यवत्तप्रहवर्जनाख्यं

व्रतं मुनीनां गदितं हि लोके॥

- (3T) AS 220.
- (b) न गृह्णतो AS (var.); उल्पादिमुने° AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Refusal to accept what has not been offered' is said to be the vow of the ascetics in the world, and also of the sage who does not seek in thought, word and deed even a bit of other's land (lit. village etc.) and money lost (but recovered thereafter).

13591

प्रामादी गच्छतां वामः शुभः करकरारवः। विकासः करायकायाः श्रेष्ठो घुलुघुलारवः॥ (आ) ईP 2733.

'Kara-karā' sound of the small crane to the left of those going to the village etc. is auspicious. 'Ghulughulā' sound is good (if it is) to their right.

13592

ग्रामादी पतितस्यालप - प्रभृतेः पर - वस्तुनः । भ्रादानं न विधा यस्य तृतीयं तदगुवतम् ॥ (अ) AS 773.

Not to take in thought, word and deed even the smallest bit of other's thing found in the village, is the third anuvarata (little vow of the Jaina laity).

13593

प्रामाद् बहिवंसेयुस्ते ये ये स्विकृता नृपैः।
नृपकार्यं विना कश्चिन् न प्रामं सैनिको विशेत्।
(अ) Sukr 5.84.

All those (officials) who have been authorised by the king, should reside outside the village. A soldier must not enter a village without an official work.

13594

ग्रामान्ते वसितमंमातिविजने दूरप्रवासी पितर् गेहे देहवती जरेव जरती श्वश्रृद्धितीया परम्। एतत् पान्थ वृथा विडम्बयित मां बाल्यातिरिक्तं वयः सूक्ष्मं वीक्षितुमक्षमेह जनता वासोन्यतिश्चन्त्य-ताम्।।

(31) Skm (Skm (B) 546, Skm (POS) 2. 15. 1) (a. Balabhadra). Śardulavikridita metre.

My residence is at a secluded place at the end of the village. My husband is away in a distant land. The other woman in the house is my old mother-inlaw, who is oldage incarnate as it were. O traveller! this age, other than child-hood (i.e. youth), unnecessarily afflicts me. The people here are unable to see things minutely. Therefore seek stay elsewhere!

13595

प्रामारामकलत्रपुत्रममता स्वक्ता च दूरीकृतास् ते मत्ताः करिगो विचित्रवपुषस् ते ते मया वाजिनः । जीर्गायाचितलब्धनीरसतरेगान्नेन संप्रत्यहं प्रागांत्लक्ष्मि विभीम दीर्घतपसे मां मुञ्च मुञ्चाधुना ॥

(河) Vai 81.

Śārdulavikirīdita metre

I have given up attachment to my village, garden, wife and sons. I have abandoned the elephants in rut and the beautiful horses various sorts. I now subsit only on stale, tasteless and unsolicited food to perform a long penance. O Lakshmi, please leave me, leave me now.

13596

ग्रामारामामरगृह-

परिखा वा यदि शास्त्रतारम्भात्। सिद्धि ध्रुवोत्यशकुनो नयति सुखोद्धाहमुख्यांश्च॥

(आ) ŚP 2787.

Mukha-capalā-āiyā metre.

MS-VIII. 18

A good omen at the time of starting the construction of a village-park, temple or a moat, leads to success and easy completion for those engaged in it.

13597

पामे गोऽश्वखरोष्ट्राद्या ग्ररण्ये हरिगादयः। यथैते पशवो मूढास् तथात्मानं न वेसि यः।। (आ) ईP 4184 (a. Yogarasāyana).

As the bulls, horses, asses and camels etc. in a village and deer and others in a forest are stupid, so is he who does not know the self.

13598

प्रामे प्रामे कुटी रम्या निर्भारे निर्भारे जलम्। भिक्षायां सुलभं चान्नं विभवैः कि प्रयोजनम्। (अ) BhPr 46. Cf. देशे देशे भवनं. (BhPr 45).

There is a comfortable hut in every village, water is there in every spring and food is easily obtained by begging, what (then) is the use of (amassing) riches?

13599

प्रामे प्रामे कुटी जून्या भैक्ष्यमन्नं गृहे गृहे। मार्गे मार्गे जरद्वस्त्रं वृथा वैन्यं नृषे नृषे॥ (अ) BhŚ 157.487.

There is (available) a vacant hut in every village (and) alms in every house. Here and there on the way are (found) tattered clothes. Useless, therefore, is petition before every king.

13600

प्रामे पुरे वा दिशि दीपितायां
स्थानस्थितानामरुगोदये चेत्।
उद्वेगदायी निशि सर्वदिक्षु
करोति शुन्यं ध्वनिराशुगस्य।।

(आ) ŚP 2513.

Upajāti metre (Indravajrā and Upendravajrā).

The sound of an arrow (heard) at sun-rise when the eastern quarter is illumined, causes fear to those who live in village or town. At night it creates a void in all directions.

13601

प्रामे वामो नायको निर्विवेकः कौटित्यानामेव पात्रं कलत्रम्ः निर्ध्यं रोगः पारवश्यं च पुंसाम् एतत् सर्वं जीवतामेव मृत्युः॥

- (স্থা) SuB 14. 15, SH (II) fol 89 (no number)
- (a) वासो नायका निर्वियेक: SH.
- (b) कैंति° SuB.
- (c) नित्यरोग: SuB.
- (d) सर्वगीवताम् SuB (contra metrum); सर्वगीवतम् SuB (MS) (contra metrum). Salini metre.

A perverse and indiscreet leader in a village, a crooked wife, permanent illness, dependence upon others, all this means death to the people, they may be breathing though.

13602*

ग्रामेष्वेव सुवृष्टयो विनयवस्स्वेव श्रियः पुष्कला धीमस्स्वेव कलागमन्यसनिता गोष्वेव दुग्धस्थितिः ।

वाग्मिष्वेव विवक्षुतेति च जगहप्रार्थ्यां व्यवस्थामिमां कि वेधा विदधे पुरेति शृणुमो रामेऽपि राज्यस्थितिः ॥

(37) DikAny 74.

Śardulavikridita metre.

Did the creator ever make such an arrangement, which the world longs for, that only the villages had copious rains and the modest ample wealth, the intelligent were committed to learning and arts, the cows were rich in milk and only the eloquent took the stage? We learn, (it was so when) Rama ruled over the earth.

13603*

ग्रामेऽस्मिन् पथिकाय नैव वसितः पान्थाधुना दौयते रात्रावत्र विवाहमण्डपतले पान्यः प्रसुप्तो युवा ।

तेनोद्गीय खलेन गर्जित घने स्मृत्वा प्रियां तत्कृतं येनाद्यापि करङ्कदण्डपतनाशङ्की जन-स्तिष्ठित ॥

- (31) Amar (D)-, Amar (RK)-, Amar (K)-, Amar (S)-, Amar (POS)-, Amar (NSP) 1311.
- (अरा) ŚP 3893, Skm (Skm (B) 910, Skm (POS) 2.87.5), SkV 1661, VS 1771, KaVa ad 1.2.13, VyVi ad

- 3. 11 (p. 486), ŚB 4. 426; 4. 681, SR 343. 92 (a. Amar), SSB 217.12.
- (a) पान्य वसितर्नेवाधुना Amar, ŚP, Skm, VS, KaVa, VyVi, SR, SSB.
- (b) पश्यातेव [रा°] Skm; विहारम° Skm, VS, Kāva, VyVi, SR, SSB.
- (c) तेनोत्थाय Amar, KaVa; तेनोद्गाय VyVi; गिज्तघने KaVa.
- (d) तेना° SkV.

Śardulavikridita metre.

Western (Arj) Om; Southern (Veena)
 Om; Ravi Om; Rāma Om; BrMM
 Om; BORI (I) IS; BORI II Om.

O traveller, we give no shelter now/to travellers in this town. / One night, a young man came and laid him [self] down to sleep / upon marriage stage, / who began on a low voice, a song, but at the sound of clouds / remembered her that he had left behind. / He then did that¹, for which the people here / expect a bolt to fall upon their heads. (D. H. H. Ingalls).

1. Committed suicide.

13604

ग्रामेऽस्मिन् प्रस्तरप्राये न किञ्चित् पान्थ विद्यते । पयोधरोन्नीतं वृष्ट्वा वस्तुमिच्छिसि चेद् वस ॥

(31) Kuv ad 83.149, SR 354.67 (a. Kuv), SSB 2361 (a. Sāh), SRK 128. 9 (a. Sabhātarauga), IS 7864. O Traveller, there exists nothing (worth while) in this village which abounds in stones alone. However, if on seeing the clouds high (in the sky) and my prominent breasts, you want to stay here, you may.

[O Traveller! there's nothing in this deaf village | but stones | you look out at the horizon clouds | and you see high | breasts. I can tell | if you feel like staying, why don't you. (W. S. Meras'n J.).]

13605

ग्रामोद्वासनहेतोर्

ग्रामे नगरे तु तत्पतिवधाय । प्रविद्यन्ति सिहभल्लुक-गोमायु-तरक्षुमुख्यास् तु ।।

(अर) ŚP 2553.

Arya metre.

Straying of a lion, bear, jackal, hyena and such other beasts in to a village or town heralds its desertion by the people or the death of its chief.

13606**

प्रामोपश्चरतदिनीतटमण्डवेऽस्मिन्

मा पान्य मन्यरगते रजनीं नयस्व । ग्रस्मिन् निशोथविरहज्वरजागरूक-

कोकाङ्गनाकश्यक् जितकष्टमस्ति ॥ (अः) ŚP 3959.

Vasantatilakā metre.

O tarrying traveller, do not spend night in the pavilion on the river bank near the village. Here the difficulty is that the ruddy goose, sleepless because of pangs of separation, cries piteously at midnight. 13607

ग्राम्यामग्रे करेणुं स्वयमुपनयता येन बढ़ोऽसि पार्शर् येन क्षुण्णं शिरस्ते सृणिभिरमसृणैर्येन बाह्यः कृतोऽसि ।

तत्वादाङ्गुष्ठसंज्ञापश्वशह्वयो द्रष्टुकामानमन्तूज् जन्तूनभ्येषि हन्तुं स्वमसि गजपते सस्यमेको मदान्धः ॥

- (গা) Skm (Skm (B) 1845, Skm (POS) 4.41.5) (a. Umāpatidhara), Vidy 62 (a. Umāpatidhara).
- (h) य्ये° Vidy; वज्ज्यं: [वाह्य:] Vidy.
- (c) द्रष्ठुकामा Skm (B) Vidy. Sardulavikridita metre.

He who put you in fetters by (the ruse of) bringing before you a domestic female elephant, pounded your head with sharp goads, made you his vehicle and you (lit. your heart is) are servile to the (mere) touch of his toe, (still) you rush to kill (not him but) the innocent people who are eager to see you. O Lordly elephant, you are indeed blind with huteur.

ग्राम्यो घातृद्विजसुतः see No. 7754.

13608*

ग्रावग्रस्तसमस्तचेतनमनो वैदग्ध्यमुग्धो जनः

कः स्पर्धामधिरोहिति त्रिभुवने चित्रं त्वया तन्वता । मावानां सदसद्विककलनाश्यासेन जीर्णान्तरं दूरादेव न नाम येन हृदयं वोढुं कृतो दुर्षहः ।।

(अ) Bhallațasataka 98. Sardulavikrīdita metre. Who is there in the three worlds, with a heart of stone and dull sense of appreciation, to vie with you to draw a painting? Indeed, there is hardly a person, able to understand various emotions, who could keep his heart uninfluenced (to see your paintings).

13609*

ग्रावाणोऽत्र विभूषणं त्रिजगतो मर्यादया स्थीयते नन्वत्रैव विधुः स्थितो हि विबुधाः संभूय पूर्णाशिषः ।

होते चोद्गतनाभिषदाविलसद् ब्रह्मोह देवः स्वयं देवादेव गतः स्वकुक्षिभृतये सोऽप्यम्बुधिनिम्नगाः॥

(3) Bhallata-sataka 92.

Śārdulavikridita metre.

The mountains are its embellishment; it observes the limits (determined by) the three worlds; the moon verily exits here itself; the blessings of the gods were fulfilled here together; the supreme god Viṣṇu with Brahma perched on the lotus emerging from his navel sleeps here, even such an ocean approaches the (petty) rivers to fill its belly. This indeed is the divine order.

13610

ग्राबाको मणयो हरिजंलचरो लक्ष्मीः पयोमानुषीः मुक्तीघाः सिकताः प्रवाललतिकाः जैवालमम्भः-सुधा ।

तीरे कल्पमहोरुहः किमपरं सर्वत्र नामाम्बुधेर् दूरात् कर्णरसायनं निकटतस् तृष्णाऽपि नो शाम्यति ॥

- (अ) Bhallataśataka 50.
- (317) Skm (Skm (B) 1691, Skm (POS) 4.11.1), VS 864, ŚP 1084, JS 367.1 (as Bhallata), Any 97.37, SR 216.26 (a. Bhallata-śataka), SSB 599.33, PrK 277 (p. 111), RJ 250 (= 3.32), SSNL 14.
- (h) °बाल° Skm (POS); भूक्ताद्य: [मु°] RJ; मुक्तीघ: सिकता प्र° VS; °लितिका JS, Any, Bhalla°; शेवा° VS; सेवा° PrK.
- (c) °रहा: VS, SP, Bhalla°, SR, SSB; नाम्नापि रहनाकरो (°रः) [सर्वे° ना°] VS, ŚP, Any, Bhalla, SR, SSB; नामाम्नुधेवंण्यंते [सर्वे° ना°] JS; वक्तव्यमम्भोनिधे RJ; पा(व्या)वर्णं-यन्त्यम्ब्धि SSNL.
- (d) दूरे क° \$P, Any, Bhalla°, SR, SSB, PrK, RJ.

Śārdulavikrīdita metre.

The mountains are its gems, Hari the aquatic being, Laksmī the mermaid, masses of pearls its sand, coral-creepers its moss and water its nectar, the wish-granting trees stand on its bank—what more (does one expect). Everything associated with the ocean is elixir to the ears from afar; when close to it, it cannot quench one's thirst (even).

ग्रावेषु तैलं सुकृतं कृतघ्ने see सिक्तासु तैलं सुकृतं कृतध्ने.

13611

प्रावीनमञ्जनवद्यज्ञ - फलेऽपि श्रुतिसत्यता। का भद्धा तत्र धीवृद्धाः कामाध्वा यत् खिलीकृतः ॥ (अ) NaiŞ 17, 37.

Ye wise a acres, the truth of the scriptures propounding the results to [be] obtained from sacrifices, is like that concerning the floating of stones on water. What faith can be put in them? They have obstructed the path of desire.

(K. K. Handiqui),

Words of Carvaka.
 ग्रासादि तद्यं च see No. 13612.

13612

ग्रासावर्धमिष ग्रासम् ग्रिथिश्यः किं न वीयते । इच्छाऽनुरूपो विभवः कवा कस्य भविष्यति ।।

- (34) P (PP 2.58, Pts 2.66, PtsK 2.69, PM 2.22).
- (新) SRK 250.82 (a. Prasangaratnāvalī), SR 69.6 (a. P), SSB 337.8, SUM 6.5, \$P 643, IS 2211, SH fol. 54a (471), VP 6.7.
- (氧) Cf. ShD (T) 199.
- (a) ग्रासादिप तदर्थं च PtsK, Pts, SRK.
- (b) नस्मान्नो दीयतेऽथिषु PtsK, Pts, SRK;
 यच्छिति [दीयते] SR, SSB, SP, SH.

Why even the half of the morsel that one has is not given to the needy? Wno ever has the wealth that accords with his desires?

[You have a mouthful only? Give / a half to feed the needy: Will any ever own the wealth/ for which his soul is greedy? (A. W. Ryder)]

13613

प्रासाद् गलितसिक्थस्य कि गतं करिएो भवेत्। पिपीलिकसु तु तेनैव सकुटुम्बोऽपि जीवति।। (श्रा) SR 231.57, SSB 624.3, ŠP 1208, SRK 220.39 (a. Prasangaratnāvali) [after 38], IS 7865, PdT 204.

SRHt 210.16 (a. MBh, but does not appear in MBh (Bh) edition I, Sama 2 q 52, SH (II) fol. I & II, SRM 1. 3. 260.

- (a) ग्रासीद्गलित SRK, Sama, SRM; "गुलिक" SRHt: "क्थेन SRM.
- (b) करिण: कि गतं भवेत् ŚP, SRK, Any. SH;
 का हानि: क PdT, Sama, SRM;
 न्यूनं [ग°] SRHt.
- (c) पिपीलिका तु SSB, SRK, SRHt, Sama, SRM; पिपीलस् PdT (var.).
- (d) सं विभित्त कुटुम्बकम् SRHt; सकुटुवापि SSB; व्यापि SSB; किसीप [प्याप्ति] SRK, PdT (var.), SRM.

What will an elephant lose if a little boiled rice drops from its morsel? But with the same (little rice) an ant can subsit alongwith its family.

ग्रासाब् गुलिकसिक्थस्य see No. 13613. ग्रासोब्गलतसिक्थस्य see No. 13613.

13614

ग्राहं ग्राहं किमपि किमपि श्रीकरेष्वाकरेषु

प्रौढा काचिद्रहसि बहुलं संपुटं प्रेषयन्ती।

गामप्येकां निगलवलितव्यस्तजिह्नां लिखिस्वा

मध्ये स्त्रीणां निवसति हरी प्राहिणोत् पर्वताग्रे।।

(河) Kṛṣṇabhāvaśataka (in Brahmavidya XXXIII) 49.

Mandakranta metre.

Repeatedly drawing out bit by bit (the sap) from the mass of red lotuses, a mature lady despatching a large casket secretly, sketched on it a chained cow with its tongue turning (or moving) about, and sent it to Kṛṣṇa, staying among women on the top of the mount.

11

13615

श्राह्यं ग्रहणकं किंचिद व्यपदेशेन केनचित । हस्ते तिष्ठति तद्यावत तावदन्यं न सेवते।। (अ) Vitavrtta (in Bh\$ 206) 73.

One should with-hold a part of the dues to the harlot on some pretext. As long as that is held back, she will not entertain anyone else,

13616

ग्राह्यं नाम न चान्यस्य कामुकस्य तदप्रतः । पूर्व किचिन् न सूचिते।। नातिकर्तव्यं प्रसङ्घो (अ) Vitavrtta (in BhŚ 207) 25.

One should not mention the name of other lustful person in her presence. Nor should one be with her for long without giving her prior intimation

1. Harlot.

13617

मुषासुष्तेन ग्राह्यं नाम विषक्षस्य कामिना। कर्तव्यो निह्नवः सदा।। प्रतिभेदे हुतं शीघ्रं (अ) Viţavrtta (in BhŚ 208) 36.

A lustful person, while feigning sleep, should mention the name of his adversary. lf (relationship with him) is instantly denied (by the courtesan), one should invariably dissemble.

13618**

प्रीवापाहं गृहीस्वा बुपदनृषमदाद् दक्षिगां चापवेद-स्वाध्यायान्ते गुरुभ्यस्त्रिपुरविजयिनं पूजयामास वाणैः । सुत्राम्सा रक्षितं तद् धनमिललमदादाहुति खाण्डवं यो यच्चाग्नौ पाण्डुसूतुः स खलु हरिसखः सङ्गरेष्वेय योजा ॥

(आ) Pras 7. 6.

Sragdharā metre.

Who, on the completion of his study of the science of archery (i. e. at the end of instructions in archery), held king Drupada by neck and offered him to his preceptor as a gift; worshipped the conqueror of three cities (of demons) with arrows and offered the Khandava forest protected by Indra to Agni as an oblation. That son of Pandu (Arjuna), friend of Kṛṣṇa, is indeed the real warrior in the battles.

13619

ग्रीवाद्भृतं वावट्शोमितापि प्रसाधिता मारावकेन सेयम्। श्रालि ङ्गधतामप्यवलम्बमाना सुरूपताम।गखिलोध्वंकाया

- (3) Nais 7. 66.
- (31) SR 266. 306 (a. Naiş), SSB 86. 7.
- (d) सहपता° Mallinatha ad Nais.

Upajāti metre (Indravajrā Upendravajra).

Wonderful is her neck; it is beautiful with the nape and adorned with a necklace of pearls; it assumes a shape worth embracing and by it the entire upper portion of the body looks beautiful. (K. K. Handiqui).

1. Damayanti.

13620

ग्रीवाभङ्गः स्खलढाणी विवृतास्योध्वामारुतः । भ्रियते स न संदेहः किमन्यैर्बहुभाषितेः ॥

- (अ) Vet 2.9.
- (a) ग्रीवाभङ्गं Vet (var.); चलद् Vet (var.); वाणि or वाग्मी or वाभी or वान्यों Vet (var.).
- (b) विवृताक्षोद्ध्व° or विकृतश्चोद्ध्वं° or विपरीताद्व° Vet (var.).
- (c) च[म] Vet (var.).
- (d) °भाषणै: Vet (var.).

(If) the neck is turned aside, speech fumbles, mouth is agape, breath is suspended upwards, one will doubtless die. It is no use to say anything more.

13621

ग्रीवामङ्गाभिरासं मुहुरनुपतित स्यन्दने बद्धवृष्टिः पश्चार्धेन प्रविष्टः शरपतनभयाद् भूयसा पूर्वकायम् ।

दभँरधावलीढेः श्रमविवृतमुखभ्रंशिभः कीर्णवत्मा पश्योदग्रम्लुतत्वाद् वियति बहुतरं स्तोकमुर्व्या प्रयाति ॥

- (জ) Śāk 1.7. (Cf. A. Scharpe's Kālidāsa-Lexicon I.1; p. 12), Han 4.3.
- (新) Sāh ad 342 (p. 146) (beginning only), AlK 327.5-8, Alkes 74.18-21, Amd 67.127, RA 5.67, Kāvyān 32.20-2, Kpr 4. 41, KāP ad 4.6 (p. 83). KH 94.7-10, VyVi 454. 32-455.2, Rasaratnahāra (KM VI.118) p. 141. 19 (beginning only), EK 101. 14-7, Almm 187, SR 207. 7 (a. Śāk), SkV 1149 (a. Kālidāsa), JS 326. 1

- (a. Kalidasa), PdT 177, SSM 993 (a. Kalidasa), SRK 292,1 (a. Kālidasa), RJ 1356 (a. Kālidasa).
- (a) स्यादन Śāk (var.) EK; स्पन्दने Han; दत्तदृष्टि: Śāk (var.), Amd, KPr, Kavyān, SkV.
- (b) ° द्धेन KPr, Sak (var.); शरपतनिभया Sak (var.).
- (c) भाष्पेर् [दर्भेर्] Śāk (var.), Alkeś; सस्येर् AlK (var.), KH, Amd, RA, SkV, KH; °द्धांव° KPr; °ावतत° [°विवृत°] Śāk (var.), AlK, Kavyam, KH.
- (d) पश्योद्धिग्नण्तुत° Han; °ण्लुति° Sak (var.). Sragdharā metre.

Aye and anon his graceful neck he bends / to cast a glance at the pursuing car; / and dreading now the swift—descending shaft, / contracts into itself his slender frame, / about his path, in scattered fragments strewn / the half cherished grass falls from his panting mouth; / See! in his airy bounds he seems to fly, / and leaves no trace upon th' elastic turf.

(Sir M. Monier Williams)

1. Gazelle.

13622

ग्रीवामर एतां लेभे कालकूटः पिनाकिनः। कण्ठोच्छित्यं सुधाराहोर् भवितव्यतयामयत्।। (आ) JS 413.5 (a. Kşemendra).

The Kalakuta poison became an ornament of Siva's throat, (while) the nectar caused Rahu's neck to be severed. Destiny prevailed.

13623**

ग्रीबास्तम्भभृतः परोन्नतिकथामात्रे शिरःश्लिनः

सोद्वेगभ्रमणप्रलापविषुलक्षोभाभिभूतस्थितेः

श्चन्तर्द्वेषविषप्रवेशविषमकोधोष्णनिःश्वासिनः

कब्टा नृतनपण्डितस्य विकृतिर्भीमज्वरारम्भभूः॥

- (अ) Dar. 3. 68.
- (आ) JS 51. 7 (a. Kşemendra), ŚP 207 (a. Kşemendra), SR 41. 65 (a. ŚP), SSB 295. 65 (a. Kşemendra), SRK 36. 15 (a. Śārngadhara), SH 360 (a. Kşemendra).
- (a) शिरष्शू° [शिर:शू°] JS.
- (b) ° प्रमिण: JS (var.); ° भूताकृते: JS.
- (c) °निश्वसिन: SRK; °सिनी SH.
- (d) दृष्टा [क^c] SH; नूनमपण्डि^o JS; मानमपण्डि^o JS (var.), ŚP, SR, SSB, SRK. Śardulavikridita metre.

The abnormality of a novice scholar is a painful prelude to the frightening fever. He becomes stiff-necked, contacts headache at the bare mention of others' elevation, is (often) overwhelmed with great excitement marked by anxious movement and incoherent talk, and heaves warm sighs due to virulent anger aroused by the poison of hatred.

13624**

ग्रीब्सं द्विषरतु जलदागममथंयस्तां ते संकटप्रकृतयो विकटास्तडागाः । झब्धेस्तु मुग्धशफरीचटुलाचलेन्द्र-निष्कम्पकृक्षिपयसो द्वयमप्यचिनस्यम् ॥ (अर) Auc ad 23 (71) (a. Bhatta Lattana) VS 863.

- (a) ^०यन्यां VS (var.).
- (b) °तय: कृपणास्त° VS.

Vasantatilaka metre.

The narrow and vast tanks may hate the summer and long for the arrival of the clouds (the rainy season). But the two (seasons) do not matter to the ocean, the water in whose belly is unperturbed (both) the innocent fish as well as the fleeting mountains (constantly moving in it).

[May the extensive or narrow puddles [or: pools] hate summer and supplicate for the coming of the rains¹, but none of the two² matters for the oceans, the waters in whose fissures³ are motionless through every thing from the smallest fish to the biggest mountain is moving in it. (Dr. Surya Kānta)]

- 1. Clouds.
- 2. Summer and rainy season.
- 3. Belly.

13625*

ग्रीदमचण्डकरमण्डलभीदम-

ज्वालसंसरणतापितमूर्तेः

प्रावृषेण्य इव बारिधरो मे

वेदनां हरतु वृष्टिए। वरेण्यः ॥

(37) BhV (BhV (C) 4. 6, BhV (PJKS) 4. 35, BhV (POS) Appendix IV, p. 18. 5-6), Rasagangā 214. 11-2. Svāgatā metre.

MS VIII. 19

May the foremost of the Vṛṣṇis (Kṛṣṇa) relieve my agony whose body is scorched by the spreading fierce heat of the disc of the summer sun, as the cloud of the rainy season (removes the heat of the earth burnt by the summer-sun).

13626

प्रीव्ममीव्मरवेस्तापे शून्यरथ्यान्तरस्थयोः । भ्रन्योन्यालापसुखिनोर् यूनोश्चन्द्रायते रविः ॥

- (311) SH (part II) fol, 23 b (53).
- (a) गीष्म° SH; (changed to ग्रीप्म, editorially); °हती° SH; (changed to °रवे°, editorially).
- (b) °रथ्यांकतरस्थायाः SH (changed to °रथ्यान्तरस्थयोः, editorially).

To the two young lovers engrossed in the pleasure of intimate talk right in the midst of the deserted street, under the heat of oppressing sun of summer, the sun is as comforting as the moon.

13627

ग्रीहममये समयेऽस्मिन्

विनिर्मितं कलय केलिवनमूले। ग्रलमालवालवलयच-

छलेन कुण्डलितमिव शैत्यम्।।

(a) ArS 2. 200.

Āryā metre.

Enjoy, Darling, in this summer time coolness generated under (the trees of) the pleasure-garden, which seems to have coiled itself in the garb of the circular water-basins.

13628

ग्रीष्मवर्जेषु कालेषु दिवास्वापी निविध्यते। उचितो हि दिवास्वापो यतो नित्यः शरीरिणाम्।।

- (अ1) Sama 2 द 20, SRM 1.3.114.
- (a) °वर्ज्येषु SRM.
- (b) स्वप्नात् प्रकुप्यतः SRM.
- (c) एलेड्यपिने दिवास्वापस् SRM.
- (d) तस्मात् तेपु न भस्यते SRM.

Sleeping in the day is prohibited (by the Sastras) in seasons other than the summer. It is (however) proper to sleep during the day as it is natural to the embodied beings.

13629*

ग्रीब्मसूर्यांशुसन्तप्तम् उद्वेजनमनाश्रयम् । मरुस्थलमिवोदग्रं स्यजेव् दुर्जनसङ्गतम् ॥

- (31) KN (KN (AnSS) 3.16, KN (TSS) 3.16, KN (BI) 3.16), Sukr 1.163.
- (अर) IS 2212.
- (a) ग्रीष्मे KN (TSS) (var.).
- (d) °संश्रयम् KN (TSS) (but some texts as above); °संगमम् ŚbB.

One should shun the company of the wicked like a vast, fearsome and desolate desert scorched by the (fierce) rays of the summer sun.

[The company of the wicked should be shunned like a dreary, naked and arid desert, burning with the scorching rays of the summer sun. (M. N Dutt)]

13630*

ग्रीष्मस्योष्मा व्रजति घनतां नूनमासन्तवृष्टेर्
नैशं गाढीभवति तिमिरं संनिकृष्टप्रभातम् ।
जन्तोरेवं प्रसभविभवस्फारसंपरप्रचारान्

निष्कामन्ती विषद्पचितोपद्रवोद्रेकमेति ॥

- (त) Raj (Raj (V) 7. 795, Raj (S) 7. 795).
- (b) ° त्रतापम् or °कृष्टं प्रभातम् or °प्रभाते । °प्रभातम । Raj (var.).

Mandakranta metre.

The heat of summer becomes more oppressive when rain is near. The darkness of night becomes denser on the approach of morning. Thus, too, when exceptional good fortune of overwhelming splendour appears for a person, receding ill-luck increases the vehemence of its affilictions. (M. A. Stein).

13631

ग्रीब्मातवतप्तोऽपि हि

षुक्षादिनिराश्रयेऽपि कान्तारे ।

गात्रच्छायां कः किल

मदान्धनागस्य सेवेत ।।

- (4) P (PP 1.317, Pts in Göttingen Gel. Anz. 1860; p. 769).
- (अर) IS 2213.

Aryā metre.

Even though tormented by the summer heat in the wilderness denuded of trees, who would seek the shade of the body of a rogue elephant?

[However summer heat distresses / in wild treeless wilderness, / who, after all, would seak the shade / by some rogue elephant's body made? (A. N. Ryder).]

13632*

प्रोव्मादित्यकरप्रतप्तसिकतामध्योपविष्टः सुखं शेते गौरखरो महस्थलभृवि प्रोथं विघाय क्षितौ । गुञ्जज्जाहककण्टकाहतमहत्वधूतोत्पतद्धूलिभिश्

छन्ताङ्गः कृकलासकोऽपि निभृतं मातंण्डमुद्दीक्षते ॥

- (अर) ŚP 588, SR 208.27 (a. ŚP), SSB 573.1.
- (d) ভিন্না° SR, SSB. Śardulavikridita metre.

Seated in the sand scorched by the rays of the summer sun, the white ass sleeps happily in the desert, placing its nostrils on the ground. The chameleon also, with its body covered with the dust raised by the wind struck by the thorny hair of the grunting hedge-hogs looks intently at the sun.

13633*

ग्रीष्मामा श्वसितैर्घनोद्गतिनिमा स्थूलाश्वृभिः संततैः क्षामा पाण्डुपयोधरा शरिदयं हेमन्तवत्किम्पतैः । विस्रस्ताननपङ्का शिशिरवत् स्वेदंमंधुश्रीरहो

तस्यास्त्वद्विरहेण कौतुककृता सर्वर्तवो दिशताः ॥ (ग्रा) VS 1406 (a. Harigana).

Sardulavikridita metre.

Oh! your separation that has stirred her longings, has manifested all the seasons in her. She resembles the summer with her sighs and the rainy season with her constant and prominent tears. With leanness and pale breasts she is like the autumn, with shivers she is the peer of winter. She looks like the cold season with her drooping lotus-like face and resembles the splendour of spring with sweat.

13634**

प्रीहमे चीरीनादवस्तो वनान्ताः

पङ्काभ्यवताः संरिमाः सेभकोलाः।

लोलिजिह्याः सर्पेतारङ्गवर्गा

मूलस्रस्तः पत्रिणश्चांशदेशैः॥

- (आ) KavR 18, 72 (p. 108), KH 160. 15-6.
- (a) ग्रीष्मी KH; चोरी° [चीरी°] KH.
- (b) सेरिता: KH.
- (c) सर्वसार° KavR (var.); KM.
- (d) पक्षिण[°] KH.

Śālini metre.

In summer, the interiors of the forests resound with the noise of the crickets, the buffaloes, elephants and pigs are smeared with mud, the snakes and deer have their tongues trembling and the sides (lit. shoulders) of the birds droop to their roots.

13635

ग्रीष्मे भीष्मतरैः करैदिनकृता वग्धोऽपि यश्चातकस् त्वां ध्यायन् घन वासरान् कथमपि द्राघीयसो नीतवान् ।

वैवाल्लोचनगोचरेण भवता तस्मिन्निवानी यदि स्वीचके करकानिपातन-कृपा तत् कं प्रति बूमहे॥

- (31) BhV (BhV (POS) 1.33, BhV (C) 1.34, BhV (H) 29) (Cf. RO 2.105).
- (अर) SR 214.82, SSB 594.88.
- (a) ग्रीष्मतरै: [भी°] BhV (var.); यच्चा° [यश्चा°] SR, SSB.
- (c) अपि [यदि] BhV (var.).
- (d) 'भिघातनकृपा ['निपा'] BhV (var.). Śārdulavikrīdita metre.

O cloud! the 'Cataka'-bird, though scorched by terrible hot rays of the Sun in summer, passed the long days with great difficulty calling thee to mind; and now when happily thou art in the range of his sight, if thou art pleased to favour him with a shower of hail, whom are we to blame? (H. Dutt Sharma).

13636**

ग्रीव्मे हारतुषारचन्दनचयश्चीनांशुकं चन्द्रिका शीते राङ्कवकुङ्कुमाङ्कतरुणीपीनस्तनालिङ्गनम् । रात्रौ वेणुरवाग्रयवाररमणीगीतं दिने सत्सभा यस्यैतिस्त्रियते स कस्य रुचिरः कायः कृत्वनः स्थिरः ॥

(সা) VS 3323 (a. Kşemendra). Śārdulavikridita metre.

Garlands, cool sandal paste, silken robes and moon-shine in the summer, woollen clothes, saffron, embrace of the plump breasts of young damsels in the winter, notes of flute and songs of the accomplished courtesans at night, company of the virtuous in the days; for whose sake all this is done, that lovely (but) ungrateful body of none stays here for ever.

13637**

प्रीवमोड्डामरधामशेवधिमहः संसूतसंघट्टनकृद्धवध्नशिलाज्वलज्ज्वलनजक्रराङ्गदाहज्वराः ।
उज्जीवेयुरमी कथं क्षितिमृतः क्लाम्यज्जगज्जीवनफीडादुर्वहशयंरीकरकरोन्मुक्तामृताक्ता न वेत् ।।

- (31) Kavik 1.51.
- (a) °महत्संभूत° Kavik (var.). \$ārdūlavikrīdita metre.

The mountain rocks that burst with summer heat / of the blazing Sun beating on their brow, / never would survive in this universe / but for the nectar-rays of the kindly Moon. (K. Krishnamoorthy).

13638

ग्रीहमोहमप्लोषशुह्यत्वयसि बक्तभयभ्रान्त-पाठीनभाजि

प्रायः पङ्केकशेषं गतवति सरसि स्वल्पतोये लुठित्वा ।

कृत्वा कृत्वा जलाद्रीकृतमुपरि जरत्कर्पटार्थं प्रयायां

तोयं पीत्वापि पाण्यः पथि वहति हहाहेति कुर्वन् पिपासुः ॥

- (知t) JS 217. 27 (a. Bhaṭṭa-Bāṇa), VS 1715 (a. Bhaṭṭa-Bāṇa), ŚP 3855 (a. Bāṇa-Bhaṭṭa), SR 340. 129 (a. ŚP) SSB 211.3 (a. Bhaṭṭa-Bāṇa), Kay 56.
- (a) °भयोद्भ्रान्त° VS, ŚP, SR, SSB; °श्रान्त° [°भ्रान्त°] JS (var.).
- (b) पङ्क्रीकभावं VS ; पङ्कीकमात्रं SP, SR, SSB.
- (c) °मुरसि JS (var.), SP, SR, SSB; °पंटाग्रं VS.
- (d) लब्ध्वापि [पी°] VS; जग्ध्वापि ŚP, SR, SSB; चलति [व°] VS; हहा हेति VS, ŚP, SR.

Sragdharā metre.

He rolled in the tank wherein a small quantity of water (now) remains, being

dried by the scorching heat of the summer, the fish move in fear of the cranes and which is almost reduced to mud; held above him a piece of tattered cloth soaked in water; drank water at the water-stall, but, still being thirsty, the traveller forges ahead on the road, letting out (all the time) the ha-ha sound.

13639*

प्रीष्मोष्मा दलितो वनं विकसितं धाराभिषिक्ता घरा दावारिनः शमितो हरित्मु रसितैरानितताः केकिनः । प्राष्योच्चैःपदमम्बुदेन चिहितं यद् वै त्रिलोकीहितं तत्कीर्ति परिवर्तितामिह शरुमेघान् वदन्ति भ्रमात् ।

(अ) Avasistānyokti of Paņditarāja (PJKS 420.

Śārdulavikrīdita metre.

The summer heat has ended, the wood is in bloom, the earth is drenched with showers, the wild-fire is extinguished and the peacocks are dancing all around to the accompaniment of their (shrill) cries. (This all is due to the beginning of the rains but) what the high cloud has done for the well-being of the three worlds, (some) shift that credit to the autumn-clouds out of mistake.

13640*

ग्रैष्टिमकसमयविकासी

कथितो घूलीकदम्ब इति लोके। जलधरसमयप्राप्तौ

स एव धाराकवम्बः स्यात्।।

- (317) KāvR 18.79 (p. 109), KH 161. 9-11.
- (a) °काशी KH. Āryā metre.

Blooming in summer, it is called dhūlī (dust) kadamba. The same tree blooming at the advent of the rainy season, is termed as dhara (shower)

kadamba,

13641

ग्लानिच्छेदि क्षुत्प्रबोधाय पीस्वा रक्तारिष्टं शोषिताजीर्णशेषम् । स्वादुंकारं कालखण्डोग्दंशं स्रोष्टा डिम्बं व्यव्वायद्वयस्वनच्च ॥

- (3) Śiś 18.77.
- (সা) SR 130. 106, SSB 441. 106 (a. Māgha).
- (a) °च्छेदी ŚIŚ (var.).

Śālini metre

In order to whet its appetite the jackal drank the liquor of blood which removed its fatigue and cured the indigestion (lit. dried up what was left undigested). It then took the condiment of tasteful liver. Thereafter it howled and caused its young one (too) to howl.

13642**

चभढधभग्गनविशेषो

वक्तुवंक्त्रान्न लभ्यते यस्य । मुखगुदरन्ध्रविशेषो

दन्तै रुपलभ्यते तस्य ।।

(arr) VS 2397.

Aryā metre.

He who cannot distinctly pronounce the syllables gha, jha, dha, dh, bha, na and na, the difference between his mouth and the aperture of anus is known by the teeth (otherwise the two in his case are identical).

13643

घटं भिन्द्यास्पटं छिन्द्यात् कुर्याद् रासभरोहरणम् । येन केनाष्युपायेन प्रसिद्धः पुरुषो भवेत् ।।

- (अा) ŚP 1468, AAus (ZDMC 25. 460), SR 154. 50 (a. ŚP), SSB 481. 50, IS 7522, Sama 2 \(\pi 51, \) SH fol. 97 a (5), SRM 1. 2, 160.
- (a) भिद्यात्पटं भिद्यात् SH.
- (b) कुर्यात् किञ्चिदथाद्भृतम् ŚP, SH; रासभिनि:-स्वनम् SR; वा रासभध्वनिम् SRM.
- (c) येन केन प्रकारेण SR, SSB, Sama, SH, SRM; केनाभ्यु° SH.
- (d) नाविज्ञात: पुरे वसेत् (°सत् SH) ŚP, SH.

One may break a jar, tear a cloth or ride an ass. Whatever the means, one should win renown.

13644

घटं समारुह्य विघट्टितोर्मयः

प्रयान्ति ते पारमवारिताः पराः । ग्रपुण्यवत्याः पुनरेष मे गति

भिनत्ति नावापि नितम्बद्यम्बरः ॥

(अ) Vikram 13.78.

Vamsastha metre.

Other people, being unobstructed, having got upon a pitcher, cross you after breaking the waves. But this heaviness of my buttocks, sinful as I am, obstructs my movement even by a boat. (S. C. Banerji).

13645

घटकं सम्यगाराध्य वैराग्यं परमं वहेत्। यावदर्थाः प्रसिद्धचन्ति यावच् चापलमावृतम्।।

(3) Kalivi 83.

Applauding the one who brings forth ignorant believers, one should wear (the cloak of) extreme detachment till one's interests are served and crookedness is not exposed¹.

 In Kali Vidambana the author depicts in detail the deceitful and fraudulent behaviour of the people in the Kali-age.

(4061)

13646

घटनं विघटनमथवा

कार्यांगां भवति विधिनियोगेन ।

उचितेऽनुचिते कर्माण

वृत्तिनिवृत्ती ममायते ॥

- (अर) VS 520, SR 70.28, SSB 339.28.
- (d) समादत्ते SR ; समाधत्ते SSB.

Āryā metre.

The success or failure of one's actions is ordained by destiny. (However), applying myself to a proper action or withdrawing from an improper one rests on me.

13647**

घटमानकोककुचमामृशन् करंर् विकसत्पयोजनयनावलोकितः । परिचुम्बतीदमरुणप्रभाघरं

रविरद्य वार-वनितामुखं मुहुः ।।

(अर) SR 327.6, SSB 190.6.

Mañjubhāsiņī metre.

Touching with his hands (rays) the well-knit breasts in the form of the recently united ruddy geese, and seen by the eyes of the blooming lotuses, the sun is to-day kissing, time and again, the crimson hued face of the lady of the day.

13648

घटमानाः कुटुम्बेषु दरिद्रति विपश्चितः । मूढेषु रमते लक्ष्मीर् घ्रहो दिष्टस्य चेष्टितस् ।।

- (अ) Sabha 58.
- (b) विषयचत: Sabha (Printing error).

Struggling for (the maintenance of) their families the learned suffer indigence. The goddess of fortunes revels with the stupid. Oh, the ways of destiny!

घटयति परिभोग⁰ see तदपनयविधि जै:.

13649**

घटयसि घनकालं देव कस्मादकस्माद्

भ्युकृटिकथितकोपोऽप्यभ्यमित्रं <mark>यियासुः ।</mark>

न पुनरिष तु कुर्युः पिद्धलानेव मार्गा-

निवरतमदधारादुदिनैदैन्तिनस्ते ॥

(রা) VS 2503 (Vikrantivarman).

Malint metre.

Why do you bring about, my lord, this rainy season all of a sudden? With your anger proclaimed by the frown, you are all poised to march against the enemy. Will not your elephants turn again the roads muddy with the rain in the form of ceaseless streams of ichor?

13650*

घटात्पटमुपायाति पटाद्वटमनुत्कटम् । चित्तमर्थेषु चरति पादपेष्विव मर्कटः ।।

(अर) ŚP 4218 (a. Vāsistha).

The mind hovers with ease from pot to cloth and vice-versa. It wanders on various objects like an ape on different trees.

13651**

घटितजघनं निर्पाहित-धीनोरुन्यस्तनिखिलकुचभारम् । ग्रालिङ्गन्त्यपि बाला वदत्यसौ मुञ्च मुञ्चेति ॥ (अ) ArS 2. 218.

Āryā metre.

Even while embracing closely with her hips united, plump thighs pressed and the weight of her breasts fully applied, the young maiden protests (lit. says) repeatedly 'Leave me', 'Leave me'.

13652

घटितपलाशकपाटं

निशि निशि मुखिनो हि शेरते पद्याः। उक्जागरेण करव

कति शक्या रक्षितुं लक्ष्मोः।।

(জ) ArS 2. 219.

Āryā metre.

Closing the panels of their petals, the lotuses sleep restfully every night. O white lily, how long can beauty be preserved by remaining awake? घटितमिवाञ्जनपुञ्जै: see सम्प्रति प्रतिदिगन्त^o.

13653*

घटोयन्त्रायते हारो नाभिकूपे मृगीवृशः । संसेक्तुमिव लावण्य - पयसा धौवनद्रुमम् ॥ (आ) SR 266. 300, SSB 86. 1.

The pearl-necklace of the doe-eyed damsel acts as a persian wheel on the well of her navel as if to water the tree of youth with the water of her beauty.

MS.-VIII 20

13654

घटो जन्मस्थानं मृगपरिजनो भूर्जवसनो वने वासः कन्दाशनमि च दुःस्यं वपुरिदम्। तथाप्येकोऽगस्त्यः सकलमिवद् वारिधिजलं

कियासिद्धिः सत्त्वे वसित महतां नोपकरणे।।

- (आ) VS 2279, ŚP 505, SRM 2. 1. 86, SR 52. 254 (a. ŚP), SSB 312. 261, Vidy 871, Sama 2 क 66. Cf. विजेतन्या लङ्का; रथस्यैकं चक्रं; धनु: पौष्पं मौर्वी; विपक्ष: श्रीकण्ठी.
- (a) घटे VS; भूजीवसनं VS, SRM, Vidy, Sama,
- (b) कन्दादिकमशनमेवं विधगुण: VS; कन्दाशन-जनितदौस्थ्यं वपुरिष Vidy; कन्दैर° Sama, SRM; दुस्थं SRM.
- (c) ध्रगस्त्य: पाथोधि यदकृत कराम्मोजकृहरे VS, SRM, Sama; पिबति सकलं वारि जलधे: Vidy.
- (d) भवति [व°] Vidy. Sikharini metre.

Jar is the place of his origin, deer his retinue, birch-bark his raiment, wilderness his abode, roots make his food, (thus) his body is in an unhappy state. Even so Agastya by himself drank the entire water of the ocean. Success of the actions of the great rests on their courage, not on the outer trappings.

13655

घण्टाकर्णो वटे शेते गराः प्रोक्तो महाबलः। मारोचिनांशनकरः सगाः पातु जगत्पतिः॥ (आ) SP 2856.

Ghantakarna¹ rests on the fig tree, Gana² is said to be very fierce. Marrici³ is the killer. May that lord of the universe protect the cattle.⁴

- 1. Perhaps some evil spirit.
- 2. Attendants of Lord Siva.
- 3. Name of a demon who assumed the form of a golden dear to entire Rama.
- 4. In the previous Verse No. 2855 of SP this formula 'Mantra' is suggested to be inscribed on a plate and put round the neck of the cattle to cure it of the digestive disorder.

13656**

घण्टानादो निस्वनो डिण्डिमानां
ग्रैवेयाणामारवो बृंहितानि ।
ग्रामेतीव प्रत्यवोचन् गजानाम्
उस्साहार्थं वाचमाधोरणस्य ॥

- (अ) Śiś 18, 10.
- (अT) SR 129. 57 (a. Śiś), SSB 439. 57 (a. Māgha).
- (a) नि:स्वनो SR, SSB.
- (c) आमेत्येवं SR; आमित्येवं SSB.

Salini metre.

The sound of the bells, drums, neckchains and trumpetings approved as it were the words of the mahout (uttered by him) to galvanise the elephants.

13657*

घण्टारवे रोद्रतरेनिरन्तरेर् विसृक्ष्यरेगेजंरवेः सुभैरवैः। सत्तद्विपामां प्रथयांबभ्विरे न वाहिनीनां पटहस्य निःस्वनाः॥

- (अ) Kum 14, 47.
- (अT) SR 129.48 (a. Kum), SSB 438.48.
- (a) निरन्तरं Kum (var.).
- (c) मदद्वि Kum (var.), SR, SSB.

Vaméastha metre

The sounds of the army-drums were eclipsed by the terrific and ceaseless ringing of the bells and the extremely frightful trumpetings of the infuriated elephants, that spread all around.

[The incessant ringing of the bells and the roars of the infuriated elephants were clouded by the sound of drums. (H. H. Wilson)]

13658

घण्टास्वनो नुबसु वा भववारिधाराः

कामं स्रवन्तु बहुधा गजराजयूथे।

दुष्टे मिष प्रचलते यदि पाक्मेकं

वन्ध्या मवेद् विजननो मम सिहसुनोः।।

(आ) Any 26.18.

Vasantatilakā metre.

Let the sound of gongs prompt the herd of lordly elephants or the streams of its ichor flow profusely, but if it moves even a step further on seeing me, the son of a lion, my mother would better have been barren.

13659*

घनं दत्तं वित्तं जिनवचनमभ्यस्तमिष्यतं कियाकाण्डं चण्डं रिचतमवनो सुप्तमसङ्गत् । तपस्तीवं तप्तं चरणमिष जीणं चिरतरं न चेच् चित्ते भावस् तुषभवनवस्तवं सर्वमफलम् ॥

- (4) Sumn 88.
- (c) चारित्रम् [चरण°] Sumn (var.).
- (d) [°]पवन[°] (Printing error). Sikharini metre.

Copious wealth was given in charity, Jina's teaching was followed in its entirety, vigorous ceremonies were performed, often I slept on the ground, severe penance was performed, my feet were tired (in going on long pilgrimages); all this, however, is useless like a house of husk if there is not devotion in the heart.

13660*

घनं विदायर्जिनबारमपूर्गं ससारबारमोऽयुगलोचनस्य । घनं विदायर्जिनबारमपूर्गं ससार बारमोऽयुगलोचनस्य ॥

- (अ) Kir 15.50.
- (अ1) Sar 2. 147 ac/ab.
- (b) ससार बाणो° Sar.
- (d) ससारबा° Sar.

Upendravajrā metre.

Frustrating the ceaseless volley of Arjuna's arrows, the mighty and resounding arrow of the three eyed god (Lord Siva), who is free from all attachment and beyond human sight, entered the dense Vidari Creepers, Arjuna, Bana and Puga trees.

13661*

घन - गिरीन्द्र - विलङ्घन - शालिना वन - गता वनज - द्युति - लोचना । जनमता ददृशे जनकाऽऽस्मजा तरु - मृगेशा तरु - स्थल - शायिनी ॥

- (3) BhK \bar{a} 825 (=10.15).
- (आ) Sar 2.111.

Drutavilambita metre.

The monkey (Hanuman), who was wont to cross dense and high mountains, saw in the Aśoka-grove, the daughter of Janaka (Sītā) with eyes as beautiful as the lotus, whom people held in high regards and who was (at the moment) lying on the ground under a tree.

[Then the monkey, who was expert in crossing high mountains, found in the (Asoka) grove, the lotus-eyed daughter of Janaka, who was highly esteemed by the people and was laying herself down at the foot of the tree (or: the daughter of Janaka whose eyes possessed the beauty of the lotus). (S. and K. Rays)]

घनघनमपि दुष्टं व्योम see No. 12392.

13662*

घनघनाघनकान्तिघनोऽघनुद

दनुजपुञ्जमिनात्रिजगुविग:

सकमलोऽपि नडर्धसमां ऋियाम

इह विलोकियतं च सकर्त्काम् ॥

- (अ) SuM 19.20, SR 195.44, SSB 548.1.
- (a) °घनाघनद् (°न्) [°घनोऽ°] SuM (var.).

Drutavilambita metre.

Though he is rich in the beauty of the thick raining cloud, has sun (ina) and moon (atrija) as his eyes, rides a bird (garuḍa), resides with Lakshmi (or holds a lotus in his hand) and destroyed the herds of demons; he is not able to find out the verb alongwith its subject in the verse, even in six months.

13663

घनजालनिभैर्दु रासदाः

परितो नागकवम्बक्षेस् तव। नगरेषु भवन्तु वीथयः

परिकीर्गा वनजैर्मृगादिभिः॥

(अ) Śiś 16. 10.

Vaitālīya metre.

(In case there is truce with Śiśupāla) the streets of your towns will be infested with the herds of the wild elephants of mrga and other classes, resembling the mass of clouds, and therefore unassailable. (In case there is hostility with him) the streets of your towns will be infested with groups of snakes resembling the closely woven nets and the carnivorous wild beasts, and therefore beyond approach (by any adversary).

घनतमितिमरघुनोत्कर° see No. 13666.

13664

घनतर-घनवृन्दच्छादिते व्योम्नि लोके

सवितुरथ हिमांशोः संकथैव व्यरंसीत्। रजनि - दिवसभेदं मन्दवाताः शशंसुः

कुमुद - कमल - गन्धानाहरन्तः ऋमेखा।।

- (अ) PV 634 (a. Raghupati), SC 565 (a. Raghupati), Pad 76.28 (a. Raghupati), SR 341.50, SSB 214.46, SuSS 367, RJ 225 and 1252 (a. Raghupati). See No. 13665.
- (b) सुधांशो: [हिमांशो:] PV. Malini metre.

With the sky overcast with immensely dense clouds, the very talk of sun and moon ceased among the people. The difference of night and day was conveyed by the breeze wafting sequentially the fragrance of the white lilies and red lotuses.

13665

धनतरघनबृग्बच्छाविते व्योग्नि लोके
सवितुरथ हिमांशोः संकर्षव व्यरंसीत्।
विरहमनुभवन्ती संगमं चापि भन्नी
रजनिविवसभेदं चन्नवाकी शशंस ।।

- (अर) Pad 76. 29 (a. Ambaştha), SR 341. 51, SSB 214.47. See No. 13664.
- (b) सुधांशी: [हिमाशी:] Pad.

With the sky overcast with very dense clouds, the very talk of Sun and moon ceased among the people. The difference of night and day was conveyed by the Cakravaki bird undergoing separation from or having union with her spouse.

13666*

घनतरतिमिरघुगोत्कर-

जग्धानामिव पतन्ति काष्ठानाम् । छिद्रैरमीभिरडुभिः

किरएाव्याजेन चूर्णानि ।।

- (ब्र) Anar 2. 53.
- (atr.) SkV 889 (a Murāri), JS 254. 13 (a. Murāri), JSub 298. 5, SR 299. 1 (a. JS), SSB 143. 2, RJ 1066 (=7. 37) (a. Murāri).

(a) घनतमति° SkV.

Arya metre.

Through these stars, the holes of the sky (lit. quarters) eaten by the termites of pitch darkness, is falling the saw-dust in the guise of the light of rays.

[The beams of heaven have been eaten / by the termites of darkness. / Through their holes now falls the sawdust / in guise of the light of stars. (D. H. H. Ingalls).]

13667

घनतिमिरविरोधकं ससारं

सकलकलं च सुधाकरं निरीक्ष्य । सुतमतिमसमेषनाकलग्नश्

चिरमुक्तिो मकरालयश्चकास्ति ॥

(आ) AIR 229.

Pușpitāgrā metre.

On seeing its son, the full moon, that dispells pitch darkness and is invested with nectar, the ocean seems delighted for long, kissing the heaven with its leaping tides.

13668

घनप्रवालस्थगितातपानि विकीर्गापुष्पाणि समीरणेन । गृहािण कुर्यावितमुक्तकानां लताभिरालोलमधुव्रतािमः ॥

(अ़T) ŚP 2164.

Upendravajrā metre.

Such houses should be built as are, sheilded from heat by thick leaves (of

the trees), are strewn with flowers by the wind and are (surrounded) by atimukta creepers over which hover the nimble bees.

13669

घनरसमयी गभीरा

विक्रमसुभगोपजीविता कविभिः।

भ्रवगाढा च पुनीते

गङ्गा बङ्गालवागी च।।

(31) Skm (Skm (B) 2152, Skm (POS) 5.31.2) (a. Vangāla).

Āryā metre.

The poetry of Vangala which is rich in sentiments, profound in meaning, lovely with suggestiveness, is drawn upon by the poets and is of deep import, sanctifies like the Ganga which abounds in water, is deep, lovely with curved ripples, is extolled by the poets and into which the devout enter (for the sacred bath).

13670

घनसन्तसमलीमस-

दशक्ति निश्चि यद्विराजसि तदन्यत् । कीटमर्गे दिनमधुना तरिगाकरस्थगितसितकिरराम् ॥

- (ন) Bhallataśataka 14.
- (311) Any 78. 25, VS 778 (a. Bhallata), SP 899 (a. Bhallata), AP 61, SR 229. 235 (a. Bhallata), SSB 621. 2 (a. Bhallata), SRK 193.4.
- (a) °संतमस° VS, ŚP, SRK; °मस° SR...
- (b) तदन्यम् Any.

(d) °करान्तरितशीतकरम् Any; °रितचारुसित° VS; °करान्तरितसितिकरणम् ŚP, SR, SSB, SRK.

Āryā metre (in VS Gīti-āryā metre).

O Fire fly, it is a different matter that you twinkle at night when all the ten quarters are sullied with pitch darkness. It is now day when the sun has overwhelmed the moon with its rays.

13671**

घनसमयमहीभृत्पत्तनस्याम्बरस्य

त्रिभुवनपतिचापं गोपुरत्वं प्रपेदे। ग्राप विरसवचोभिः प्राप्तपङ्काभिषेकाः

कुकवय इव भेकाः खेदयन्ति स्म लोकान् ॥ (आ) SR 341.49, SSB 214.45.

Mālinī metre.

The rainbow assumed the form of the main gate of the sky, the metropolis of the sovereign of the rainy season. Besides that, the frogs soiled in mud distressed the people with their cacophony like the poetasters.

13672

घनसमयसरः व मृङ्गमालाः

स्मरसि तदा विहगाः क्व बन्धुवाचः । ग्रकरुण सहशोषिरणी मृणाली पुनरपि सेयमधस्त एव मूध्ति ॥

- (अ) Skm (Skm (B) 1751, Skm (POS) 4. 23.1) (a. Viriñci).
- (b) स्फ्रन्त [क्व व°] Skm (var.).

(c) सह्योकिनी Skm (var.). Puspitagra metre.

O pool of the rainy season, do you remember where were these strings of bees then (in summer)? Where were these birds of friendly speech? O pitiless one, this lotus stalk, which dried up along with you, is again down below (neglected) and they (the bees and birds) alone are (perched) on your head.

13673

घनसमये शिखिषु स्यान्
नृत्यं कीवृक्षु कि घनास्पतित ।
प्रावृषि कस्य न गमनं
मानसगमनाय कीवृशा हंसाः ।।

(आ) SR 200.42, SSB 556.43.

Gīti-āryā metre.

In rainy season, what sorts of peacocks dance? What drops from the cloud? In rains, what does not move out? How do the swans feel while going to the Manasarovara¹?

 SR—foot-note adds : 'समृत्स्काननस: ।

This one word contains answer to all the questions asked in the verse:

- (a) समुत्सु मुदा हर्षेगा सह वर्तमाना: —Pea·cock filled with joy, dance.
- (b) समुदस्तेषु कं पानीयम् —From the rising clouds, drops water.
- (c) भ्रनस: शकटस्य

-In rain carts do not move.

(d) समुत्सुकं उत्कण्ठायुक्तं मनो येषाम् ते

—Swans whose minds are full of longing to go to Manasarovara.

13674

घनसमयो वनवह्निर्

जवनः पवनस्तिहरूच तव विभवम ।

हन्त सहन्ते यावद्

द्रम तावत् कुरु परोपकृतिम ॥

- (জা) SuM 5.12.
- (c) न सहते SuM (var.).

Āryā metre.

O Tree, do good to others till the time the rainy season, wild fire, and storm (lit. strong wind), brook your splendour.

13675

घनसारो नद्धश्च तथा

न वदति तदपि मृदङ्गः।

करतलहननमुपेत्य

यदि प्रग्रदित तदिप सारङ्गः (?) ॥

(知) Any 150.77.

Āryā metre (defective).

Though it is solid and also fastened and has no sound, yet it is called mṛdanga¹. Though it gives a pitch sound, when struck with the palm of the hand, yet it is termed as Sāranga².

- 1. Tabor.
- 2. A stringed musical instrument.

13676*

घनस्तनभरालसा व्रजति महेरवन्ध्येह ते

विघेहि कटिपार्श्वयोर्ने खमुखेन कण्डूयनम् । इतः मुखपरम्परा मिलति सम्प्रति श्रेयसा सदा न खलु संगतिर्भवति गर्भसंभूतये ।।

- (अ) Ras 7.
- (a) Version A : गौर् अवन्ध्येऽह ते Version B : गौर-बन्ध्ये ; ऽऽहते Prthvī metre.

Here goes your cow that has recently delivered (and is therefore) tardy with heavy udder. Scratch its flanks with the tips of your nails. It gives immense happiness right then due to one's pious deeds. However, even its regular company does not invariably lead to the birth of a child

13677**

धन - स्निग्ध - चञ्चत् - कच - प्रन्थि - नद्ध-

स्फुरत् - केकि - पिच्छे लसच्चारु - गुच्छे ।

मुखेन्दु - भ्रमद्वरुलवी - दृक् - चकोरे

यशोदा - किशोरे मनो मे रमेत ।।

- (আ) PV 35 (a. Akabari-Kālidāsa) (Cf. Pdt p. III).
- (a) रमेताम् PV (var.).

Bhujangaprayata metre.

May my mind be attached to the son of Yaśodā (Kṛṣṇa), who has a beautiful bunch of shining pea-cock feathers tied to the knots of his curly, glossy and thick hair and around whose moon-face revolve the *Chakoras* in the form of the eyes of cowherd maids.

13678

घनस्निग्धाः सुबद्धाश्च समा दन्ताः सुक्षोमनाः। नातिदीधौ पृथू नैव हन् वाहस्य शोमनी॥ (आ) ŚP 1620 (a. Śālihotrā). The compact, glossy, well-connected and symmetrical teeth of a horse are very lovely. Its jaws, neither very long nor wide, look beautiful.

13679

घनानि कामं कुसुमानि विभ्रतः
करप्रचेयान्यपहाय शाखिनः ।
पुरोऽभिसस्रे सुरसुन्दरीजनैर्
यथोत्तरेच्छा हि गुरोषु कामिनः ॥

(अ) Kir 8.4.

Vamsastha metre.

The heavenly nymphs forged ahead, leaving behind the trees laden with thick flowers that could be conveniently plucked with hand. Fond persons have sequentially high ambitions with respect to qualities (i. e they seek things with better qualities). घनायंश्चेदञ्चेदुपर see No. 13689.

13680**

घनावू क तस्या यदि यदि विदाधोऽयमधरः
स्तनद्वन्द्वं सान्द्रं यदि यदि मुखाब्जं विजयते ।
हतौ रम्भास्तम्मौ हतमहह बन्ध्ककुसुमं
हतौ हेम्नः कुम्भावहह विहतः पार्वग्रशसी ॥

- (স্বা) SkV 400, Kav 162.
- (a) घनावुरू Kav (MS).
- (b) स्तनद्वन्द्व Kav (MS); यदे [यदि second] Kav (MS).

Sikharini metre.

If her plump thighs, her charming lip, her close-set breasts, / if her face-

lotus, play the conquerors; / then killed are a pair of plantain stems, killed the 'bandhuka'-flower / destroyed are the two gold jars, and broken¹ is the Moon². (D. H. H. Ingalls).

- 1. Eclipsed: Ed.
- 2. Full Moon: Edi.

13681

घनाश्लेषरसाढधा (?)

सद्भावाद्री गुर्गोज्ज्वला सरला । स्रमिमतपात्रमलब्ध्वा

सीवति कविता च वितता च।।

- (31) PV 783 (a. Damodara).
- (a) मनाक्लेष° PV (MS).

Arya metre (defective in a).

A poem abounding in the charm of frequent paronomasia, soaked in beautiful ideas, splendid with poetic virtues and easy of comprehension, and a woman adept at (imparting) the pleasure of tight embrace, endowed with noble thoughts, attractive with manifold qualities and simple (at heart), despair in case they find no worthy connoisseur.

13682**

घनैः शेकालीनां हृदयनिविद्याशिलब्दवसुधैः
प्रसूनैशनालैः पुलकिततरोद्यानतरवः।
निशान्ताः प्रीणन्ति प्रमदकुररोदगीतरभसो
नभस्बद्वचाधूतस्फुदकुमुदगन्धप्लुतिविद्याः॥

(ধা) SkV 271 (a. Manovinoda). Śikharinī metre. The night's end is delightful with the garden trees in flower / and white night-blooming jasmine with its high corolla / now sinking close to earth / as the joyful curlew sings his sudden song / in an atmosphere perfumed / by open water-lilies shaken by the breeze. (D. H. H. Ingalls).

13683*

धनैरमीषां परिवेषकैर्जनैर् अविष वर्षीपलगोलकावली । चलद्भुजाभूषण्यस्नरोचिषा धृतेन्द्रवापैः धितचान्द्रसौरभा ।।

(81) Nais 16. 100.

Vamsastha metre.

The waiters, who were clouds, as it were, carrying rainbows, by virtue of the lustre of the ornamental jewels of their moving hands, showered before the guests, sweetmeat balls with the scent of camphor, like hail stones with the gleam of the Sun and the Moon. (K. K. Handiqui).

13684*

घनैविलोक्य स्थितितार्कमण्डलैश् चमूरजोभिनिचितं नभस्तलम्। ग्रयायि हंसैरभिमानसं घन-भ्रमेण सानन्दमनीत केकिभिः।।

- (अ) Kum 14.36 (in some editions 14.35).
- (311) SR 128.39 (a. Kum), SSB 438,41.
- (a) चनैर् [घनैर्] Kum (var.).

- (b) नभ:स्थलम् Kum (var.).
- (c) अवापि Kum (var.). Vamssastha metre

Finding the sky pervaded by the blinding dust, kicked up by the army, that had shrouded the sun-orb, the swans departed to the Manasa lake and the pea-cocks danced in ecstasy, (both) mistaking it (dust) for the cloud.

13685

घनोवये शुष्यित यज्जलाशयो दिनोदये पश्यित यन्न कौशिकः । महाजने सुष्यित यन्न दुर्जनो वयं न विद्याः खलु तत्र काररणम् ।।

(জা) IS 2214, Subh 123.

Vanisastha metre.

We really do not know the reason why a reservoir of water goes dry at the appearance of the cloud, why an owl does not see at day-break and why a wicked person is not happy with high personages.

13686*

घनोब्गमे गाढतमेऽन्धकारे न कोऽपि निर्मोतुमहः शशाक । स्पृशन् मुहुः किं तु करेगा नाभो-सरोजमाभीरकुलाधिन।थः ।।

- (आ) Pad 76. 30 (a. Ramacandra), SR 340.18, SSB 212.14.
- (a) घनोद्यमे SR, SSB.

 Upendravajrā metre.

MS-VIII. 21

As the dense clouds sprang up (in the sky), none was able to determine, in the pitch darkness, whether it was day except the lord of the Abhira-clan (Kṛṣṇa) by touching repeatedly the navel-lotus with his hand.

13687

घनोद्यानच्छायामिव मरुपथाद्वावदहनात् तुषाराम्मोवापीमिव विषविपाकादिव सुधाम्। प्रवद्धाद्रन्मादात्प्रकृतिमिव निस्तीर्य विरहाल्

लमेयं त्वद्भित निरुपमरसां शङ्कर कदा।।

(अ!) VS 3414 (a. Śrī Harsadevātmaja-Vakpati), Kav p. 103.

Sikharini metre.

When possibly, O Sankara, will I acquire the unique elixir of your bhakti (devotion), ending separation, as one finds soothing shade of a dense garden after traversing the desert-path, or one reaches the artificial well of cool water after escaping a wild fire or one acquires nectar after the virulent operation of poison or one gains the state of equanimity after serious delirium.

13688*

घनोपरोधात् तरलाक्षि लक्ष्यते मलीमसं मण्डलमुष्णदीधितेः । क्षराप्रमादीपसमृत्यकउजल-

ग्रहोत्कवर्षापितकपंरोपमम् 11

(अ) Vikram 13. 19.

Vanisastha metre.

O fickle-eyed lady! the orb of the sun, dark on account of its being covered by the cloud, looks like a pot held by the lady in the shape of the rainy season, eager to take the collyrium produced from the lamp in the form of lightning. (S. C. Banerji).

13689**

घनोऽयं चेवञ्चेद्रपरि विकिरंश्चन्दनरसान् उदारा नैहारी सरिदुरिस हारीभवति वा। समन्तानमाराली चिरम्यवनाली मिनति वा

त्तदम्यस्यास्तापो हरिविरहजः कि विरमति ।।

- (জা) Pad 40 4 (Rāmacandra), Vidy 650 (a. Ramacandramiśra), SR 276. 35, SSB 103.37, RJ 943 (a. Rāmacandra) =6.56 (a. Bilhana).
- घनार्यश् RJ 6.56; विकिरन् च RJ 6.56. (a)
- °रान्नैहारी Vidy, SR, SSB; च [वा] **(b)** Vidy.
- (c) समन्तात्प्राणाली Vidy, SR, SSB.
- °स्ताप: प्रियविर° SR, SSB; हरिरिव हन: (d) fa RJ 6.56.

Sikharini metre.

If the cloud were to rise up shedding showers of sandal-fluid, or the long snowy river were to assume the form of garland on her breasts or she were to find for long the groves of lotus stalks all around her, even then will her anguish born of separation from Hari cease?

घमंदलान्तिभरालसां see No. 12835.

13690

घमंश्यिष स्फुरितरस्नशिलाश्रमेण
भेरोनितम्बकटकानवगाहमाने ।
वल्गसुरङ्गखुरचूरिगतपद्मराग-

धूलीव वातविलतोल्लसित स्म संध्या ॥ (आ) SkV 879.

Vasantatilakă metre.

The sun-set rose like a wind-raised dust of rubies / ground by the hoofs of his galloping steeds / as the sun drove down the slopes of Meru / over its glittering rocks. (D. H. H. Ingalls).

13691

घर्माशुर्मगवानसूत यमुनां ताप्यो कृतं गङ्गया पाथोऽस्याः ववथितं पुरारिमुकुटे नेत्रानलज्वालया । स्यन्देश्चन्दनशाखिनां शतमुखैः किम्मीरनीरोर्मयः

सेवार्य मलयाचलेन्द्रसरितः संपूय तिष्ठन्तु मे ॥

- (জা) JS 155.41 (a. Bilhaṇa), SH 2077 (a. Bilhaṇa).
- (a) °सुत SH; ताप्या (?) JS. Sardulavikrīdita metre.

His holyship the sun procreated Yamuna (so its water is hot). Away with the Ganga. Its water is boiling with the flames of the fire of the eye on Purari's forehead. Let the water-waves of Kimmīra mingle with hundred-fold fluid of sandal-wood trees and (other) rivers of Malaya mountain jointly come to serve me².

1. To allay the heat of separation.

13692

घर्माम्भोविसरविवर्तने रिदानीं

मुग्धाक्ष्याः परिजनवारसुन्दरीरणाम् । तस्त्रार्तावहितविचित्रपत्ररेखा-

वैदाध्यं जहति कपोलकुङ्कुमानि ॥

- (अ) Mālatī (Mālatī (NSP) 1.40, Mālatī (K) 1.37).
- (b) परिसर° Malati (K); °सुन्दरीभि: Mālati (K).
- (c) °पत्रलेखा Malati (NSP),

Praharşiņī metre.

Owing to the rollings of the gush of perspiration-water, the saffron-paintings on the cheeks of the courtezan-attendants of the lovely-eyed one, abandon now the skill in the variegated ornamental paintings drawn there in the morning. (R. D. Karmarkar).

13693

घर्मातं न तथा मुशीतलजलैः स्नानं न मुक्तावली न श्रीखण्डविलेपनं मुखयति प्रत्यङ्गमप्यपितम् । प्रीत्ये सज्जनभाषितं प्रभवति प्रायो यथा चेतसः

सद्युक्त्या च पुरस्कृतं सुकृतिनामाकृष्टिमन्त्रोपमम् ॥

- (37) H (HJ 1.99, HS 1.90, HM 1.96, HR 1.98, HP 1.71, HN 1.73, HH 21.2-5, HC 28.17-20).
- (সা) SR 53. 261 (a. H), SSB 312. 268, SRK 18. 68 (a. H), Dampatis 9, IS 2215, Sama 1 ঘ 1.
- (a) यन्मातं च तथा न शीतल Dampatis; विलर् SR, SSB; क्ताऽऽविलर् SRK, Sama.

- (c) प्रीत्या Dampatis ; चेतिस SRK, IS; देहिनां [चे°] HP.
- (d) सत्योक्त्या IS; हि [च] IS; संगुत्तया HP (var.); परस्कृतं HP; परिष्कृतं HJ. Śārdulavikrīdita metre.

Not bathing with very cold waters, nor a necklace of pearls, nor sandal-ointment although applied to every limb, so refreshes one oppressed with heat, as the conversation of excellent men, for the most part seasoned with good taste, and resembling a magic charm of attraction, has power for the gratification of the mind of the virtuous. (F. Johnson).

13694**

घाटोद्यानमहं कदाचिदगमं बाहर्द्रबा के लिये काचित्तत्र कुरङ्गलोलनयना दिल्दार मालिन्मिली। मद्वाक्यं वनपालिके श्रृणु मनाक् कर्ने तु देगी मुभे सेस्युक्ताऽऽह न तानि मे स्वमधुना मर्वा जरा लीजिये।

(না) SSB 569.13 (a. Rāmakṛṣṇa). Śārdūlavikrīdita metre.

Once¹ I went out to a garden on the bank (of a river) for fresh air. There I met an attractive fawn-eyed female gardner. 'O garden-keeper, listen to me for a while' (I said), 'will you give me Karne² (Kanera) flowers'. Addressed thus, she replied, "They do not belong to me. Now please have Morva (flowers)".

- This verse has a mixture of Sanskrit and Urdu languages and is marked by double entendre.
- 2. Will you let me have sex.
- 3. Get yourself enjoyed by someone.

13695

घातकामनया शत्रुस् तोष्टव्यो मिष्टभाषणै:।
नित्यं चित्तविमोहेन गीतमुग्धो मृगो यथा।।
(आ) NM(T) 6.6.

With a view to eliminate him, the enemy should always be humoured with sweet words, as a deer, charmed by sweet music, (is killed) by deluding its mind.

घातयित महापुरुषान् see पातयित महापुरुषान्। घातियतुमेव नीच: see नाशियतुमेव नीवः।

13696

घातितः शत्रुगा शत्रुर् मित्रं भित्रेण तोषितम्। शुक्या तु मारितः शत्रुर् नीतियुक्तेन कर्मणा ॥ (अ) P (PTk 43.1-20 and 87-13).

The enemy was got killed through another enemy. The friend was gratified through another friend. But the female parrot finished her opponent by its prudent action.

13697**

घासं गोभ्यः कि न दत्तेति काञ्चिच् श्रुस्वा गेहे कामिनीमादिशन्तीम् । भिक्षाभोजी तद्गृहे रूक्षगात्रस् तूर्णं प्रास्यात् काञ्चिके मण्डकुण्डम् ॥

- (आ) ALR 558.
- (d) प्रास्यत् ALR (var.). Salini metre.

On hearing a lady command in the house: "Why dtdn't you serve the Cattle with grass"?, the beggar with wrinked frame in her house threw at once the bowl of scum in the sour gruel.

13698**

घासग्रासं गृहाण त्यज गजकलभ प्रेमबन्धं करिण्यां
पाशग्रन्थित्रणानामिवरतमधुना देहि पङ्कानुलेपम् ।
दूरीभूतास् तवंते शबरवरवध्विभ्रमोद्भ्रान्तवृष्टा
रेवातीरोपकण्ठच्युतकुसुमरजोधूसरा विन्ध्यपादाः ॥

- (आ) Skm (Skm (B) 1852, Skm (POS) 4. 43. 2) (a. Bhartṛmenṭha), ŚP 928, AB 369, VS 640 (a. Hastipaka= Menṭha), SR 233. 97 (a. ŚP), SSB 327.48 (a. Hastipaka), Any 34.76, AAS 14. 8, SuMuñ 250. 12-5 (a. Hastipaka). Cf. ইयक्तो विन्ध्यगिरि: पिता.
- (a) करिकलभ Any, AAS; प्रीतिबन्धं SP, AAS, SR, SSB, Any; करिण्याः SP, VS, SR, SSP, Any.
- (b) पश्यपाशग्रन्थि Skm (POS) (contra metrum); अभिमतम् VS, SuMuñ; अविरलम् ŚP (var.), SR, SSB, Any.
- (c) °कुल° [°वर°] AAS; °दृष्यद् \$P; °द्भान्ति° ASS; °रम्या° [°दृष्टा] VS, SuMuñ; °दृश्या SR, SSB.
- (त) रेवकूलोपकण्ठद्रुमकुसुम° VS, SuMuñ. Sragdhara metre.

O young elephant! have a mouthful of grass. Give up attachment to the she-elephant. Apply regularly the mudpaste to your wounds caused by the

knots of fetters. The foot-hills of the Vindhyas which were greyish with the pollen of the flowers fallen near the Narmda-bank and where the Sabara couples wandered sportfully, are now gone far away from you.

13699*

घासिमन्धनमन्ताद्यं शस्त्राणि विविधानि च । दुर्गे प्रवेशनीयानि सततं शत्रुशङ्कया ॥

- (अ) Cv 359 (CR 5. 25, CPS 118. 27), GP 1.112, 21 VI. (Cf. Crn 161).
- (a) सुमन्धानानि चास्त्राणि (°थानि) GP; घास CR (var.), CPS; अन्नज्यं (°द्याः) CR (var.), CPS.
- (c) प्रवेशितव्यानि GP.
- (d) ततः (नित्यं) मन्नुं निपातयेत् GP.

Apprehending the enemy (-attack), grass, firewood, food and other edibles and weapons of all types, should be regularly stored in the fort.

13700*

घुग्गाक्षरत्यायतया विधात्रा विनिमितेयं मृगक्षावकाक्षी । जाने पुनः कौशलमेतदीयम् एतावृक्षीं यद्यपरां विधक्ते ॥

(अर) JS 171.5.

Upajāti metre (Upendravajrā and Indravajrā metre).

The creator fashioned this fawneyed beauty in the ghunakṣara¹ manner (just by accident). I will admit his skilfulness if he creates another like her.

> 1 The maxim of letters accidently bored by an insect in wood.

13701

घुर्घुरारावमेतेषां धुस्वा सिहप्रियावदत् । कि वृद्धेन समं बस्सौ लघू युद्धाय सिष्ठजतौ ॥ (अ) P (PM 4.30.4 (p. 682).

Listening to their ghur-ghur sound, the darling of the lion quipped: 'Are the two cubs ready for a fight with the old lion'?

13702**

घुमृणसुमनःश्रेणीश्रीणामनादरिभिः सरः

परिसरचर्लभिसां भर्तुः कुमारतरेः करेः। अजिन जलजामोद।नन्दोत्पतिष्णुमधुत्रता-विस्थाबलनाद् गुञ्जापुञ्जश्रियं गृहयालुभिः॥

- (अ) Nais 19.38.
- (आ) VS 2205 (a. Nais).
- b) ^oचरेर Nais (var.).

Harini metre.

Rejecting the beauty of the rows of saffron blossoms; the perfectly young rays of the Sun, ranging over the surface of pools of water, adopted the beauty of the clumps of (red and black) 'guñjā'-blossoms; because the rays were dappled by the bees, flying up with the joy of lotus-scent. (K. K. Handiqui).

13703**

घूघूबब्दः सदा शान्तो गुरुलुग्लुश्च तादृशः। धन्ये शब्दास् तु घूकानां निन्दिताः सर्वदा स्मृताः ।। (आ) \$? 2465.

'Ghū-ghū' sound of the owls is always indicative of peace. And so is "gu-ru-luglu". But their other sounds are always said to be inauspicious (lit. despicable).

13704

घुर्गिन्ति विप्रलब्धाः

स्तेहापायात्प्रदीपकलिकाश्च

प्रातः प्रस्थितपान्य-

स्त्रीहृदयं स्फूटति कमलं च ॥

(अ) ArS 2.220.

Āryā metre.

The lovers and lamp-wicks, feeling cheated at the loss of love and oil (respectively), writhe. The heart of the woman whose husband has set out (on a long journey) splits and the lotus blooms, in the morning.

13705*

घूर्णन्ते तूर्णमेतःकुलघरिंगभृतो विग्द्विया विग्विविक्षु क्षुभ्यन्ति क्षोभयन्ति क्षितिमतिमृदितो मर्मणा कूर्मराजः ।

प्रस्थाने यस्य गर्जत्करियनघटासंभ्रमन्यञ्चदुर्वीम् उर्वी दर्वीकरेन्द्रः कलियनुमुदितश्चायमाति बिमति॥

- (গা) SR 126. 24, SSB 435. 24, RJ 185 (=2.75) (a. Rudra).
- (b) मर्मणां RJ.

Sragdharā metre.

As he marches with the herds of his roaring elephants bending the earth in frenzy, the *kula-parvatas* (a group of mountains) reel fast, the quarter-elephants run amok in all directions and cause the earth to tremble, the lordly Tortoise (who supposedly supports the

earth) is crushed at the vitals, and Śeşa, the lord of serpents, rises to carry the earth (on its hoods) but undergoes unbearable agony.

13706

घूर्गामाननयनं स्वालत्कथं स्वेविबन्दुमदकारराहिमतम् । द्याननेन न तु तावदीश्वरश् चक्षका चिरमुमामुखं पपौ ॥

- (अ) Kum 8.80. (Cf. A. Scharfe's Kālidāsa-Lexicon I. 3, p. 133).
- (att) Sar 5.45 (p. 587), Amd 81.176.
- (a) [°]पदं [°कथं] Kum (var.); [°]कचं [[°]कथं] Kum (var.); [°]स्खलद्वच: Kum (var.).
- (b) ° बिन्दु मदकारण ° Kum (var.).
- (c) च[तु] Kum (var.).

Rathoddhata metre.

Not with mouth but by his eye Isvara drank (gazed intently) for long Uma's face furnished with rolling eyes, faltering speech, drops of sweat and gentle smile caused by intoxication.

[Then Isvaral began to drink not by his mouth, but by his eyes, the face of Paravati, furnished with rolling eyes, faltering speech, drops of perspiration and sweet smile in consequence of intoxication (H. H. Wilson)]

1. Śiva,

13707

घृगा शङ्का मयं लज्जा जुगुप्सा चैव पञ्चमी।
कुलं शीलं तथा जातिर् झन्टी पाशाः प्रकीतिसाः।।
(आ) SRM 1.3.259.

Hatred, doubt, fear, bashfulness, disgust, high descent, conduct and caste, these eight are said to be (virtual) snares.

13708

घृगो राजा पुंश्चली राजभुःयः
पुत्रो भ्राता विधवा बालपुत्रा ।
सेनाजीवी चोद्धृतो भक्त एव
व्यवहारे वे वर्जनीयाः स्युरेते ॥

- (अ) MBh (MBh (Bh) 5.37.28, MBh (Bh) 5.36,30, MBh (C) 5.1563).
- (अा) IS 2216, Sasā 46.170, GVS 536.
- (a) बुशली [पंo] MBh (var.).
- (b) पत्नी [पु^o] MBh (var.); सपुन्ना: or बालपुन: MBh (var.).
- (c) सूना° or सभा° [से°] MBh (var.); उद्धृत-भूति: (°द्धृतभत्तः or °भूमि:) MBh (var.), IS, SaŚa, GVS; चिद्धतभूति: GVS (var.).
- (d) ब्यवहरेषु (°रे चैंव or °रे च) or व्यवहारे (वं om.) MBh (var.); व्यवहारेषु [व्यव° वं] IS, SaŚa, GVS.

Epic Upajāti metre (Upendravajrā and Indravajrā; irregular).

Spiteful king, unchaste woman, official employee, son, brother, widow with minor sons, soldier, and one who has appropriated his share (of the property)-these should be debarred from the trial.

13709

घृतं न श्रूयते कर्णे दिध स्वप्ने न दृश्यते । मुग्धे दुग्बस्य का वार्ता तक्षं शकस्य दुर्लमम् ॥

- (সা) Sama 2 ঘ 2 and 2 ব 4, SR 181.14, SSB 520.1, SRK 232.19 (a. Sphuţaśloka), SRM 1.1.65. Cf. No. 118.
- (b) स्वरनेऽपि दुर्लभम् Sama 2 त 4, SR, SSB, SRK, SRM.

O innocent one, ghee is not heard of and curd is not seen even in a dream. What to speak of milk, even the buttermilk is scarce for Indra to have.

13710

घृतं मूषणमन्तस्य योवनं नरभूषणम् । धनस्य भूषणं दानं स्वामिनो भूषणं कृषा ॥

- (अ) Cr 1454 (CNG 301) Cf. चरित्रं भूषणं स्त्रीएगं; दूर्वाया भूषणं पत्रं; धीराणां भूषणं विद्या; नक्षत्रभूषणं चन्द्रः; विप्राएगं भूषणं विद्या.
- (c) वावयस्य भूषणं सत्यं CNGC (v. 1.).

Ghee enriches (i. e. adds flavour to) food, youth embellishes man; Charity is the ornament of wealth, compassion of the master.

13711

घृतं सर्षपतेलं च यत् तेलं पुष्पवासितम्।
द्रव्यान्तरगतं तेलं न दुब्टं प्रहणं विना।।
(आ) SH fol. 55b (508).

Ghee, mustard oil, oil scented with flowers or mixed with some other substance, do not get polluted except in an eclipse.

वृतं सारं रसानां हि see रसानां तु घृतं सारम्.

13712

घृतक्णपवचावराहविष्ठा-

सलिलमतीव सुखाय दाडिमानाम् । क्वथितमथ कुलत्थचूर्णकं वा

जलमपि वृद्धिकरं सदा शफर्याः ॥ (आ) ŚP 2232.

Pușpitāgrā metre.

Ghee, dead body, Vaca¹, boar's excreta and urine are very beneficial for the pomegranates (to grow). Decoction or powder of Kulattha³ as well as water contribute to the growth of the Saphari⁸.

- 1. A herb.
- 2. A kind of pulse.
- 3. A type of small glittering fish.

13713

घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान्।
तस्माद् घृतं च विह्न च नैकल्ल स्थापयेद् बुधः॥

- (31) Cr 360 (CNr 75), H (HJ 1. 127, HS 1. 112, HM 1. 117, HP 1. 90, HN 1.91, HK 1.120, HH 24. 24-5, HC 33.13-4), PdP, Sṛṣṭikh. 54. 21. Cf. No. 196. Cf. Mm 2.94, BhPn 7.12, 9. Cf. JSAIL 24.79. Variant of No. 195.
- (জা) SR 162.408 (a. PdP), SSB 493.415, IS 2217, Sama 1 ব 2, GVS 9, SH 1228 (b. defective).
- (5) Cf. SS (OJ) 439. Cf. Kharosthi Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.

- (c) तस्मात् CV (var.), HH.
- (d) कस्य विश्वासंकारक: CN (var.); पृथवस्थानेन धारयेत् HP; नैकस्थाने न धारयेत् PdP; नैव (rest illegible) CNPN; स्थापयेत् CN (var.); सुधी: [बुध:] SH.

A woman is like a jar of ghee. A man (is) like a glowing coal. A prudent person should not place ghee and fire together (F. Johnson).

13714

घृतकुम्मसमा नारी तप्ताङ्गारसमः पुमान् । संश्लेषाद् द्रवते कुम्भः तहत् स्त्री पुंसभाविता ॥

- (ज) Vet. (a. MS) Intr. 1 and Vet. 3. 10 (om. in Vet. Hu) variant Cf. No. 13713.
- (आ) GVS 8.
- (इ) Cf. Kharosti Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.
- (b) पुरुषश्चाग्निवर्चसः (°सं) or पुरुषं विह्नवर्चसं or पुरुषा बाद्गसन्निभाः Vet. 3. 10.

A woman is like a jar of ghee. A man is like a burning coal. The jar (of ghee) melts when (it is) in contact with the fire. So does a woman in man's vicinity.

13715

धृतकुम्मो यथा शुद्धो मलिनोऽपि विना जलै: । तथा मुनीश्वरा ज्ञेया ज्ञानचारित्रनिर्मला: ॥ (अ:) IS 2218, Subh 267.

As a jar of ghee, though untidy, is (taken to be) pure even without a water-

wash, so are the great sages known to be pure by their learning and conduct alone.

13716

धृततैलतण्डुललवग्ग-

शाकेन्धनवसनचिन्तयानुदिनम् ।

विपुलमतेरपि पुंसो

नश्यति धीर्मन्दविभवत्वात् ॥

- (अ) Cr 361 (CRr 3.54, CPS 69.48).
- (अT) VS 3881, SR 66. 39 (a. VS), SSB 334.40.
- (a) वृत्तलवणर्तलतण्डुल- (°वणति°; °वसन°) CR (var.), VS, SR, SSB.
- (b) शाकेन्धनचिन्तया दिनम् (दीना CPS; प्रति-दिवसम्) CR (var.), शाकेन्धनवसनचिन्तया (°त्तया) CR (var.); शाकेन्धनचिन्तयानुदिनम् VS, SR, SSB.
- (c) विमलमतेरिष CR (var.).
- (d) नश्यत CR (var.); घीर्यविभवत्वात् CR (var.).

Āryā metre.

The intelligence of even a very wise man dissipates due to the paucity of wealth, he being ever worried about (arranging) ghee, oil, rice, salt, vegetables, fire-wood and clothes (for his family).

13717

घृतप्लुते भोजनभाजने पुरः

स्फुरत्प्रंध्रिप्रतिबिन्बिताकृते: ।

युवा निषायोरसि लड्डुकद्वयं

नर्जीलतेखाथ मगर्व निदंयम् ॥

MS VIII. 22

- (अ) Nais 16. 103.
- (आ) JS 401.127 (a. Harşapandita).

Vamsastha metre.

A youth placed two balls of sweets on the bosom of the gleaming figure of a woman, reflected before him on a bowl over-flowing with clarified butter. Then he scratched the balls with his finger nails, and crushed them without pity. (K. K. Handiqui).

13718**

घतमध्सहदेवान्वित-

सरोर्जाकजस्कलिप्तनामेर्या न तृष्यति

मनः शतस्यापि रमणीनाम् ॥

- (अ) Ratirahasya 15.18.
- (आ) ŚP 3218.

रममाणस्य

- (a) °देव्य° Rati°.
- (d) शतेनापि Ratio.

Arya metre.

With the mix of ghee, honey, sahadevafluid, and pollen of the lotus applied to the navel, one, while having inter-course, is not satisfied with even a hundred women.

घृतलवणतेलक्षण्डुल see No. 13716.

13719

घृताक्तदुग्धलेपेन मध्कस्वेदतोऽथवा । भैन्धवोध्याज्यपानेन वृश्चिकस्य विषं वजेत् ॥ (आ) \$P 2949.

Poison of the scorpion is cured by the application of a mixture of ghee and milk, or the heat of madhuka¹ wood, or oral use of hot melted ghee and salt.

1. A kind of tree

13720

घृते तैले तथादर्शे तोये वा नात्मनस्तनुम् । यः पश्येदशिरस्कां वा मासादूद्ध्वं न जीवति ।।

- (अ) Mārkaņdeya-purāņa 43. 11.
- (आ) ŚР 4576 (a. Mark°).
- (b) वाप्यात्म $^{\circ}$ ŚP.
- (c) °शिर: स्कन्धां ŚP.

He who cannot see his own body in elarified butter, in oil, in a mirror or in water, or who sees it headless, does not live more than a month (F. E. Pargiter).

13721

घृतेन मोजनं बद्धुं विद्यालस्यापि दीयते। स्राटिकाकोडखण्डस् तु दुर्लभं भोजनं महत्।।

- (आ) VS 2312.
- (a) बन्द्धुं VS (var.).

Food enriched with ghee is offered even to a male-cat to entrap it. It is very difficult to get a piece of Aţikā's¹ chest as food.

1. A kind of bird or fish.

घूतेन वधंते बुद्धिः see शोकेन रागा वर्धन्ते. घूतेन वधंते वीयं see शाकेन रोगा वर्धन्ते. 13722

घृतोद्वर्तनतो याति कण्डूतिः कपिकच्छुजा। याति लूता शमं शीघ्रम् इङ्गुदीत्विग्वलेपनात् ॥ (अ) ŚP 2877.

Itch caused by monkey or tortoise is cured by rubbing clarified butter (to the body). Lūtā¹ disappears soon by applying the paste of the ingudi²-bark.

- A kind of contagious disease produced by spider's moisture.
- 2. A type of tree.

घृष्टं घृष्टं पुनरपि see दग्धं दग्धं पुनरपि.

13723

घृष्टे यस्मिन् भवेत् खड्गे शरीरं प्रतिबिम्बितम्। श्रङ्गपत्त्राभिधं खड्गं प्राहुः खड्गविचक्षणाः ।। (आ) \$P 4646.

The connoisseurs of swords call that sword 'angapatra' by name which when polished, reflects one's body.

13724

घृष्यमारा इवाङ्गारो निर्मलःवं न गच्छति । स्रोतांसि यस्य सततं प्रवहन्ति गिरेरिव ॥ (अ) PdP, Bhumikah 66.73.

As a charcoal, (though repeatedly) rubbed, does not become white, so the flow of actions of a wicked person like that of the streams of a hill, does not become clean.

13725**

घोणाघोराभिघातोच्छलदुदिधजलासारसिक्ताग्ररोमा रोमाग्रप्रोततारानिकर इति सुर्देधीरमालोकितो वः । श्वासाकृष्टावकृष्टप्रविशदपसरद्ब्रध्नविम्बानुबन्धा-दाविनंक्तं दिनश्रीः स दिशतु दुरितध्वंसमाद्यो वराहः॥

- (आ) Skm (Skm (B) 194, Skm (POS) 1.39.4) (a. Narasimha), Kav p. 50.
- (a) °जलिंध° [°उदिंध°] Skm (var.).
- (d) °क्तन्दिनश्री: Skm (POS); दहतु [दिशतु]
 Skm (var.).

Sragdharā metre.

May that primordial Boar bring about the destruction of your sins, the tips of whose hair were drenched in the torrents of water of the ocean leaping with fierce strikes of his snout, who was serenely seen by the gods as one whose hair was woven with the clusters of stars, who simultaneously projected the charm of day and night by successive withdrawl and release of the disc of the Sun with the inhaling and exhaling of his breath.

13726

घोणोन्नतं मुखमपाङ्गिविशालनेतं

नैतिद्धि भाजनमकारणदूषणानाम् ।

नागेषु गोषु तुरगेषु तथा नरेषु

नह्याकृतिः सुसदृशं विजहाति वृत्तम् ॥

- (87) Mrcch 9.16.
- (a) मुखमपणं Mrcch (var.).
- (b) नैतिद्धिभाज° Mṛcch (var.). Vasantatilakā metre.

His¹ is the face with prominent nose and eyes elongated at corners. This surely should not be the resceptacle of the crimes (attributed to him) without reason. In the case of elephants, buils, horses and also men the form does not run counter to their conduct (lit. does not forsake their extremely apt conduct).

1. Carudatta's.

[His¹ fine features, his equiline nose, his largerelongated eyes cannot belong to man who would commit a crime without some great and compelling motive. The physiognomy of an elephant, an ox, a horse, or a man always corresponds to his character. (R.P. Olivier)]

1. Carudatta's.

13727

षोण्टाकुण्डलिनीप्रकामविषमं कान्तारमन्तर्वनं गाहं गाहमरालकण्टकमुखच्छिन्नाङ्गकेशाम्बरः। कृच्छादध्यगमद्धि वृक्षमिषकक्षुःसेव्यवृक्षाशया

हन्त प्रादुरभूद् विषाकुलफलः किम्पाक एवान्तकः।।

(अ) Avasistanyokti of Panditaraja (in PJKS) 157.

Śardulavikridita metre.

After constantly wandering in the interior of the forest, (otherwise) extremely impenetrable with thickets of the Jujube trees, he, with his body, hair and clothes torn with curved thorns, found with difficulty a tree which he thought to be a tree resorted to in severe hunger. But alas! it turned out to be the deadly Kimpāka tree with poisonous fruits.

13728

घोरं मवमपहातुं

केचिदघोरं प्रपद्यन्ते।

संसर्गकातरागां

संशरगं शांभवी शक्तः ॥

(अ) Vaidi 82.

Upagiti Arya metre.

Some seek refuge with Aghora (Siva) in order to shun this baneful (ghora) world. For those afraid of the cycles of birth and death, Sambhu's power (grace) is the best resort.

13729

घोरप्रतिग्रहग्राम - ग्रस्तोदग्रगुर्गौजसः । तद्विभागानभिज्ञस्य धूर्ताप्तस्य धनेन किम् ॥

(3) Dar 2. 42.

Useless is the wealth of the master rogue, the power of whose prominent virtues is eclipsed by excessive hoarding and who is unwilling to share it (with the needy).

13730

घोरास्त्यक्तमिथोवैराः सौकर्यवदुपद्ववे । दण्डेनापि न भज्येरन् पापकुण्डलिमण्डलाः ॥

- (अा) SNI 5.9.
- (d) पापमण्डल° SNI (KM).

Violent persons, (the peers of) the hosts of deadly snakes, give up with ease their mutual antagonism in calamity, but (otherwise) would not yield even to punishment (snakes would not be killed even with a stick).

13731*

घोषप्रघोषशमनाय मथोगुराने

मध्ये बबन्ध जननी नवनीतचोरम् ।

तद्वन्धनं त्रिजगतामुदराश्रयासाम्

श्वाकोशकारसामहो नितरां बभूव ॥

- (अ) Kṛṣṇakarṇāmṛta 2.23.
- (आ) SH fol. 27 b (53).
- (a) °प्रषोष° SH.
- (d) °कारण महो Kṛṣṇa (var.). Vasantatilakā metre.

The mother (Yaśodā) bound the pilferer of butter (Kṛṣṇa) at the waist with the churning rope to pacify the uproar in the hamlet (against him). That bondage, however, became a strong cause of resentment to the three worlds abiding in his belly.

The mother, to sooth the complaint bristling in Gokula (against Śrī Kṛṣṇa, as breaking into the houses and carrying away the butter) with a churning rope in the waist, bound Him for stealing butter, and lo! of the three worlds in His bosom abiding, that bound, became terribly the cause of loud complaint. (M. K. Achārya)].

13732

घोषान् न्यसेत मार्गेषु ग्रामानुस्थापयेदिष । प्रवेशयेच् च तान् सर्वान् शाखानगरकेष्विष ॥

- (अ) MBh (MBh (Bh) 12.69.33, MBh (R) 12.69.35, MBh (C) 12.26.30).
- (अा) SRHt 161. 2 (a. MBh).
- (a) योषान् or योधान् [घो°] MBh (var.); मार्गेण or दुर्गेषु MBh (var.).
- (b) ग्राम्यान् MBh (var.); इति or यदि [अपि] MBh (var.).

- (c) प्रवेशयेत MBh (var.); सर्वोश् SRHt (var.); (see d).
- (d) छाखा° MBh (var.), (see c); राष्ट्रेषु नगरेष्वपि or श्रुत्वा च नगरेकेष्वपि (hypermetric) MBh (var.); °नगरगेषु or °नगरेषु MBh; °गरकेषु SRHt; च [अपि] MBh (var), SRHt.

(While marching against the enemy, the king) should appoint heralds on the roads, and uproot the villages and rehabilitate them all in the suburban towns.

13733

हनन्तं शपन्तं परुषं वदन्तं
यो ब्राह्मग्यं नार्चयते यथाऽहम् ।
न पापकृद् ब्रह्मदवान्निमध्ये
वध्यश्च दण्डचश्च न चाऽस्मदीयः ।

- (3) VCSr 31, 11 (in some texts ac/bd).
- (b) नाच्यंते VC (var.); तथाहं or यथा माम् VC (var.).
- (c) ° गिनदग्धो VC (var.).
- (d) सदा° [न चा°] VC (var.).

 Upajāti metre (Indravajrā and
 Upendravajrā).

Whosoever does not worship a Brāhmaņa as I¹ do, even if the Brāhmaņa were to smite him, curse him, and speak harshly against him; that man is a criminal and is to be chastised and punished in the blazing wild-fire; he is not mine. (F. Edgerton).

I. Kṛṣṇa.

13734

घनन्तः शपन्तः परुषं वदन्तस्

तथापि विप्रा: प्ररायेन पूज्याः । पराजयोऽप्यत्र जयेन तुल्यो

मास्मत्कुले ब्रह्मजितो भवेयुः॥

(आ) VS 2909.

Upajāti metre (Indravajrā and Upendravajrā).

Brahmana-s, even if they smite, curse and speak harshly, should be worshipped with humility (lit. love). Even a defeat from them is like a victory. May there be no victors of Brahmana-s in our family.

13735**

हनन्तः श्रङ्गिविषागाभ्याम् उद्वेगाय प्रवासिनः । खेलन्तः सुरते वापि कुर्वन्तः कार्यसिद्धये ॥ (आ) \$P 2751.

Striking one another with horns, (the deer) cause fear to the traveller. But when frolicking or enjoying the sexual game, they herald success.

13736

घ्नन्ति ये वै नरा विष्रान् गाः स्त्रियश्च विशेषतः। ते यान्ति नरके घोरे कल्पकोटिशतैरपि ॥

- (3) MK (MK (GOS) 69, MK (S) 69, MK (P) 50, MK (G) 51.44).
- (a) नैव नरं विप्रं MK (GOS).
- (b) गां (गा) स्त्रियं च MK (S).
- (c) नरकं घोरं MK (S).

The men who kill the Brahmanas, especially the cows and women, are thrown in the frightful hell for a thousand million kalpas.

13737

ध्नारथेकत्र तरक्षवो मृगकुलं दावा दहन्त्यन्यतो ध्याधा वीतमयाः परत्र शतशो विध्यन्ति गृह्णन्ति च । कि त्वं वेतिस कथामिमां मृगपते निद्रासि कोणे ववचिद् विध्यया चेदवबुध्यसे शमयसि द्वित्रान् वृथा वन्तिनः ॥

(87) Dik Any 90.

Śardulavikridita metre.

On one side the hyenas kill the herd of deer, on the other the wild-fire burns them. Still on another side, hundred of fearless hunters target and catch them. O Lord of animals! do you know this tale? You are sleeping here in a corner. If by luck you wake up, you will wantonly kill a couple of elephants.

13738

घ्राग्णकर्णकरपादकर्तनं यद्वशेन लभते शरीरवान् । सत्समस्तमुखधर्मनाशनं धृतमाश्रयति कः सचेतनः ।।

- (अ) AS 633.
- (b) न यद्वणेन (Contra metrum) or यद्वणे न AS (var.).

Rathodhata metre.

Who is the sensible man that takes to gambling as a result of which man undergoes amputation of nose, ears, hands and feet, and which kills all his joys and virtues.

13739

घ्रा**ग्**कान्तमधुगन्धकिष्गीः

पानभमिरचनाः प्रियासखः।

अभ्यवद्यत स वासितासखः

पुष्पिताः कमलिनीरिव द्विपः ॥

- (3) Ragh 19. 11 (Cf. A. Scharpe's Kalidasa-Lexicon I. 4; p. 288).
- (a) न्नाग्तकाम Ragh (var.); विषणी or विहिनी Ragh (var.).
- (b) प्रियावृत: Ragh (var.).
- (c) अभ्युपद्यत or प्रत्यपद्यत Ragh (var.); वाशिता° [वासिता°]; हस्तिनी° or सद्धणा° Ragh (var.).
- (d) ^oनी: इव or ^oनीम् इव Ragh (var.). Rathodhatā metre.

He, along with the wanton women, repaired to the drinking parlours that (perforce) drew one with the odour of wine pleasing to the smell-organ, as an elephant resorts to the blooming lotusponds in the company of its mates.

[He, in company of his wanton women, drew near the newly constructed little drinking grounds inviting on account of the sweet odour of wine agreeable to the sense of smell, as an elephant, the friend of its mate resorts to the blooming lotus beds. (GR. Nandargikar)]

13740*

झातं तालफलाशया स्तनयुगं विम्बभ्रमेणाधरो दष्ट: पाकविदीर्णदाडिमधिया लीढाः स्फुरन्तो रदाः । भ्राम्यन्ती श्रमनि:सहानुविपिनं यद्वैरिसीमन्तिनी

निद्राणा मुहुराहता मुहुरिषक्षिप्ता च शाखानृगैः॥

- (अ1) Skm (Skm [B] 1583, Skm [POS] 3. 43.3) (a. Dhanañjaya); AB 533. JS 346. 72 (a. Umāpatidhara), Pad 26.61, SR 132.35 (a. JS), ŚSB 444.35, RJ 203 (=2.93).
- (a) स्तनतटं Pad, SR, SSB; °स्तनतटवि° RJ.
- (b) दहरं Skm (B); पाकविकीणं JS.
- (c) क्षुत्क्षामैविफलश्रमेरिति वने त्वद्वैरिवीराङ्गना JS; भ्रमनिस्पृहानु (°नि:स्पृ) Pad; त्वद् [यद्] Pad, SR, SSB.

(d) आगता [आहता] Skm (var.); आदृता JS; आहतां SR; आहवा RJ; मुहुरपि क्षिप्ताम्च JS; मुहुरपि क्षिप्ता च Pad, SR, SSB. Śardulavikridita metre.

The spouse of your enemy, (though) unable to stand fatigue, wandered in the jungle. While asleep she was repeatedly assaulted and wounded by the monkeys. They smelt her breasts hoping them to be the palm-fruits, bit her lower lip mistaking it for the bimba-fruit and licked the bright teeth thinking them to be the seeds of pomegranate that had split on ripening.

13741*

झात्वा श्रोणीमजाया विततमिमुखं नाससंकोचभङ्गं स्थित्वा सूर्य निरीक्ष्य प्रविकसितसटो घट्टयन्क्ष्मां खुरेण ।

ब्लोकारान् प्रकुवंन् मणिशकलिनभं चालयन्नेत्रयुग्मं छागश्राटूननेकांश् चतुर इव विटो मन्मथान्घः करोति ॥

- (अर) VS 2423 (a. Bhaţţa-Băṇa), ŚP 586, SR 207. 18, SSB 573. 1 (a. Bāṇa-bhaţţa), Kav p. 57.
- (a) वक्त[°] [नास[°]] ŚP, SR, SSB.
- (c) बोबोकारान् ŚP, SR, SSB. Sragdharā metre.

The male goat, blind with love, stretching itself smells the buttocks of its mate, stands in front of her, contracts the nose, looks at the sun, spreads its manes, strikes the ground with its hoof, makes 'blo-blo' sound, rolls its gem-like eyes. Thus it flatters the mate in many ways like a crafty rake.

13742*

चकार काचित् सितचन्दनाङ्के काञ्चीकलापं स्तनभारपृष्ठे । प्रियं प्रति प्रेषितचित्तवृत्तिर् नितम्बद्धम्बे च बबन्ध हारम् ॥

- (अा) Sar 5.155, Amd 75.157, KāvR 13.7, KHpK 426. 731.
- (d) बभार [बबन्ध°] Sar (var.).

Upajāti metre (Upendravajrā and Indravajrā).

With her thoughts turned to her lover, the young woman put on the girdle on her plump breasts marked with white sandal paste and tied the necklace on her hips.

13743*

चकाशिरे कण्टकिभिः पलाशैर्

नितम्बसङ्गोल्लसितो**रु**कम्पैः । कान्तापरिष्वङ्गविरूढसान्द्र-

रोमाञ्चपुञ्जीरिव पद्मालण्डाः ।

(সা) VS 1871 (a. Jayavardhana).

Upajāti metre (Upendravajrā and Indravajrā).

The beds of lotuses looked splendid with their thorny (?) leaves, shaking violently being struck by broad hips (of the

ladies bathing in the tank), as if (they were covered) with dense horripilation caused by the embraces of the beloved.

13744

चकासत्यङ्गनारामाः कौतुकानन्दहेतवः । तस्य राज्ञः सुमनसो विबुधाः पार्श्ववर्तिनः ।। (आ) Kpr 9.390, KaP ad 10.9 (p. 306), Kala 2.18 (a only).

Resplendent are the king's attendants enjoying themselves at home, the means of his enjoyment through music, etc., well-inclined and learned. (G. Jhā).

13745*

चकास्ति वदनस्यान्तः स्मितच्छायाविकासिनः । जन्निद्रस्यारविन्दस्य मध्ये मुग्धेव चन्द्रिका ॥

- (अर) KaVa ad 2. 20, KH 227. 18-9, Alk 152. 4-5.
- (b) विकाशिन: KH; °विलासिन: AlK.
- (d) मध्यगा चन्द्रिका यथा KH.

Within her shining mouth the faint smile appears as beautiful as the first moonlight within the blooming lotus. (G. Jha).

13746*

चिकतहरिरालोललोचनायाः

श्रुधि तक्णाक्णतारहारिकान्ति ।
सरसिजमिदमाननं च तस्याः
समिति चेतसि संगदं विधत्ते ॥

(4086)

- (अर) Kpr. 10. 393, KaP ad 10.1 (p. 311), Amd 236.640, SR 357.42 (a. Kpr), SSB 242. 2 (a. Kpr.).
- (b) °णहा° [°णता°] Amd (var.).
- (c) सरिस° Amd (printing error).
- (d) संविदं Amd (var.).

Puspitāgrā metre.

He goes into raptures on seeing the lotus and her face equal, — she, of eyes like that of a frightened fawn—the face reddened in anger (and as such) shining brilliantly like a deep-red pearl-necklace. (G. Jhā).

13747

चकोरकारणामिय कोविदानां राकासुघारश्मिरिवोज्ज्वलो यः । विसूषर्गं भूवलयस्य विद्वान् वीराग्रगो राजति राजहंसः ॥

(अT) AIK 149.10-11.

Upajāti metre (Upendravajrā and Indravajrā).

Who is attractive to the learned like the full Moon to the Cakora birds, that sovereign, a scholar, an ornament of the earth and foremost of the brave, stands supreme.

13748*

चकोरनयनानन्व कल्लाराह्लादकाररणम् । तमसां कदनं माति वदनं सुन्दरं तव ॥ (बा) Rasaganga 509.20-1 (8C).

MS-VIII, 23

Your beautiful face that imparts joy to Cakora's eyes, causes the white lotus to bloom and dispels darkness, shines (in glory).

13749

चकोरनेत्रं एवृगुत्पलानां निमेषयन्त्रे ए किमेष कृष्टः । सारः सुधोव्गारमयः प्रयत्नैर् विधातुः ॥

- (अ) Naiş 7.32.
- (গা) SR 259.85 (a. Nais), SSB 72. 28.

 Upajāti metre (Upendravajrā and Indravajrā).

Have the creator's efforts to make her' eyes, extracted this essence composed of effusion of nectar from the eyes of the 'Cakora'-bird' and the eyes of the gazelle as well as blue lotus blossoms, by employing the winking of the eyes and the closing of the petals as an instrument (of pressing)? (K. K. Handiqui).

Damayantī.
 चकोरस्य दरं देवज् see No. 13754.

13750

चकोरस्य विरज्येते नयने विषदर्शनात्। सुव्यक्तं माद्यति क्रीञ्चो स्त्रियते मत्तकोकिलः॥

- (3) KN (KN (ĀnSS) 7.12, KN (TSS) 7.12, KN (BI) 7.12).
- (d) कोकिल: किल [मत्त°] KN (BI).

At the sight of poison, the eyes of the 'Cakora' lose their natural hue, the 'Krauñca' is visibly intexicated and the 'Kokila', becoming mad, pays his debt of nature. (M. N. Dutt).

13751*

चकोरहर्षो यतिचारचौरो वियोगिनीवीक्षितनाथवत्रमा । गृहान् प्रति प्रस्थितपान्थसार्थः

कालोऽयमाध्मातनभाः पयोदैः ॥

- (अ1) KaVR 18.14, KH 156.14-5.
- (d) °माम्नातनभः KH.

Upajāti metre (Upendravajrā and Indravajrā).

This is the time (season), when the sky is over-cast with clouds, the Cakoras are filled with joy, the movements of the ascetics stop, women in separation look to the path of their husbands (expecting them to return) and travellers hasten to their homes.

13752*

चकोरा इव शीतांशुं चातका इव तोयदम्। चञ्चरीका इवाम्भोजं द्रष्टृंत्वामुरसुका वयम्।। (आ) NBh 23.

As the Cakoras are impatient to see the moon, the Catakas, the cloud and the bees, the lotus, so are we keen to see you. 13753*

चकोराणां चन्द्रः कुसुमसमयः काननभुवां
सरोजानां भानुः कुवलयकदम्बं मधुलिहाम्।
मयूराणां मेघः प्रथयति यथा चेतिस सुखं
तथास्माकं प्रीति जनयित तवालोकनिमदम्।।
(आ) SR 106.155, SSB 398.168.

Sikharini metre.

As the moon imparts pleasure to the Cakoras, spring to the forests-grounds, the Sun to the lotuses, beds of white lilies to the bees, cloud to the hearts of the peacocks, so does your sight give pleasure to us.

13754

चकोरानादरं देवज् चकवाकस्य चादरम्। विवस्वान् नाभिसंघत्ते विश्वमेतत् प्रकाशयन्॥

- (ঝা) SNi 7.2 (in SNi KM) 7.3.
- (a) चकोरस्य दरं SNi (KM).
- (d) एकं [एतत्] SNi (KM).

The Sun god, illuminating this world, intends no disrespect to the Cakora and respect to the Cakravāka.

13755**

चकोरीपाण्डित्यं मलिनयति दृग्मिङ्गिमितिमा हिमाँशोरद्वैतं कवलयति वक्तं मृगदृशः। तमोवैदग्ध्यानि स्थगयति कचः किं च वचनं कुहूकण्ठीकण्ठध्वनिमधुरिमाणं तिरयति॥

(अर) KaP ad 2. 8 (p. 38). Sikharini metre. The majesty of the side-glances of the fawn-eyed damsel puts to shame the Cakori's skill, her face sets at naught the uniqueness of moon's (beauty), her hair surpasses the density of darkness and her voice eclipses the sweetness of the Cuckoo's notes.

13756

चकोरोक्तिः सारसीकिष्टिट्टिमोक्तिः प्रभासुरा। तथा मयूरिपच्छोक्तिर् ज्ञेया कोविवकुञ्जरैः॥ (आ) Any 54. 25.

Only the eminent connoisseurs can distinguish between the shrill cries of the Greek partridge, heron and osprey and the sound of (the flapping of) the peacock's feathers.

13757*

चकोर्य एव चतुराश् चन्द्रिकाचामकर्मिए। ग्रावन्त्य एव निपुगाः सुदृशो रतकर्मैगि।।

- (জ) Balaramayana 10.83.
- (31) AR 95.4-5, AlR 59, Skm (Skm (B) 568, Skm (POS) 2. 19. 3) (a. Rāja-śekhara), Sāh ad 10. 697 (p. 30), VyVi ad 2.45 (p. 368), AlS 89.10-1.
- (b) •कापानकर्मणि Skm (B), Skm (POS), Sah, AlS.
- (c) विनाऽवन्तीर्न Sah, AlS.
- (d) °नमंण Bala (var.), AIS; स्त्रिय: सुरत न° SkM (B), SkM (POS).

The Cakoris alone are expert in feeding on the moon-shine Only the beautiful women of the Avanti-country are adept in the sexual sport.

13758

चक्रं येन मृतं तत्र सौवर्ण्यमिष चेद् भवेत् । स्वर्च्यंत्वं तस्य नात्यस्य ज्ञालग्रामोऽत्र दर्शनम्।। (आ) SSB 470.102 (a. Samgrahituh).

None else but be alone is worthy of adoration, who Wields Cakra (authority) and if he has affluence also (Sauvarnya) Sālagrāma¹ is a case in point.

 Salagrama, with the mark of Cahra and golden streaks, is considered more auspicious.

13759

चक्रं सेव्यं नृषः सेव्यो न सेव्यः केवलो नृषः। चक्रस्यापि विरोधेन वासः प्रेतत्वमागतः॥

(37) BhŚ 488 Cf. No. 13762.

Wheel (of law) should be respected. King should be respected. The king alone should not be respected (if he goes against law). Disregarding the law, Vāsa became a ghost (or met his end).

13760

चक्रं सेव्यं नृषः सेव्यो मा नृषश्चक्रवर्जितः । पश्य चक्रस्य माहात्म्यं मृत्पिण्डः पात्रतां गतः ।।

- (अर) ŚP 1378, SR 146. 161, SSB 468.49 Cf. No. 13759.
- (b) न सेव्य: केवलो नृप: SR, SSB.

Wheel (of law) should be respected. King should be respected, but not a king going against law. Look at the importance of the wheel (Cakar). The lump of clay (when on potter's wheel) acquires the form of a pot (becomes more worthy).

13761**

चक्रः पप्रच्छ पान्थं कथय मम सखे नास्ति स क्वापि देशो

बस्तुं नो यत्र रात्रिभंवित भृवि खगायेति स प्रत्युवाच। नीते मेरी समाप्ति कनकवितरएौः श्रीजगद्-देवनाम्ना

सूर्येऽनन्त्राहितेऽस्मिन् कतिपयदिवसैर्वासराद्वैतसृष्टिः ।।

- (87) PrC 251, PuPra 273.
- (अा) ŚP 1261, Any 71.156, SR 114.26 (a. ŚP), SSB 412.1, RJ 147.
- (a) पान्थ [पान्थं] RJ; अस्ति [नास्ति] any; ववास्ति किंस प्रदेशो PrC; जनपद: कोऽपि संपत्स्यते मे PuPra.
- (b) रात्नि: प्रचरित विहगायेति Any; चिरायेति [ख°] PrC; स च विचित्येति तंप्र PuPra.
- (d) °सराईत° SP, SR, SSB; सूर्ये ह्यन्त° Any; स्यात् [°तेऽस्मिन्] PuPra.

Sragdhara metre.

The Cakra Vaka asked the traveller: tell me friend, if there is any place to reside on the earth where there is no night. He replied to the bird: There was a person named Jagaddeva who exhausted the whole Meru (mount of gold) by giving its gold in charity. So, the Sun did not set and a perpetual day was created in a few days.

13762

चकः सेव्यो नृपः सेव्यो न सेव्यः केवलं नृपः। चक्रवक्रप्रभावेण भैरवो भूतनायकः।।

(제) Sama 2 국 1. Cf. No. 13759.

Wheel (of law) should be respected. King should be respected. Merely the king (who goes against law) should not be respected. Due to the adverse effect of the wheel (of law), Bhairava (the terrific god) is termed as the lord of beings.

13763

चक्रचारी नृपः श्रेष्ठः न नृपश्चक्रवर्जितः। पश्य चक्रस्य माहात्म्यं मृत्विण्डः पात्रतां गतः।। (अ) SH III fol. 5 b (75).

A king observing the wheel (of law) is the best, not a king acting against law. See the greatness of the wheel. The lump of clay (on potter's wheel) acquires the shape of a pot (becomes worthy).

13764**

चकदारविरहेक्षगुक्षग्रे

बिभ्यती धवहसाय साभवत् । क्वापि वस्तुनि वदत्यनागतं चित्तमुद्यदनिमित्तवैकृतम् ॥

- (জ) Nais 18, 69.
- (b) विभ्यतीं स परिरध्य नामुचत् (Mallinatha ad Nais).

Rathoddhatā metre.

She¹ was laughed at by her consort, as she was struck with fear when she saw 'Cakravaka' birds part with their mates. But the mind, perturbed about something without any cause, doth speak of events yet to come. (K. K. Handiqui).

1. Damayanti.

13765*

चक्रद्वन्द्वमुदञ्चित प्रतिदिशं मोदं विधन्तेतरां पद्मानां तितरेति घूक-तिमिरं दूध्यालिसेन्यं ववचित् । वैकल्यं च मिनोति हंस उदये म्लायस्यरीएगं व्रजो राजन् कैरविएगियनैः समुदिते युष्मस्प्रतापे रवी ॥

- (খা) SSS 99 (a. Sundaradeva).
- (b) °ध्यादिलेन्यं (changed to °लिसेन्यम्, Editorially).

Śardulavikridita metre.

O King, as the sun of your valour rises on the Oriental hill. the Cakravaka Couples fly in all directions, the beds of lotuses bloom (lit. assume happiness), the darkness and owls disappear somewhere, the swarms of bees hover around, the swans shed their restlessness and the hordes of your enemies wither alongwith the clusters of lilies.

13766

चक्रधरोऽपि सुरस्वं

सुरोऽपि सुरराज्यमीहते कर्तुम् । सुरराजोऽप्यूर्ध्वर्गीत

तथापि न निवर्तते तृष्णा।।

- (अर) VS 3256, SR 76.32, SSB 349.34, IS 2220, Subh 72, SH 1064 (a. Garuda).
- (b) सुरभावे (सुरत्वलथे SH) सकलसुरपतित्वं च (°तिर्भवितु SH) IS, Subh, SH.
- (c) सुरपतिरिप मोक्षपदं IS, Subh; सुरपतिरूध्वं-गतित्वं SH.

Arya metre.

A sovereign ruler aspires to be a god, a god too craves to rule over all the

deities, the king of gods too longs for a higher status; even then avidity does not cease.

13767*

सक्त ब्रूहि विभो गदे जय हरे कम्बो समाज्ञापय मो भो नन्दक जीव पन्नगरियो कि नाथ भिन्नो मया। को वैत्यः कतमो हिरण्यकशिषुः सत्यं भवद्भाः शपे केनास्त्रेण नखैरिति प्रवदतः शौरेगिरः पान्तु वः॥

- (अर) Skm (Skm (B) 199, Skm (POS) 1. 40.4) (a. Keśaţa), VS 87, SR 15.38.
- (a) विभा Skm (var.).
- (b) पन्नगपते Skm (POS).
- (d) प्रवदतो विष्णोर्मुखं पातु व: VS, SR. Śardulavikridita metre.

Discuss! speak, 'My Lord', Mace!, 'Victory to Hari'. Conch! 'please order'. Nandaka (Sword)!, 'may you live long'. Enemy of snakes (Garuda)! 'What Lord'. Who was torn by me? 'Demon'. Which one? 'Hiranyakasipu', Is it true?' I swear by you'. With which weapon? 'With nails'. The words of Viṣṇu thus uttered may protect you all.

13768

चक्रसंमारिणि कूरे परिष्छद्रानुसारिणि । द्विजिह्वे दृष्टमात्रे चेत् कस्य न स्याच् चमत्कृतिः ॥ (आ) SkV 1298.

Who would not be startled on merely seeing a furious snake who turns itself into a coil (whenever necessary) and always seeks other's holes (to slip into); and the cruel tale-bearer who is always on the look-out of other's weaknesses.

[Cruel and full crooked, / two tongued, seeking a chance at others; / if one but see him¹, / who would not startel in fear? (D. H. H. Ingalls).]

1. A Villain or a Snake.

13769*

चक्राभिघातप्रसभाज्ञयैव

चकार यो राहुवधूजनस्य । स्रालिङ्गनोद्दामविलासवन्ध्यं

रतोत्सवं चुम्बनमात्रशेषम् ॥

(अ1) DhV ad 2. 23 (p. 108 1-2), Amd 287. 824, Kuv ad 29 (p. 94), VyVi 2, (P. 313) ARJ 165. 11-2, AlK 342. 7-8, Rasagangā 548. 7-8.

Upajāti metre (Indravajrā and Upendravajrā).

With his inviolable order in the form of the Cakra's blow, he (Viṣṇu) reduced the sexual sports of Rāhu's wives to a mere kissing exercise, shorn of the uninhibited dalliance of embraces.

13770

चक्राह्ववध्प्रियतम-

संघट्टनसमयसंत्राप्त्या । इशिना वियुज्यमाना कुमुविनि कि क्षीरापुण्यासि ॥

- (3) Kutt (Kutt (KM) 504, Kutt (BI) 515).
- (জা) GVS 335,

- (ab) धन्या चक्राह्मवधू:। प्रियतमसं Kutt (BI).
- (a) °বঘু: Kuţţ (KM), GVS.

 Upagīti-āryā metre (in Kuţţ (BI)

 Mukhāpalā-āryā metre, but hypermetric in d).

O Lily! Have you exhausted your merits as you are getting separated from the moon when the time for the female Cakravāka bird to join its mate has come?

13771*

चक्राह्वी विरही हतोऽिप हृदये बार्णन न त्यक्तवान् प्राग्णान् प्राग्णसमासमागमसुखध्यानैकतानश्चिरम्। स्वां छायामवलोक्य वारिशा गलद्रक्तामवेत्य प्रियां भ्रान्तस् तद्-द्रग्णवेदनापरिगतः कष्टं मृतः सांप्रतम्।।

- (अर) VS 1919, ŚP 3595, SR 296. 10 (a. ŚP), SSB 138. 11.
- (c) °वेध्य [°वेत्य] SR, SSB.
- (d) भ्रातस् [भ्रान्तस्] VS. Śārdūlavikrīdita metre.

Lost in reflecting on the joys (that were to ensue from) the union with his spouse, his very life, the separated Cakravaka did not give up life, though hit on the heart by an arrow. But seeing his reflection in the water and taking it to be his beloved with blood gushing (from her body), 'he' was overcome by the pain of injury, was utterly confused and alas! is now dead.

13772*

चिक्रता च मृताचार्यं चेलं चर्चा च लीनता । चकारचञ्चता चेति सप्त जीवनहेतवः ॥ (आ) VS 2331 (a. Dămodaragupta), Cf. यमोऽपि वञ्चितो Kav p. 47.

Wandering here and there, obsequies of the dead, tattered clothes, discussion (to air one's equipment), remaining absorbed (in various chores), claiming 'this also', 'this also' and cleverness, these are the seven props of life.

13773**

चक्रीकृतभुजलितकं

वक्रीकृतवक्त्रमुन्नमद्ग्रीवम् ।

नो हरित कस्य हृदयं

हिरग्रदृशो जूम्मग्रारम्मः ॥

- (अर) SR 269.426, SSB 92.1, Vidy 515, RJ 753.
- (b) °मुख° [°वऋ°] Vidy; °न्नतग्री° Vidy. Arya metre (defective in Vidy).

Whose heart the yawn of the fawneyed damsel does not Captivate with creeper-like (long) arms rounded, face tilted and neck raised?

13774*

चक्रो चकारपङ्क्ति हरिरिष च हरीन् धूर्जटिध्ँ-व्वजान्तान्

अक्षं नक्षत्रनाथोऽरुग्तमि वरुगः कूबराग्रं कुबेरः । रंहः संघः सुरागां जगदुपकृतये नित्ययुक्तस्य यस्य स्तौति प्रीतिप्रसन्नोऽन्वहमहिमरुचेः सोऽवतात् स्यन्दनो यः ॥

- (ঝ) Sūryasataka 71.
- (अ) SR 27.14 (a. Sū), Ujjvaladatta on Uņādisūtra 4.123, Amd 333.964, Kpr 10.580, KāP ad 10.56 (p. 395), KHpK 268.408, AlS 279.10-3.
- (a) ° ध्र्वजाम्रान् Su° (var.), KPr, Kap.
- (c) °मुत्रत° Sū (var.).
- (d) °হৰ Sū (var.). Sragdharā metre.

A multitude of gods, filled with joy, day after day praises the speed of the car of the Hot-rayed, 1/wheel is ever-employed in benefiting the universe, /(Viṣṇu), Possessor of the Discus, praises the row of wheelspokes, Hari praises the horses, and Dhurjați² praises the ends of the flags on the Yoke; / the (Moon), Lord of the stars, praises the axles, Varuṇa praises Aruṇa and Kubera praises the tip of the pole. / May the car of the Hot-rayed protect you. (G. P. Ouackentos).

- i. Sūrya.
- 2. Śiva.

13775*

चक्री त्रिश्वलो न हरिर्न शंभुर्
महान् बलिष्ठो न च मीमसेनः।
स्वच्छन्दचारी नृपतिर्न योगी
सीतावियोगी न च रामचन्द्रः॥

- (জা) SR 185. 35, SSB 530. 37, SuM App. III. 3.
- (a) हरो न विष्णुर SSB, SuM.
- (c) स्वेच्छानुचारी SuM. Upajāti metre (Indravajrā and Upendravajrā).

He has a discus and a trident but is neither Viṣṇu nor Śiva, is extremely powerful but is not Bhīma, roams about at will, but is neither a king nor an ascetic, is separated from Sītā (ploughed field) but is not Rāma¹.

1. A Bull.

13776**

चक्रीयति वृत्तिषु युवा पिञ्जरशकुनीयति प्रमदा । एतत् प्रेम यदन्यत् प्रभवति यूनोः कलङ्काय ।।

(आ) Vidy 701.

Upagiti-arya metre. (defective in a).

The young man does rounds in search of livelihood. The Woman Conducts like an encaged bird (i. e. is busy with the household chores). This is true love. That (love) which is different from it; only brings stigma to the two youths.

13777

चक्री सेव्यः प्रभुः सेव्यो न सेव्यः केवलप्रभुः । प्रय चक्रप्रभावेन पण्डितप्रेतमुच्यते ।। (अ) Pañcākhyānavārttika 21.1. Cf. No. 13759.

Viṣṇu (Cakrī) should be worshipped. One's master should (also) be well served, but not the master alone. Look, with the power of the Cakra (Viṣṇu's weapon) the spirit of the Paṇdita is released from bondage.

13778**

चक्रुरेव ललनोरुषु राजी:
स्पर्शलोमवशलोलकराणाम्।
कामिनामनिमृतान्यिप रम्मास्तम्मकोमलतलेषु नसानि।।

- (अ) Śiś 10.66.
- (31) SR 317.27 (a. Śiś), SSB 174.28 (a. Māgha).

Svagatā metre.

The nails of the lovers' hands, nimble with eagerness to touch them, planted, on their own, (lit. though not applied to the task) marks on the thighs of the women which were tender like the surface of the trunks of the plantain trees.

13779**

चक्रे चण्डरुचा समंररामसौ हेमन्तपृथ्वीपितर् ये ये तत्र जिता दिवाकरकरास् ते तेऽमुना तस्क्षणात् । कान्तानां कुचभूधरे निदधिरे मन्येऽहमेवं तदा नो चेन् मन्दकरः कथं दिनकरस् तप्तश्च तन्वीस्तनः ॥

- (अ) Harivilāsa 3.66.
- (अर) PV 651 (a. Līlambarāja), SuSS 425, SuMuñ 161. 17-20, SR 346. 32, SSB 223. 35.
- (b) धृता: करप्रतिभटास् Hari.
- (d) तन्वीकुच: PV, SuSS.

Śārdūlavikrīdita metre.

The winter-king waged a war against the fierce-rayed Sun. Whatever rays of the Sun he conquered, were instantly placed on the breast-mounts of damsels. So I think. Otherwise how could the rays of the Sun be dull and breasts of the slim demsels. warm.

13780*

चक्रे चन्द्रमुखी प्रदीपकलिका भात्रा धरामण्डले तस्या दैववशात् दशाऽपि चरमा प्रायः समुन्मीलित । तद् ब्रूमः शिरसा नतेन सहसा श्रीकृष्ण निक्षिप्यतां स्नेहस्तत्र तथा यथा न भवति त्रैलोक्यमन्धं तमः॥

- (अ) Bhanukara's Rasamañjarī 99.
- (লা) SuMuñ 122.22-223-2 (a Bhanukavi).
- (h) दैववशादृशापि Rasa (var.). Sardulavikrīdita metre.

The creator fashioned the moon-faced damsel like a lamp-wick on the earth. By (ill) luck, she has almost reached her ultimate state (lit. her ultimate state has become almost evident). Revered Kṛṣṇā, we therefore request you with bowed head to pour oil (love) on her in such a way that the three worlds are not enveloped in blinding darkness.

13781*

चक्रेण विश्वं युधि मत्स्यकेतुः पितुर्जितं बीक्ष्य सुदर्शनेन । जगज्जिगीषत्यमुना नितम्ब-मधेन कि दुर्लमदर्शनेन ॥

- (려) Nais 7.89.
- (अा) SR 268. 378 (a. Naiș), SSB 90. 8.
- (a) यदि [युधि] Mallinatha ad Nais.
- (d) °म्बद्धपेन [°म्बमपेन] Mallinatha ad Nais, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā)

Does Cupid, seeing that his father Viṣṇu's clearly visible circular blade 'Sudarśana' had conquered the world in battle, wish to conquer the world with an invisible circular weapon in the shape of her hips? (K. K. Handiqui).

1. Damayanti.

13782*

चक्रे येन जितेच्छ्या वपुरितं शुक्रासृजोरंत्यतः
प्राणास्तत्र निवेश्य येन जठरे रक्षा कृता वह्नितः ।
दत्तं येन च जन्मकर्मलयनं सोऽद्यापि भारक्षमः
कोऽस्मान्पाल्यतीति चिन्तनपरैलेंकिवृथा भूयते ।।
(आ) Vidy 847.

Sardulavikridita metre.

He who, on His own, created this body with the fusion of semen and blood; who infused life-breath, and placing it in the womb protected it from the fire (of hunger); and Who brought about birth, action and dissolution; He is even now able to bear the burden. People are in vain worried as to who protects and nourishes them.

13783

चक्रेशकेशवहलायुषभूतिनोऽिष संतोषमुक्तमनुजस्य न तृष्तिरस्ति । तृष्ति विना न सुखमित्यवगम्य सम्यग् लोभग्रहस्य विशानो न भवन्ति धीराः ॥

- (अ) AS 79.
- (a) °तोऽपि AS (var.).

 Vasantatilakā metre.

MS-VIII. 24

There is no happiness to man without contentment, not even for Viṣṇu, Kṛṣṇa, Balrāma and Śiva. Knowing well that there is no peace to man without contentment, the wise do not fall prey to the dragon of avarice.

13784**

चक्रे श्रीविक्रमार्कः कनकमयतुलारोहरणं नर्मदायां वार्तेयं विन्ध्यशैलात् कथमपि परतः सर्वथा रक्षणीया ।

नोचेद्वातापितापोत्कटतपिस मुनावागते दानलोभाद्
भूयः स्यात् तुङ्गश्रुङ्गन्यतिकरदिलतन्योममुद्रोऽयमद्रिः ॥

(आ) AlR 175.

Sragdharā metre.

'Śrī Vikramārka weighed the needy in gold on the bank of Narmadā', this news should be carefully guarded from spreading beyond the Vindhya mountain. Otherwise, on the return of the sage (Agastya), who performed severe penance and devoured the demon Vatapi out of greed for donation, this mountain may again pierce the sky with its high peaks.

13785

चक्षः कदर्थयितुमर्जियतुं च तापम् श्रध्वश्रमेण परिशोषयितुं शरीरम्। श्रभ्युल्लसक्जलधरश्रमसंश्रमेण धिरधूमकूटमभिधावति चातकोऽयम्॥ (জা) Skm (Skm (B) 1955, Skm (POS) 4, 63, 5) (a. Acalasimha), Kav 19.

Vasantatilakā metre.

Alas! this Cataka bird is rushing towards the column of smoke, embarrased by the confusion of the rising cloud, only to trouble its eyes, to suffer heat, and to wear down its body with the fatigue of the journey.

13786

चक्षुः कि कम्पसे मूढ त्विय दीनेऽश्रुवाहिनि। यो मां त्यक्त्वा गतः सोऽद्य कथमेष्यित सम्फुरे॥ (आ) VS 1107.

(c) कोऽयं [यो मां] VS (var.).

O foolish eye, why are throbbing (now)? Will he, who has gone away forsaking me, come back to-day if you are dejected, shed tears and throb like this.

13787

चक्षुःक्षयं प्रचुररोगशरीरबाधास्वान्ताभिघातगतिमङ्गममन्यमानः ।
संस्कृत्य पत्त्रनिचयं च मधी विमर्च
तृष्णातुरो लिखति लेखकतामुपेतः ॥

- (अ) AS 67.
- (a) °बाधा: or °वाधां AS (var.).
- (b) स्वन्तावि° or श्वांताभि: or श्वांतोभि° or श्वांता or श्वांता AS (var.).
- (c) मर्पोविमद्यं AS (KM).

Vasantatilakā metre.

Without caring for the damage to the vision, sufferings of the body caused by various diseases, heart-trouble, loss of motion, the man, working as a scribe, arranges the heap of papers, prepares the ink and goes on writing, being overwhelmed with greed.

चक्षःपूतां न्यसेत्पादं see दृष्टिपूतं न्यसेत्पादं.

13788

चक्षुःप्रान्तमुदीक्ष्य पक्ष्मलवृज्ञः शोणारिवन्दश्रियं नोच्चैर्जलपति, न स्मितं वितनुते, गृह्णाति वीटीं न वा।

तल्पोपान्तमुपेत्य किं तु पुलकभ्राजत्कपोलद्युतिः कान्तः केवलमानतेन शिरसा मुक्तास्रजं गुम्फति॥

- (अ) Bhanukara's Rasamanjari 107.
- (31) RJ 875 (=5.82) (a. Madhyama).
- (d) °क स्फूर्जन्क Rasa.

Sardulavikridita metre.

Beholding the eye-corners, gleaming like the red lotus, of the lady with lovely eye-lashes, the lover neither spoke aloud nor knit a smile nor accepted the betel. But with his brilliant cheeks aglow (i. e. covered) with horripilation, he drew close to the bed and weaved the pearl-string with his head bowed down.

13789

चक्षुःप्रीत्या निषण्णे मनसि परिचयाच्चिन्स्य-मानेऽभ्युपाये

याते रागे विवृद्धि प्रविसरति गिरां विस्तरे
 दूतिकायाः ।

द्धास्तां दूरे स तावत् सरभस्दियतालिङ्गनानन्द-लामस्

तद-गेहोपान्तरथ्याभ्रमणमिष परां निवृति

संतनोति ।।

- (31) Amar (Amar (D) doubtful 21, Amar (RK) 114, Amar (K) 98, Amar (S) 88, Amar (POS) 88, Amar (NSP) 100)1.
- (अर) VS 2084, JS 272. 10, SR 282. 122 (a. JS), SSB 112. 128, SH 1936 (Corrupt).
- (a) चक्षु: प्रीतिप्रसक्ते (°सन्ते) Amar (D),
 Amar (K), Amar (NSP), Amar
 (RK); प्रसक्ते [नि°] VS, JS; परिचये
 Amar (D), (RK), (K), (NSP), JS;
 °मानाभ्यु° Amar (D), (RK), (K),
 (NSP), VS, JS.
- (b) या° रा° tr. Amar (D), (K), (NSP), VS, JS; पश्चाद्योगे गुरुत्वं प्रविकसतितरां (विकसति नितरां) गोचरे दू°; Amar (D), (var.) (RK); °ऽतिभूमि विकसति सुतरां गोचरे दू°; Amar (D), (K); गुरुत्वं [वि°] VS, JS; प्रसरति च [प्र°]; Amar (D) (var.); प्रविशति नितरां JS; प्रविकसति VS; गोचरे VS, JS.
- (c) दूरेण Amar (D), (RK), (K), (NSP), VS, JS.
- (d) निवृत्ति Amar (S) (var.); संदद्याति Amar (RK).

Sragdharā metre.

 Western [(Adj.) 100, Southern (Verna) 88, Rāma (Om.), B. MM (Om.), BORI I 116, BORI (II) 114.

When the mind felt attached through love at (first) sight, when constant thought led to the finding out of means, when passion grew intense, and negociations through a messenger were zealously promoted, let alone the joy that comes through the impetuous embraces of the beloved's body-even the wanderings along the street skirting her house, gave the highest bliss, (C. R. Devadhar).

13790

चक्षुः संवृण् वक्षत्र वीक्ष करणं वक्षः समाच्छाद्यतां
हृद्य स्फूजंमनेकभावचतुरं श्रृङ्गाररम्यं वचः ।
मन्ये ते नवनीतिषण्डसदृशा मूर्त्या भजन्ति स्त्रियं
मुग्धे कि परिवेदितेन वपुषा पाषाण्कत्पा
वयम् ॥

(अ) BhŚ 489.

Śardulavikridita metre.

O lovely one, close your eyes, the means to see the face; cover your breasts and stop your speech, pleasant and brilliant, skilful in expressing various emotions, and charming with erotic expressions. I think, they only enjoy the body of a woman, the peer of a ball of butter. Away with weeping. We men have a body like a rock.

13791

चक्षुःस्पन्दनमात्रस्य यावद् द्वादशसंज्ञिकाः । तावन् निरुघ्यते प्राा्ः प्रााा्यामः स उच्यते ।। (आ) SP 4445.

When breath is held as long as the eye winks for twelve times, that is called pranayama (control of breath).

13792

चक्षुरपाङ्गाहितदृष् चेतश्चरतीशसङ्गरमितं ते । ननु भाविनीविमुक्तौ विचिकित्सा केन हेतुनेदानीम् ॥

- (अ) Ras 66.
- (a) Version A : अपाङ्गाऽहित-दृक्. Version B : अपाङ्गाऽऽहित-दृक्.
- (b) Version A : चरतीऽऽशसङ्गरमितं ते. Version B : चरतीश-सङ्गरम् इतं ते.
- (c) Version A : ननु भाविनी विभुवतौ. Version B : ननु भावि-नीवि-मुक्तौ.

Giti-arya metre.

Your eye is concentrated on Siva the foe of the bodiless (cupid). Your heart takes pleasure in the company of the Lord. Why do you entertain doubt about the final liberation that is now close by.

Your eye is fixed on the outer corner (side glances) and your heart goes out for fight with the lord of Rati (cupid). Why then any hesitation in removing the beloved's (under garment).

13793

चक्षुराश्रयते कामः कामुकस्य दरिद्रतः। क्रूरस्य चाप्रभवतः परद्रोहः सरस्वतीम्।। (आ) SkV 1299 (a. Śatananda). The lust of a lover without gold / finds heaven in his eye. / The malice of a bully without strength / finds heaven in his speech. (D. H. H. Ingalls).

13794

चक्षुर्जलं च व्यायामः पादाधस् तैलमर्वनम् । कर्णयोर्मू चिन तैलं च जराव्याधिविनाशनम् ॥ (आ) Pamā 109.16.

Washing eyes with water, (regular) exercise, oil massage on the soles and application of oil in ears and on head hold back old age and disease.

13795

चक्षुर्जाड्यमपैतु मानिनि मुखं संदर्शय श्रोत्रयोः पीयूषस्रुतिसौख्यमस्तु मधुरां वाचं प्रिये व्याहर ।

तापः शाम्यतु मे प्रसादिशिशिरां वृष्टि शनैः पातय त्यवस्वा दीर्घमभूतपूर्वमित्राद्रोषं सखी-दोषजम् ।।

(अर) SR 307. 58, SSB 158. 60. Sardulavikrīdita metre.

O Angry one, give up forthwith your protracted and unprecedented wrath aroused by the friend's misdemeanour. Show me your face so that the languor of my eyes is removed. Utter sweet words, O darling, so that my ears may experience the comfort of nectar-current. Gently cast on me your glance, soothing with favour, so that my suffering dies down.

13796

चक्षुर्दद्यान् मनो दद्याद् वाचं दद्याच् च सूनृताम् । प्रत्युद्गम्याभिगमनं कुर्यान्न्यायेन चार्चनम् ।

- (अ) MBh (MBh (Bh) 3. 2. 54, MBh (A 3. 2. 56), MBh (C) 3. 102) ab also in MBh (Bh) 13. 7. 6ab.
- (अर) SRHt 23.8 (a. MBh), VS 3016 (a. Vyāsamūni), ŚP 641, SRRU 166, SH 669.
- (इ) SS (OJ) 229.
- (b) सुभाषितां [च सू°] MBh (var.), SS (OJ); सृस्° VS; सुन्° SRRU.
- (cd) उत्थाय चासनं दद्याद् एष धर्म: सनातन: SRHt, VS, ŚP, SH == MBh (Bh)ad 3. 2. 54 (ii*) in N ग्रनुवजेदुपासीत् स यज्ञ: पंचदक्षिण: SRRU.
- (c) प्रत्युत्थायाभि° (°त्थाना°) MBh (var.), SS (OJ).
- (d) ग्रन्थिन्य येन MBh (var.); चार्चनां or चार्च-नात् MBh (var.).

Give a kindly glance¹, an attentive mind, pleasant words, curteous reception and due respect. (Raghuvira).

1. To a guest.

13797

चक्षृर्देक्ष्यति रूपमन्तिकगतं वक्षः परिष्वक्ष्यते पर्याप्तं रसना नवाघररसं पानोत्तमं पास्यति ।

श्रोत्रं श्रोध्यति हंसगद्गद्कलं काले मितं भाषितं ह्वं चिन्तास्पद कि नु मूढ हृदय प्राप्ताविप प्राप्ताविप

- (আ) VS 1352 (a. Isanadeva). See Altas due VIc Congne's International des Orientalistes term on 1883 a Leide, p. 358.
- (a) रूपमन्ति VS (var.).
- (c) हंसगद्गदकलं VS.
- (d) मूढ कि नु हु° VS.

Śardulavikrīdita metre.

The eye will see her beauty come near and on her breast will lie: the tongue will drink the nectar of her lips and seek no other drink; the ear from time to time will hear her words soft and low as the notes of the swan. What will be your portion, heart! where thought only can come, when all these have been satisfied. (P. Peterson).

13798

चक्षुभ्यां हसते विद्वान् दन्तोद्घाटेन मध्यमाः । स्रधमा स्रट्टहासेन न हसन्ति मुनीश्वराः ।।

- (31) IS 2221, Subh 204.
- (a) चक्षम्यां Subh.
- (b) दन्तोद्घाटन Subh.

The learned smile with eyes, the mediocres by showing the teeth, the lowly with boisterous laughter. The great sages do not laugh.

13799

चक्षुर्मेचकमम्बुजं विजयते वक्त्रस्य मित्रं शशी
भूसूत्रस्य सनाभि मन्मथधनुर्लावण्यपण्यं वपुः।
लेखा कापि रदच्छदे च सुतनोर्गात्रे च तत्कामिनीम्
एनां वर्णेयिता स्मरो यदि मवेद् वैद्यध्यमभ्यस्यति।।

- (अ) Viddhaśālibhañjikā 1.33.
- (স্বা) SkV 419 (a. Rajaśekhara), SR 272. 57, SSB 96, 57.
- (a) चक्षमञ्चक° Viddh (var.); चक्षुवञ्चक° Viddh (var.).
- (b) °नाभिमन्म° Viddh; °पुण्यं SkV.
- (c) रेखा Viddh (var.).
- (d) स चेद् [भवेत् $^{\circ}$] SkV; वैदभ्येम् SkV (corrected to वैदम्ध्यम्).

Śardulavikridita metre.

Her eyes more lovely than the lotus blues/ her face the midnight moon for radiance,/ her crescent brows curving as Kāma's bow, / all grace incarnate in her tender form, / and beauty's lines on body and on lip-/ could Love himself limn all her dainty charms / pastmaster of his art in sooth were be. (L. H. Gray).

13800

चक्षुलंग्निमवातिमांसलमसीवर्णायते यन्नमः
पार्श्वस्था इव भान्ति हन्त ककुभो निःसंधिरुद्धान्तराः ।

विन्यस्तात्मपदप्रमाग्णकमिदं भूमीतलं ज्ञायते कि चान्यस्करसंगर्मक[ग]मकः स्वाङ्गेऽपि संप्रस्थयः ॥

(अा) SkV 888.

Śardulavikridita metre.

Now that the sky has turned the colour of thick ink / and seems to press upon our eyes, / the horizon seems closed in about us / without interval of east and west. / A man now knows himself / but by contact of his hand. (D. H. H. Ingalls).

13801

चक्षुर्लुप्तमधीकरणं कविलितस् ताम्बूलरागोऽधरे विश्रान्ता कवरी कपोलफलके ध्वस्ता च गात्रात् द्युतिः।

जाने संप्रति भामिनि प्रशायना कैरप्युपायक्रमैर् भग्नो मानमहातहस्तहिशा ते चेतःस्थली-

विधतः ॥

- (জা) JS 205. 7, SR 311. 25, SSB 164. 25, Daś ad 4. 48 (p. 265).
- (a) चक्षुरुर्लुप्तम $^{\circ}$ JS.
- (b) लुप्तेव [ध्व° च] SR, SSB, Daś; गात्र-द्यति: SR, SSB, Daś.
- (c) मानिनि [भा°] SR, SSB, Das, Śārdulavikridita metre.

The collyrium of your eye is gone; the redness of the betel on the lip has faded, the braid of your hair is resting on the cheeks, the lustre has disappeared from the body. O proud lady! it appears to me that the mighty tree of pride, grown on your mind's ground, has now been destroyed by your lover through various means.

13802

चक्षुश्चुम्बनविघ्निताधरसुधापानं मुखं शुष्यित द्वेष्टि स्वं च कचप्रहय्यवहितश्रोगोविहारः

करः ।

निद्रे कि विरतासि तावदघृगो यावन्न तस्याश् चिरात्

क्रीडन्ति क्रमशः क्रशीकृतरुषः प्रत्यङ्गमङ्गानि मे ॥ (आ) SkV 762 (a. Abhinanda or Abhinandi).

(a) °विष्नता° SkV (var.).

Śārdūlavikrīdita metre.

My mouth is dry, for its kissing of her eyes / did hinder it from sipping the ambrosia of her lip; / my hand does hate itself that its grasping of her hair / prevented it from toying with her loins. / Hard hearted sleep! Oh wherefore have you ceased / before these limbs of mine could play on every limb / of her, whose wrath has been atlast assuaged. (D. H. H. Ingalls).

13803

चक्षुषा मनसा वाचा कर्मगा च चतुर्विधम्। प्रसादयति लोकं यः तं लोकोऽनुप्रसीदित ॥

- (अ) MBh (MBh (Bh) 5.34.23, MBh (B) 5.34.24, MBh (C) 5.1118).
- (31) ŚP 1394, VS 2696, SRHt 176. 55 (a. MBh), SR 146. 166 (a. ŚP), SSB 468. 54, SH 1311, IS 2222, Saéa 22. 25, SSSN 79. 46 (a. MBh).
- (ab) कर्मणा मनसा वाचा चक्षुषा MBh (var.), SP, VS, SRHt, SR, SSB, SH, IS, SSSN.
- (b) चक्षुषापि SR, SSB.
- (c) °प्रसाध° SR; प्रसादयतु SH; य: tr. MBh (var.), VS, SH, IS; लोके MBh (var.); यस् SP, SRHt, SR, SSB.
- (d) स राज्यमधितिष्ठति MBh (var.); तस्य (ततो) लोक: प्रसीति MBh (var.); लोको नुप्र° SR; लोको नुप्र° SSB; °कोऽनु प्रसादित SH.

Men are always well disposed towards him who pleases all in four ways, viz. with heart, eyes, words, (and) acts. (P. C. Roy).

13804**

चक्षुषी तय रज्येते स्फुरस्यधरपत्लवः । स्रुवी च भुग्ने न तथाप्यदुष्टस्यास्ति मे भयम्।।

- (अर) KaD 2. 131, AlS 194. 1-2.
- (b) °पल्लवम् KāD (var.).
- (c) भुग्नौ KāD (var.), AIS
- (d) अदृष्ट^o AIS.

Your eyes are red, the sprout of your lower lip is throbbing and the eye-brows are curved (in anger); still, being blameless, I have nothing to fear.

[Your two eyes are red (with passion);1 the tendril of lower lip quivers; and the two eyebrows are knit (in anger); and even then there is no fear for me who are blameless. (V. N. Ayer). 1.

1. Anger: Edi.

13805

चक्षुषी स्पन्दवेन्नैव दृष्टि लक्ष्ये नियोजयेत्। मृद्धिनाच्छादितं लक्ष्यं शरस्याग्रे नियोजयेत्। (आ) ŚP 1840.

(While aiming at a target) one should not blink the eyes and should fix gaze on the target. Covered with the fist the target should be kept in front of the arrow. 13806

चक्षुषोर्मम भवन्मुखेक्षरां
सुभ्र नूनमहिफेनमक्षराम्।
तिद्वना विधुरयोर्न चेतना
रुक् च शाम्यति न तिन्नकेतना।।
(आ) PV 279 (a. Cintāmaņi Dīkṣita).
Rathoddhatā metre.

Looking at your face, O lady with beautiful eye-brows, is surely (like) eating opium for my eyes. The distressed eyes do not gain consciousness without that (seeing you), but the anguish caused by it

does not cease.

13807

चक्षुष्यत्थे चलित दशने श्मश्वशि श्वेतमाने
सीदत्यङ्गे मनिस कलुषे कम्पमाने कराग्रे !
दूतैरेतैदिनकरभुवः शश्वदुद्बोध्यमानास्
त्रातं देहं तदिप भिषजामेव सान्तवं वदामः ।)
(अ) Santiv (KM) 11.

Mandakranta metre.

The eyes go blind, the teeth become mobile, the beard turns grey, the body degenerates, the mind is dimmed and the hands tremble. Constantly are we being warned by these messangers of Yama, still we seek to humour the physicians to save this body.

13808

चक्षुस् तदुःभेषि सदा मुखे वः
सारस्वतं शाश्वतमाविरस्तु।
पश्यन्ति येनावहिताः कवीन्द्रास्
त्रिविष्टपाभ्यन्तरवर्ति वस्तु॥

- (জ) Navasāhasānkararita 1 4.
- (आ) AlR 93.

Upajāti metre (Indravajrā and Upendravajrā)

May the eternal and brilliant eye of knowledge with which the great poets see, in concentration, all that exists in the three worlds, always manifest itself on your face.

13809

चक्षरोगी कर्णरोगी रोगी चैव कफाविभिः। कण्ठस्नानं प्रकुर्वीत शिरःस्नानसमं हि तत्॥ (आ) Sama 2 क 37.

One afflicted with the ailment of eye, ear and phelgm etc, should have a bath upto neck only. That is equal to the head (complete) bath.

13810

चङ्गपालो गुणकरी मध्यमादिवंसन्तकः । धनश्रीश्चेति पञ्चेते रागा भैरवसंश्रयाः । (अ) ईP 2053.

Cangapāla, gunakarī, madhyamādi, vasantaka and dhanaśrī, there are the five rāgas that rest on the Bhairava.

13811*

चचार चूतद्वममञ्जरीषु चुचुम्ब नानाकितकामुखानि । स्त्रीराज्यमध्यस्य इव द्विरेफः स्थातं न लेभे क्षशामेवमेव ॥

(अ) Vikram 7. 46.

Upajāti metre (Upendravajrā and Indravajrā).

The bee hovered on the mangoblossoms. It kissed the faces in the form of various buds. Like a mediator in women's kingdom, it could not rest even for a while.

[The bee wandered in the mango-blossoms, kissed the faces in the shape of various buds; being in the midst of a host of women, it could not remain inactive for a moment (S.C. Banerji)]

13812*

चञ्चन्यञ्चलसञ्चुवञ्चितचलन्त्र्**षाग्रमुग्रं पतच्** चक्राकारकरालकेसरसटास्फारस्फुरस्कन्धरम् वारंवारमुदङ्ग्रिलञ्चनघनप्रेङ्खन्नलक्षुण्णयोः

कामं कुक्कुटयोर्द्वयं द्रुतपदक्रूरकमं युष्यति ॥

- (अर) SkV 1171, Skm (Skm (B) 2034, Skm (POS) 5, 7, 4), JS 333, 10. (a. Vararuci), ŚP 572 (a. Vararuci).
- (a) ন্যত্বৰ্ JS; °ৰত্বুৰাতিন্ত্ °Skm; °ৰত্বু-ব্দৱন্বলৰ্ °JS, ŚP.
- (b) °करालकेशरशटा° Skm; °स्फालस्फुरत्क° Skm (var.).
- (c) वारं वा° JS, \$P; °चञ्चलघनभ्रश्यन्नरव° JS, \$P.
- (d) दृष्टा [कामं] JS, ŚP; °पदं क्रूर° Skm; °कु क्कुटयो: स्थितिरिति क्रूरक्रमं युध्यतो: JS, ŚP; युध्यते Skm (var.). Śārdulavikrīdita metre.

MS-VIII. 25

With shaking combs escaping from quick-darting beaks, / fiercely flying at one another, with throbbing necks / and hackles rising in circles, each wounded time and again / by the thick-driving spur as the other leaps, / the two cocks, with swift-footed, cruel attack, fight to their heart's content. (D. H. H. Ingalls).

13813

चञ्चन्द्रञ्चनुगुगोवरैः शिथिलितप्रायां समुत्पक्ष्मल-न्यञ्चत् पक्षपुटावकाशविरमत् पाश्वोंष्मिमिनीयते । जङ्गाकुञ्चनलब्धनीडनिबिडावष्टम्मकष्टोज्भित-

क्षेपीयः पवनाभिघातरमसोत्क्षेपैरहः पश्चिभिः ॥

- (आ) SkV 198, Kav 88.
- (a) ंचुगलोदरै: [°ञ्चुगुणो°] SkV (var.).
- (b) °वकाशम ''' (missing) °त्याश्वीं° Kav. Sardulavikrīdita metre.

The birds loosen their shoulder feathers with darking beaks, / dispel their body heat by lowering ruffled wings; / with crouching legs seize hold upon the nest, / barely avoiding a sudden toss / from the buffet of the summer gale. (D. H. H. Ingalls).

13814

चञ्चरचञ्चूद्धृतार्धन्युतिपिशितलवपाससंवृद्धगर्धेर् गृष्ट्रौरारब्धपक्षद्वितयविधुतिभिर्वद्धसान्द्रान्धकारे । वक्त्रोद्वान्ताः पतन्त्यश्छिमिति शिखिशिखाश्रेणयो-ऽस्मिञ्छिवानाम्

ग्रस्त्रक्षोतस्यजसम्भुतबह्लवसावासिवस्रे

स्वनन्ति ॥

- (अ) Nág 4. 18.
- (अा) SkV 1536 (a. Śri Harşa).
- (a) °ञ्चूप्रकृत्त° Nag (var.); °वृतार्ध° SkV; 'गद्धेर्° Nag (var.).
- (b) °रावद्वप° Năg (var).
- (c) °न्ता: शमि° Nag (var.); पतन्त्विष्ठि° SkV; °sिस्मन् शि° Nag (var.), SkV.
- (d) °स्नृति° Nag (var.); अग्रश्नोत° SkV (var.); °श्रुत° SkV (var.); °वसो° SkV (var.); °विश्रे SkV (var.).

Sragdharā metre.

The rows of fire-flames vomitted out of the mouths of the jackals and falling with a clocking sound, are making a noise in this stream of blood, where the carion-odour is mingled with that of abundant fat continuously flowing and where profound darkness is created by the vultures flapping the pairs of their wings and with their beaks and half-dropping. (Bak Kun Bae).

13815*

चञ्चन्चण्डनखाग्रभेदविगलद्दैत्येन्द्रवक्षः-क्षरद्-रक्ताभ्यक्तसुपाटलोद्भटसटासंभ्रान्तभीमाननः । तिर्यवकण्ठकठोरघोषघटनासर्वाङ्गखर्वीमवद्-दिङ्मातङ्गनिरीक्षितो विजयते वैकुण्ठकण्ठीरवः ।)

- (अ) Khandaprasasti 46.
- (পা) SR 19 50, SSB 32.11, SuM 24 8, SH 8 (II).
- (a) °भेदविदल° Sum, SH.

- (b) °लोडतस° SuM, Kha° (var.).
- (c) नित्यंत्कठ° Kha° (var.).
- (d) दिग्मातङ्ग° SuM.

Victorious is the Vaikuntha-lion (Nṛṣiṁha) with frightful face whose prominent mane is extremely red, being soaked in blood gushing from the chest of the demon-king (Hiraṇyakaśipu) dropping (on the ground) as he was torn with the tips of its nimble and sharp claws, and who is (intently) seen by the quarter-elephants with their bodies bent down on hearing the furious roar from its oblique throat.

13816

न्नङ्चच्चण्डमरीचिमण्डलकरज्वालाकलापैरहो न स्याच् चातकपोतकः कवितो यावत् ततो विह्वलः।

भ्रातः श्रीयुत वारिवाह निभृतं जीयाश्विरं निर्भरं तावव् धीरतरं घरातलमिवं घाराभिरासिञ्चय ॥

(अ) Any Sat 77.

Śardulavikridita metre.

Brother! Gracious cloud! may you live long happily. Before the terrified young one of Cataka is consumed by the mass of flames of the dazzling rays of the sun, you pray sprinkle steadily the surface of the earth with (copious) showers.

13817

चञ्चच्चन्द्रकरस्पर्श- हर्षोन्मीलिततारका । श्रहो रागवती सन्ध्या जहाति स्वयमस्बरम् ॥

- (河) R (R (Bar) Kişkhindhākaṇḍa, App. 1. No. 16 ad l. 68, R (B 4. 30. 45, R (G)—, R (L)—).
- (a) शरच्° [चञ्चच्°] R (var.).
- (b) °लोचना [°तार°] R (var.).
- (d) जहातु [जहाति] R (var.).

The red evening, with stars emerging with joy at the touch of the shimmering rays of the moon, abandons the sky of its own accord.

Implied Meaning !

The lustful heroine, with eyes opened with joy at the touch of the nimble hand of the hero, casts off her garment on her own.

[Red also in love twilight / at the hand of moon / her lover / stars her eyes wide at his touch / oh / happily she abandons / dress and sky. ("Sanskrit Love Poetry", translated by W. S. Merarin and J. Monsaieff Mansson P, 61)]

13818*

चञ्चम्चिन्द्रकचन्द्रचारकुसुभो माद्यज्जटापत्लवो दृष्यद्दारणदन्दशूकमिशामांस्तत्-पञ्च-

शाखालयः (?)।

स्थाणुर्मे फलदो भवत्वतितरां गौरीमुखेन्दुद्रवत्-पीयूषद्रवदोहदादिव दथद् देवद्रुमत्वं सदा।।

- (अर) SR 6.74, SSB 11.66.
- (b) °मास्तत्° SSB.

Śardulavikridita metre.

May Lord Siva grant my desires in full, who, with beautiful flowers of the shimmering moon-shine, pleasing leaves of the matted hair, jewels of his vain and frightful snakes and five branches of his five faces (?), always assumes the form of the divine tree as if out of desire for the nectar-fluid flowing from the moon-like face of Pārvatī.

13819*

चञ्चच् चारित्रचक्रप्रविचितिचतुराः प्रोन्चचर्चा-प्रचर्च्याः

पञ्चाचारप्रचारप्रचुररुचिचयाश्वारुचित्रत्रि-योगाः ।

वाचामुच्चैः प्रपञ्चे रुचिरविरचनैरर्चनीयैरवच्यंम् इत्यच्यै प्राचिता नः पदमचलमनूचानकाश्चा-पैयन्तु ॥

- (अ) AS 914.
- (a) °चक्रे° AS (var.); °विचित° AS (KM); प्राचवोव्वींप्रचर्च्यां or प्रोचवोव्वीं° or प्रोच- चार्चीप्रवर्चात् or प्रोच्चवव्वी° or प्रोच्च- चार्व्वी° AS (var.); प्रचच्यां AS (var.); प्रचच्यां AS (KM).
- (b) °चारे प्रचार: AS (KM); °प्रचर° AS (var.)∙
- (c) °वच्यंनित्य AS (var.); °वच्यं AS (var.).
- (d) नित्य° AS (KM); °त्यर्च or °त्यच्यं AS (var.); वच्यं नित्यच्यं प्राच्यंतान: AS (var.); प्राच्यंता (°तां) or प्रांचिता AS (var.); °कार्यंतु or °श्चाजेंयंतु or °श्चर्जं-यंतु AS (var.).

Śragdhara metre.

Those who are adept in accumulating the men of immaculate conduct, are worthy of high regards as they expound true knowledge,* are devoted to propagate five types of behaviour,* and practise three types of Yoga-s* in all good deeds, may those esteemed teachers (saints) bestow upon us the eternal stage (of liberation) which is eulogised in the well-worded sermons of the wise.

* Details to be found in the jain scriptures,

13820**

चञ्चच् चुम्बति काञ्चनाचलमृखं कण्ठं क्षमाबन्दिनां नो मुञ्चत्यचलेन्द्रवक्षसि चिरं लीलां समा-लम्बते ।

कि चालिङ्गिति दिश्तदान्वितनुते कीडां भुजंगैस् समं कीर्तिमनिमपास्य पश्य तरुगी धिक् चेष्टितैस् तावकी ॥

(आ) AIR 201.

Sardulavikridita metre.

See, the maiden of your fame, having set aside self-esteem through her actions, moves about and kisses the face of the golden mount, does not leave the neck of the captives seeking her forgiveness, sports for long on the expanse (lit. chest) of the Himalayas, embraces the farthest ends of the quarters, and indulges in play with the snakes—gallants—(in the nether region). Fie upon her.

13821**

चञ्चच् चोलाञ्चलानि प्रतिसरग्रस्यस्तवेगाीनि बाहोर्

विक्षेपाद् दक्षिणस्य प्रचलितवलपास्फाल-कोलाहलानि ।

श्वासत्रृद्यद्वचांसि द्रुतमितरकरोत्क्षिप्तलोलाल-का

> स्रस्तस्रञ्जि प्रमोवं दधति मृगदृशां कन्दुक-श्रीडतानि ॥

- (अर) SkV 531, Kav 267, JS 243. 2 (a. Rājaśekhara', ŚP 392b (a. Rājaśekhara), SR 347. 42 (a. ŚP), SSB 224. 9, SSM 801, RJ 1289 (a. Rājaśekhara), SuSS 98 (a. Rājaśekhara).
- (a) °चेलाञ्च° JS; °सरणि र° JS; °सरिएा-चलव्यस्त° ŚP, SR, SSB; °रयव्यग्रवेग्गीनि (°रथ व्यस्त°) JS (but some texts as above); °रयत्कुन्त° JS (var.).
- (b) °लितकल° JS (var.); °लयस्फारको° ŚP, SR, SSB.
- (c) °रोत्क्षेपलोला° KAV (var.), JS (var.), ŚP, SR, SSB.

Sragdhara metre.

The silken skirts are twirling and braids are flying from the runners' speed; / a right arm raised makes loud the shaken bracelets / while a left hand tosses back the errant curls; / their words come broken from their panting / and the wreathes of flowers tremble from their hair: - / it is a joy to watch the maidens at their Yo-Yo dance¹. (D. H. H. Ingalls).

1. Playing with the ball : Edi.

13822*

चङचत् कटाक्षभ्रमराभिराम-

रामामुखाम्भोजपरम्पराभिः

इतस्ततः यत्र सरांसि शोभां

घर्मप्रसादादद्विगुरामवाषुः ॥

(গা) AIR 400.

Upajāti metre (Indravajrā and Upendravajrā)

Where the pools all around acquired through summer's favour two-fold splendour with the series of lotus-faces of women charming with the bees of the fickle side-long glances.

13823*

चञ्चत् कर्पूरचौरा मलयगिरिगुरुग्रावदाव।दवाप्ता
मन्दानन्दैमिलिन्दैरहमहमिकयानुद्रुता दूरपान्थाः।
कावेरीवारिसेका विरलतरतरत्तीरवानीरसिक्ता
मुक्ताद्रीः खेदिनिद्रालव इव पवनास्तालवन्यां
विशन्ति॥

- (आ) ŚP 3812, SR 327. 39 (a. ŚP), SSB 189. 39.
- (a) °हावा° SR, SSB.
- (b) °द्रवद् दीर्घपान्था: SR, SSB.
- (c) °सेकाविर° ŚP, SSB ; °रन्नीर° ŚP.
- (a) °स्वेद° SR, SSB.

Sragdharā metre.

The winds, stealing the fragrance of the waving Karpūra plants, set in on a call by the mighty boulders of Malaya mount, followed by the rejoicing bees in a competitive spirit, bound for a long journey, gathering drops of Kaveri water sprinkled by the sparse floating cane-shrubs on the bank, and cool with pearls, enter the palm-forests as if feeling sleepy with fatigue.

13824*

चञ्चत् काञ्चनकान्तयो लयचलच्चेलाञ्चलै-रञ्चिताश्

> चारीसञ्चरगौकचारुचरगाः सिञ्चन्ति चित्तं मम

लीलाचञ्चुरचञ्चरीकरुचिभिश् चूडालकेश् चींचताः

किंचिच् चन्दनचन्द्रचम्पकरुचां चौर्यो मृगी-लोचनाः ॥

- (अर) Amd 212, 558, Sar 2. 213.
- (a) °नकाञ्चयो Sar; °चो**ल**।° Sar,
- (c) लीलचुंचु Amd (var.); व्यूलाल Sar. Sardulavikridita metre.

The doe-eyed damsels brilliant like the glittering gold, adorned with garments the hems whereof move in rhythm, their feet extremely beautiful with Carī movements, embellished with braids of the colour of playful bees and pilfers of the beauty of sandal, moon and Campaka, fill my heart (with pleasure).

13825**

चञ्चत् काञ्चनकान्तिभिर्जलिजिनीजीवेश्वरण्योतिषामोर्धर्माघवती ककुप् किपलतामालम्बते संप्रति ।
यामुद्वीक्ष्य गवाक्षवत्मंनि मनाङ्मानान्तशान्तज्वराः
कामिन्यः कुचकुम्भसोम्नि दियतान् गाढग्रहं
गुह्लते ॥

(সা) JS 290. 26. Śardulavikrīdita metre.

The eastern quarter is now turning red with the flood of golden light of the rays of the sun, the lord of the life of the lotus plants. On seeing it in the window-passage, the lustful women with the fever of their anger (now) slightly allayed, hold their lovers in tight embraces on the expanse of their pot-like breasts.

13826*

चञ्चत् काञ्चनकुण्डलाङ्गदधरामाबद्धकाञ्चीस्रजं ये स्वां चेतसि तद्गते क्षणमि ध्यायन्ति कृत्वा स्थिराम् ।

तेषां वेश्ममु विश्वमादहरहः स्फारीभवन्स्यश्चिरं माद्यस्कृञ्जरकर्णतालतरलाः स्थैयं मजन्ते श्रियः ॥

(ল) Pañcastavi (KM III. 9) 1. 10. Śārdulavikrīdita metre.

Those who, having firmly set you¹ in their heart, meditate even for a while on you, wearing waving golden earrings and armlets, with girdle fastened (to your waist), riches, (though) fickle like the (flapping) ears of the intoxicated elephants, remain stable in their houses and soon multiply day by day.

1, Goddess Tripura.

13827**

चञ्चत् काञ्चनशैलावस्या वक्षोरुहौ तन्व्याः।

मो चेत् तावधिरूढा

कथमनिमिषतां भजेत मे दृष्टिः।।
(आ) SR 265. 270, SSB 84. 25.

Udgīti-āryā metre.

The breasts of this slender dame are shining mounts of gold. If it were not so, how my eyes perched thereon could become winkless.

13828

चञ्चत्कादम्बपक्षप्रचलितकुमुदस्तोमसौरभ्यलुभ्यद्-भ्राम्यद्-भृङ्गप्रसङ्गप्रकटितयुगपत्कौमुदीध्वान्त-पूरे।

कासारे क्षालिताङ्गः शुचिसिचयहिमोशीरकर्पूरमुक्ता-मालाशाली प्रदोषे शरदि शशिकरानाश्रयत् सौघपृष्ठे ।।

(লা) JS 229. 25 (a. Vaidya bhanupandita).

Sragdhară metre.

Having bathed in a pool that simultaneously displayed moonshine and pitch darkness on account of its contact with the hovering bees longing for the fragrance of the lilies shaken by the wings of the geese moving there, he, looking splendid in spotless costume with cool *Ustra* and camphor (applied to it) and wearing a

pearl-necklace, enjoyed at night moonlight on the roof of the palace, in the autumnal season.

13829*

चञ्चत् पक्षाभिघातग्लिपतहुतभुजः प्रौढधाम्नश्च-तायाः

क्रोडादाकुष्टमूतॅरहमहिमकया चण्डचञ्चुग्रहेण । सद्यस्तप्तं शवस्य ज्वलदिव पिशितं भूरि जग्ध्वाधँ-दग्धं

पश्यान्तः प्लुब्यमाणः प्रविशति सलिलं सत्वरं गृष्टसंघः ॥

- (अर) SkV 1528 (a. Pāṇini), Skm (Skm (B) 2365, Skm (POS) 5. 73. 5) (a. Pāṇini), JS 328. 6, Kav p. 52.
- (a) यक्षाभि° JS; °घातज्वलितहुतवह प्रौ° Skm;
 °धमं ° [°धान्निच°] Skm (var.).
- (b) क्रोडाद्व्या° Skm; क्रोधव्या° JS; दण्डचञ्चु° SkV (var.).
- (c) ° वंदग्धं Skm.
- (d) सलिले JS; गृझवृद्ध: Skm. Sragdharā metre.

The vultures, beating back the flames/ with strokes of their flapping wings / and each competing with fierce beaks against the rest / have dragged from the flaming pyre a corpse / and gorzed themselves on its freshly roasted, almost flaming flesh. / See them with burning craws / now heading for the river. (D. H. H. Ingalls). 13830*

चञ्चत् पश्त्रविचित्रितां मधुकर स्फूर्जस्फलालम्बिनीं मन्दं मुग्धमरम्दमञ्जुपुलकां कान्तिप्रभूतोदयाम् । प्रोन्मीलस्कुमुमां प्रकीर्णामुषमां हा हा चलस्कण्टकां को हेतुः कलधौतकेतकलतां स्यक्तुं समस्कण्टसे ।।

- (आ) Anysat 97.
- (a) °करस्फूर्जं° Anysat (KM). Sardulavikridita metre.

Why, O Bee, are you keen to desert the golden Ketaki-Creeper which looks charming with its shaking leaves, supports shining fruits, has lovely horripilation of the juice of its flowers, bears massive beauty, has its flowers in bloom and splendour spread all around, but is alas filled with sharp thorns.

13831*

चञ्चत्पादनखाग्रमण्डलक्विप्रस्यन्दिगङ्गाजलो विस्फूर्जद्वलिराज्यनाशिपगुनोत्पाताम्बुवाह-द्युतिः ।

पातु स्वां चरणो हरेः क्रमविधौ यस्याधिकं द्योतते दूरादङ्गुलिमुद्रिकामिणिरिव स्फारांशुजालो रिवः ॥

- (পা) Skm (Skm (B) 218, Skm (POS) 1. 44.3 (a. Vikramāditya), Kav p. 105.
- (a) °मण्डन° Skm (var.).
- (b) °नाशादिगुणो° [°नाशपि°] Skm (var.). \$ārdulavikrīdita metre.

May Hari's foot from the lustrous nail-tips of whose toes gushes the stream of Ganga, which resembles in colour the portentous cloud heralding the end of Bali's prosperous rule and in the process of taking a step the gem of whose finger-ring shines immensely from afar like the sun with the net of its massive rays, protect you.

चञ्चत् यक्षाभिघात° see No. 13829.

13832**

चञ्चत्पादहति क्षतिक्षिति चलच्चक्षुःश्रवःसंहतित्रस्यव्दिवपतिदिगाजप्लुति धराधःशेषनश्यद्रति ।
दोवंण्डाहितसंतितन्दुटदुश्वह्माण्डभाण्डस्थिति
त्रस्तस्वपंतिसंभ्रमन्नित भवस्यास्यतां मुदे ताण्डवम् ।।
(आ) Pad I. 29 (a. Laksmana).

Śardulavikridita metre.

May Siva's boisterous dance (Tandava) grant you happiness, (dance) which has rent asunder the earth with the strokes of his fast-moving feet, which has smothered Sesa's joy below the earth and has put to flight the quarter-regents and quarter-elephants with host of their eyes and ears moving (violently), which has shattered the stability of the massive vase of Universe with a series of blows of his arms and which (led) the terrified lord of heavens to pay him homage in haste.

13833**

चञ्चद्देवेन्द्रकुट्यश्चितितदशिदशाकीर्एकोटीर-कोट्यः

संगायत्स्ववंधूट्यः सरमसविनमित्सद्धगन्धवं-धाट्यः।

विश्लिध्यच्चर्मपट्यो विगलितशतपत्रासोद्यत् करोट्यस्

> त्रुट्यः**कै**लासतट्यस्त्रिपुरविजयिनः पान्तु मामारमट्यः ॥

(ЯТ) SR 10. 160.

Sragdharā metre.

May the Ārabhaţi¹ dances of the victor of three (Asura) cities protect me, (dances) which shook the abode of Indra, scattered the crowns (of gods) in the ten reeling quarters, inspired the celestial damsels to sing (in praise), made the Siddhas and Gandharvas bow, in fear, dis-jointed the hide-dress (of Śiva) made the lotuses fall down and the skulls swing, tore the slopes of Kailāsa.

1. A kind of fierce dance of Siva.

13834**

चञ्चव्हादशनीलनीरजयुतं सप्ताम्बुजीव्भासितं तित्यं षोडशशोणपदादिचरं षात्रानिशं सेवितम् । क्षीराम्भोधगृहं सहस्रदलसःपयं द्भृविश्वान्ति यत् पायाद्यः कमलाङ्गसङ्गिशयनं तन्नीलरोचिर्महः ॥ (आ) SP 532 (a. Sarngadhara), SR 191, 86 (a. SP), SSB 542. 98 (a. Sarngadhara).

Sardulavikridita metre.

May the sleep of the blue-hued light (Viṣṇu) with Lakṣmī protect you, (light) which has twelve blue lotuses (in the form of eight eyes of Brahmā and two each of Viṣṇu and Lakṣmī), shines with seven lotuses (four faces of Brahmā, one giving birth to Him, one face each of Viṣṇu and Lakṣmī), ever charming with sixteen red lotuses (four hands and two feet each of Brahmā and Viṣṇu, two feet and two hands of Lakṣmī), which is being served day and night by Brahmā, has milky ocean as its abode and rests on the beautiful couch of thousand petals (hoods of Śesa)¹.

 This verse is explained thus in SSB footnote.

13835**

चञ्चद्भुजभ्रमितचण्डगदाऽभिघातसंचूर्णितोष्ठयुगलस्य सुयोधनस्य।
स्त्यानावनद्धघनशोणितशोणपाणिर्
उत्तम्भयिष्यति कचांस्तव देवि मीमः॥

- (31) Veņī 1.21.
- (अा) SR 366. 3 (a. Venī), SSB 260. 3 (a. Venī), PV 809 (a. Nārāyaṇa), ŚP 4085 (a. Nārāyaṇabhaṭṭa), Daś ad 1.28 (P. 23) and ad 1. 50 (p. 59), KH 92.7-10, Sāh 6 ad 361 (P. 146), DhV ad 2. 10 (p. 97), Pad 86. 16 (a. Nārāyaṇa).
- (c) °अपविद्ध° Venī (var.); °নাবৰ° [°নাবনদ্ধ°] PV, DhV; °बद्ध° [°নদ্ধ°] DhV.

MS-VIII. 26

(d) उत्तंसिय° Veṇī (var.), SR, SSB, PV, SP, Das, KH, Dhv, Pad, Sāh.

Vasantatilakā metre.

When Bhīma has broken both the thighs of Suyodhana to pieces with the furious strokes of his mace flourished round and round by his nimble arms, O queen, with hands stained red with the thick blood of Suyodhana streaming profusely and clinging fast to his hands, Bhīma will tie up high your locks of hair. (C. S. R. Śastrī).

13836**

चञ्चद्रोमाञ्च - बीचो - निचय - कविचतैरङ्गकैः स्यन्दमान-

स्रोतोमिर्लोचनाब्जर्भशितिभिरनिशं गव्गवो-च्चारिताभिः।

क्षोग्गी-पीठे लुठव्भिविलुलितिचक्रुरैमौलिमियें मजन्ति

श्रीमदण्यालप्यपुष्पच्चरशसरसिजं भाग्यवन्तस्त एव ।।

- (अ) PV 38 (a. Akbari-Kālidāsa).
- (b) °নাহৰ° PV (MS).
- (c) °विस् लित° [विलु°] PV (MS).

Sragdhara metre.

They alone are fortunate, who, with their bodies covered with series of waves in the form of thrilling horripilation, their lotus-like eyes over-flowing with streams (of tears), words of praise constantly uttered in faltering tones (due to upsurge of emotions), their hair dishevelled and themselves rolling on the surface of earth, wait upon the lotus-feet of goddess Jvala with bowed heads.

13837**

चञ्चद्विद्युत्कलत्राः प्रचुरकरटका वर्षधाराः क्षिपन्तो यत्नेन्द्रेष्वासचित्रा बधिरितककुमो मेघसंघा नदन्ति ।

व्याप्ताशाकाशदेशास् तक्तलमचलाः संश्रयन्ते क्षपासु
तत्रानेहस्यसङ्गाः सततगतिकृतारावभीमास्वभीताः ॥

- (अा) AS 912.
- (a) °करविका° (°का:) or करविकावर्णं° or करिकका: AS (var.); वर्णं° AS (KM); क्षयंते or क्षपन्ते or क्षियंतो AS (var.).
- (b) °घासाचिता AS (var.); विधरिति° or °चित्रवादिधि° AS (var.).
- (c) व्यप्ता° or व्याप्तांशा° AS (var.); क्षिपासु (°शु) AS (var.).
- (d) व्राताने° AS (var.); °स्वसङ्गाः AS (var.); °गतिच्छता° AS (var.).

Sragdharā metre.

When pervading the atmospheric region and spotted with rainbow, the masses of clouds, with luminous lightnings as their spouses, thunder defeaning the quarters and shedding rain abounding in hails; the recluses, at that hour, sit fearless and undistracted (lit, without attachment), under the trees in the nights that are frightening with the (harsh) sound produced by the (whistling) winds.

13838*

चञ्चद्विद्युद्वलया

विरचितघनकृत्तिपात्रजलसेका । प्रावडरजकी परितः

प्रक्षालनमम्बरस्य विवधाति ॥

(अर) SSB 211. 2.

Giti-āryā metre.

The washer-woman (*dhobin*) of the rainy season having flashes of lightning as her bracelets, washes the sky all over sprinkling water from the leather bag of the cloud.

13839

चङचन्मनोज्ञशकरी**र**शनाकलापाः

पर्यन्तसंस्थितसिताण्डजवङ्क्तिहाराः ।
नद्यो विञालपुलिनान्तनितम्बिबम्बा
मन्दं प्रयान्ति समदाः प्रमदा इवाद्य ॥

- (आ) Ŗitu 3. 3.
- (a) बल्य° [च°] Rtu (var.); °रस° Rtu (var.).
- (b) °भवितहास: Rtu (var.).
- (c) विश्वलपुलिनोहिन[°] Rtu (var.); [°]देशा [°बिम्बा] Rtu (var.).

Vasantatilakā metre.

Today rivers are moving slowly like women under the influence of passion, with the beautiful, leaping Śapharī fish for girdle-bands [or: with girdle-bands like the beautiful, leaping Śapharī fish], with the rows of white birds stationed on

the margins for garlands [or: garlands like the rows, etc.] (and) with the broad, sandy regions (on the banks) for round hips [or: with round hips resembling the broad, sandy regions]. (M. R. Kale).

13840*

चञ्चरीक चतुरोऽसि चिन्द्रिका-वैसवे कुमुदिनीं निषेवसे। भास्करे जयिनि पुष्करे नवे प्रोन्मिषन्नवदलेऽनुरज्यसि ।।

(अा) SR 223.67, SSB 611.31, RJ 363.

Rathoddhatā metre.

You are (indeed) clever, O Black bee, You enjoy the lily in profuse moon-shine, (but) as the sun rises, you make love with a new lotus with its petals abloom.

13841*

चञ्चलं किमपि नेक्षगढ्यं
नास्ति यद्यपि च वाचि वक्रता।
किचिदुन्नतमुरस्तथापि मे
मानसं हरति हन्त सुभुवः।।

(अ) Jansing 94.

Rathodhatā metre.

Though the eyes of that damsel with lovely eye-brows are not at all fickle nor is there equivocation in her speech, still her slightly developed breasts win over my heart.

चङ्चलं धनमपायि-चङ्चलनयन्

13842

चञ्चलं धनमपायि शरीरं
क्षीयते बलमुपैति जरत्रा।
थेयसे च यशसे च यतध्वं
मृध्युरापतति गच्छति कालः॥

- (अर) SRHt 10. 18 (b's) (as reconstructed by Dr. V. Raghavan in Journal of Oriental Research 13. 4; p. 295).
- (a-b) Ommited SRHt.
- (c) ः तहवं SRHt. Svāgatā metre.

Wealth is fickle, body is perishable, strength dwindles and old age overtakes. Strive for the ultimate good (=beatitude) and glory. Death invariably comes and time fleets away.

13843

चञ्चलं वसु नितान्तमुन्नता
मेदिनीमपि हरन्त्यरातयः ।
भूषरस्थिरमुपेयमागतं

माऽवमंस्त सह्दं महीपतिम्।।

- (अ) Kir 13, 53.
- (अर) SR 151. 393 (a. Kir), SSB 478. 352 (a. Bhāravi).
- (a) उद्धता Kir (var.); उन्नतां SSB.
- (b) अपहरन्त्य° Kir (var.).
- (d) माव[°] SR, SSB; चमूपतिम् Kir (var.). Rathodhata metre.

Wealth is very fickle. Powerful enemies seize even your territory. Slight not the king, who, (though) fit to be appro-

ached, has come (to you of his own) and is friendly and firm like a mountain.

13844

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् बृहम्। तस्याहं निग्रहं मन्ये बायोरिव सुदुष्करम्।।

- (31) MBh (MBh (Bh) 6.28.34, BhG 6.34).
- (आ) Sama 2 च 3.
- (b) प्रमाणी MBh (var.).

Kṛṣṇa, mind is restless, turbulent, mighty and obstinate. To restrain it, I think, is as mightly hard as to subdue the wind.

[For, fickle is the thought-organ, Kṛṣṇa, for impetuous, mighty, and hard; the restraining; of it, I conceive, / is very difficult, as of the wind. (F. Edgerton)]

13845

चञ्चलस्वकलङ्कं ये श्वियो वधित दुर्घियः । ते मूढाः स्वं न जानन्ति निविवेकमपुण्यकम् ॥ (आ) Any 14, 115.

The dull-witted fools who espouse the fickle, baneful, indiscreet and vile riches, do not know their own self (which is eternal, spotless, discreet and virtuous).

13846*

चञ्चलनयननिपातेर्

जगदिप सम्मोहयन्तीनाम् ।

शिव शिव फुलकामिनीनां

हलिकपुरे डाकिनीप्रवादः ।।

(आ) Vidy 608.

Upagītī-āryā metre (defective in cd),

11

My Lord, even of the ladies of high birth who madden the world with their fickle glances, it is said in Halika's town that they are female imps.

13847

चञ्चुसम्पुटगृहीतमृगालग्रन्थिसूत्रनिवहेन रथाङ्गः ।
विप्रयोगभयतो दियतायाः
कण्ठपाशमिव कर्तुमियेष ।।

(अ) Vikram 11. 5.

Svagata metre.

The Cakravaka-bird, out of fear of separation from its beloved, as if wanted to make a halter round its neck with the fibres of lotus-stalks held in its beak. (S. C. Banerji).

13848

चञ्च्वा नव्यसमीरघीरसरसीतीरं विलोक्योत्सृको धीरं धीरमहो महोन्नतिपरस्तृऽगाङ्कुशाकश्चितः । पातुं यावदहो करोति विमलं नीरं मरालः कृती मण्डूकव्वित्रक्षरीकृततनुस्तावच्छनेस्ताम्यति ॥ (अ) Anysat 94.

Śardulavikridita metre.

Given to soar high steadily, (but now) extremely feeble with pangs of thirst, as the lucky swan, on seeing the bank of a lake cool with fresh breeze, began to drink eagerly its pure water with its beak, just then the cacophony of the frogs shattered its heart, and it swooned by and by.

13849*

चटच् चिटिति चर्मिशा च्छिमिति चोच्छलच्छोिशिते घगद्धगिति मेदित स्फुटरबोऽस्थिषु ष्ठादिति । पुनातु भवतो हरेरमरवैरिनाथोरित

क्वरात्करजपञ्जरश्रकचकाषजन्मानलः

- (अर) SkV 116 (a. Vākpati), Kav 28 (a. Vākpati raja), Khanda-prašasti 4.8, Skm (Skm (B) 197, Skm (POS) 1. 40.2) (a. Vākpatirāja), ŚP 126 (a. Vākpatirāja), JS 29.77 (a. Vākpatinātha), SR 19.48 (a. ŚP), SSB 32.9.
- (a) चटिच् JS; च्छिमिति Khan°; चोच्च° JS.
- (b) धगिद्ध Kav, JS; °तरो [°रवो] Skm; °रबा ŚP; °रवे JS; ऽस्थिनः ऽष्ठिषु Kav, Khan, ŚP, JS, SR, SSB; ष्टागिति Khan, SR, SSB.
- (c) °वैरिवीरोरिस Khan; वैरिवक्ष:स्थल° ŚP, SR, SSB.
- (d) °चघषंजन्मानिल: Khaṇ°; °चघषंज° SSB; °रव: [°नल:] Skm, JS.

Prthvi metre.

May the fire protect you which rises from the saw like claws / of Hari the man-lion tearing at the demon prince's breast, / scratching at the skin, splashing in the flying blood, / ripping off the flesh and grindling at the bones. (D. H. H. Ingalls).

13850

चिंदिका काष्ठकूटेन मिक्षका सह दर्दुरैः। महाजनविरोधेन कुञ्जरः प्रलयं गतः॥

- (अ) P (PP 1. 335, Pts 1. 332, Pts K 1. 377 and 1. 386, PP 1. 138) MK (S) 11.
- (আ) IS 2224, Pr 367.
- (a) चटकाका^o Pts, PtsK, MK(S); चटका IS; oकूटन [obar IS] (corrected).
- (b) मक्षिकादर्दरैस्तथा Pts, PtsK.
- (d) कुञ्चर: [कुञ्जर:] IS (corrected).

The elephant perished on account of its enmity with the concourse of people, the sparrow with the wood-pecker and the fly with the frogs.

[Wood-recker and sparrow | with froggy and grant, | attacking enmasse, laid/the elephant flat. (A. W. Ryder).]

13851 **

चट्चटुलनिमीलस्पर्शलीलातिमीलन् नयनयुगमतङ्गारब्धनिद्राविनोदम् । शुकहरितनितम्बं पश्य वशीवनान्तैर् श्रचलमिखलपृथ्वीमाल्यवन् माल्यवन्तम् ॥

- (अ) Bālarāmāyaņa 10. 51.
- (अर) JS 365. 24 (a. Rājaśekhara).
- (a) °करेणु° [निमील°] JS; °निमी° JS.
- (d) तरल° JS.

Mālinī metre.

Behold the Malyavana mountain where the elephants are having the pleasure of sleep with their tremulous eyes closed, its slopes are green with (or like) parrots and its bamboo forests serve as the garland of the whole earth.

चट्लचट्रिमगांढाश्लेषंर् see No. 13897.

13852*

चट्लचातकचञ्चुपुटात्पतञ्

जलकरगोऽवि मरोरतिगोचरः।

स पुनरद्य घनागमबन्धुन।

जलधरेगा जलरपरः कृतः॥

- (आ) VS 939 (a. Chātra).
- (d) अमर: VS (var.).

Drutavilambita metre.

Even a drop of water-slipping from the trembling beak of the Cataka bird, was beyond the reach of the desert. But the cloud, the friend of the rainy season, has now made it (altogether) different with its (sharp) showers.

13853

चटुलनयने शून्या दृष्टिः क्रुता खलुकेन ते क इह सुक्तृती द्रष्टब्यानामुवाह धुरं पराम् । यमभिलिखितप्रस्थैरङ्गेनं मुञ्चसि चेतसा वदनकमलं पासो कृत्वा निमीलितलोचना।।

- (अ) Amar (NSP) 145.
- (अा) VS 1097 (a. Amaruka).

Harini metre.

O Lady with fickle eyes! who indeed has rendered your sight vacant? Who in this world is the fortunate person who is foremost of the handsome? With your lotus-like face placed on hand, eyes closed and your body resembling a painted (figure), whom you do not banish from your heart?

चटुलवचनैर्गाढाण्लेषैर् see No. 13899.

13854

चण्डं पिण्डाथिनां हेष- पिशुनानां शुनामिव।
यया संजायते युद्धं किं तया वधविद्यया।।
(आ) Dar 3. 44.

What is the use of the Science of killing that causes fierce fight among wicked men for the sake of bread as among the hateful dogs.

13855**

चण्डं वण्डं वण्डकीलम् स्रकामं सुप्रवासितम्।
सुविरद्वं रोगिएां च ह्यन्यस्त्रीनिरतं सदा।।
(अ) Sukr 3. 21.

(A woman may desert a husband) who is cruel or impotent or disposed to beating her or lacks passion or lives abroad for long or is extremely indigent or ill or is always attached to an other woman.

13856

चण्डचाणूरदोवंण्ड- मण्डलीखण्डमण्डितम् । श्रम्याद्वो बालवेषस्य विष्णोर्गोपतनोर्वेषुः ॥ (आ) VS 33 (a. Indubhaţţa), SR 22. 105 (a. VS).

May the person of Viṣṇu in the form of a cowherd boy, adorned with injuries caused by the long arms of cruel Caṇūra, protect you.

1. A Wrestler killed by Krsna.

13857-61

चण्डत्वमाततायिश्वं राजकार्ये विलम्बनम् । द्यनिष्टोपेक्षणं राज्ञः स्वधर्मपरिवर्जनम् त्यजन्तु सैनिका नित्यं सल्लापमपि वा परैः। नपाज्ञया विना ग्रामं न विशेषः कदाचन ॥ स्वाधिकारिगणस्यापि ह्यपराघं दिशन्तु नः। मित्रभावेन वर्त्तध्वं स्वामिकृत्ये सदाखिलैः। सुज्ज्वलानि च रक्षत्त शस्त्रास्त्रवसनानि श्रन्नं जलं प्रस्थमात्रं बहुन्नसाधकम् ।। शासनादन्यथाचारान विनेष्यामि यमालयम । भेदायितान रिपुधनं गृहीस्वा दर्शयन्त्र माम ॥

- (31) Śukr 4. 7. 382-386.
- (a) स्वामिकार्ये [राज°] Śukr (var.).
- (b) °काटर्ये Sukr (var.).
- (c) ^{° ए}ठपेक्ष ° Śukr (var.).
- (f) संलापमिपचापरै: Śukr (var. \.
- (g) शासनातन्यथा^o Śukr (var.).
- (s) भेदायितारि° Sukr (var.).

Let them always avoid committing a rash act, a murderous assault, delay in the service of the king, overlooking what is disagreeable to the king and neglect in the performance of their duties;

Let them avoid having conversations with strangers; nor should they enter a village without the permission of the king;

Let them communicate to us any mistakes made by an officer or a man belonging to the rank and file; and may you always be, while in service of the king, in a state of friendship with all.

Let them keep the very clean arms, (projectile) weapons and dress, the food, water, the vessel which holds a prastha measure and in which much food can be prepared.

I shall remove the soldiers who disobey these orders, to the abode of death. The soldiers disbanded for blunders should show me what boots they have taken from the enemy. (G. Oppert).

13862

चण्डांशो विरमाशु मा मयि किराङ्गारान् करैं-र्बुःखिते

नाहं ते व्यक्धां मनागिष कदाप्यागः पुन: कृत् कथम् ।

त्वं चेदद्य कुहापि शीतकरएां सङ्गोष्य रात्रो कुतो मीदमोत्तापचयप्रवर्षणपरस्त्वं किकृते प्रोद्यतः ॥

(জা) SSB 112. 125.

Śardulavikridita metre.

Sun, stop at once. Donot shower burning coals on me, (already) tormented by your rays (hands). I did not ever cause you even a small offence. Why then, this wrath? If you have concealed your cooling form somewhere at night, why then have you risen to-day, determined to pour (on me) the mass of terrible heat.

13863

चण्डानिलः स्फुरितमब्दचयं दवाचिर् वृक्षव्रजं तिमिरमण्डलमर्कबिम्बम्। वज्रं महीध्रनिवहं नयते यथान्तं वैराग्यमेकमपि कर्म तथा समग्रम्॥

- (अ) Sumu 90.
- (c) [°]यने Sūmu (Printing error). Vasantatilakā metre.

As the terrific storm drives away the mass of clouds, the wild fire burns down the clusters of trees, the mass of darkness envelopes the sun-orb and the thunder-bolt rents asunder the chains of mountains, so renunciation alone destroys the totality of actions.

13864

चण्डायते विवदते स्विपत्यश्नाति मादकम्। करोति निष्फलं कर्म मूर्खो वा स्वेष्टन।शनम्।।

- (अ) Sukr 3. 269.
- (মা) Saśa 106. 129.

A fool turns violent, quarrels, sleeps, takes intoxicants, indulges in useless actions and harms his own interests.

13865

चण्डालः किमयं द्विजातिरथवा शूदोऽथ कि तापसः

कि वा तत्त्वनिवेशपेशलमितयोंगीश्वरः कोऽपि

किम्।

इत्युत्पन्नविकल्पजल्पमुखरेः संभाष्यमाणा जनेर्

न ऋदाः पथि नैव तुष्टमनसो यान्ति स्वयं

योगिनः॥

- (अ) BhŚ 243. Cf. रथ्यान्तश्चरतस् तथा.
- (अ1) IS 2225, Subh 284, SMJ 910, SSV 892, SSD 4. fol. 26a.
- (a) चांडाल: or चाण्डाल: BhŚ (var.); जंडाल:
 BhŚ (var.); किमथ BhŚ (var.); शूरोथ
 or शूद्रोप or शूद्रो न BhŚ (var.); वा
 [कि] BhŚ (var.); वा कोपि वा or वैश्योध
 वा [कि तापस:] BhŚ (var.).
- (b) क BhŚ (var.); °निविष्ट° BhŚ (var.), Subh; °विशेष° or °विवेक° [°नि°] BhŚ (var.); °निर्मल° BhŚ (var.), Subh; पटुर BhŚ (var.); कोप्यहो or कोपि वा or कश्चन BhŚ (var.); वा [किम्] IS.
- (c) °विवेक° BhŚ (var.); °जाल° or °मोह° or °पक्ष° BhŚ (var.); °जत्य° Subh; संभाव्यमाना or आभाष्यमाणा (°णो or °णैर् or °ण) or संभाष्यमाणो (°नो) or आकीर्य-माणो or आकृष्यमाणा BhŚ (var.); °जनो [जनै:] BhŚ (var.); संभाव्यमाना IS.
- (d) नो [न] BhŚ (var.); सं-^ [न] BhŚ (var.);
 क्रुद्धो (°द्ध: or °द्धा or °द्ध:) BhŚ (var.);
 पिथ चैन or पिथकै: सु BhŚ (var.);
 हुष्ट° [तु°] BhŚ (var.); गच्छिन्त ते or
 यास्यन्ति ते BhŚ (var.).

Sardulavikridita metre.

Is he a Candala or a twice-born or a Śūdra or some great yogī who has applied his keen mind to (seek) the spiritual truth!, thus being addressed by the people articulating these alternative possibilities, the Yogins were neither offended nor pleased, but went about their way (unconcerned).

["Is he a Candala, or a twice-born, or a Śūdra, or a hermit, or some great Yogi who has renounced the World and sought real spiritual truth?" Without paying the least heed to the aforesaid remarks of the general public, the Yogis are quite satisfied with the path they have undertaken, and accordingly they are neither pleased nor offended at the insulting comments of the masses. (P. G. Nath)].

13866

चण्डालः पक्षिणां काकः पश्चनां चेव कुक्कुरः । कोपो मुनीनां चण्डालश् चण्डालः सर्वनिन्दकः ॥

- (अा) SR 159. 280, SSB 489. 287.
- (a) चाण्डाल: SR, SSB.
- (c) चाण्डालो मुनिष् क्रोधश् SSB; चाण्डाल:- SR.
- (d) चाण्डालो नृषु निन्दक: SSB; °श्चाण्डाल: SR.

Crow is a Candala among birds. Among animals it is a dog. Anger is (like) Candala to the ascetics. He who speaks ill of all is a Candala.

13867

चण्डालकल्पे कन्दर्गं प्लुब्ट्वा मिय तिरोहिते। संज्ञातानुलनेराश्या किसा शोकान् मृता भवेत्।। (आ) Kala 1.50.

When I, the like of Candala, have disappeared after burning Cupid (passion in me), will she, being extremely disgusted, die of grief?

13868

चण्डालश्च दरिद्रश्च द्वाविमौ तुलया धृती। एकः स्वबन्धुभिः स्पृष्टस् तैरपि स्यष्ट्यतेऽपरः ॥

MS-VIII. 27

- (अ) Cr 1455 (CRC 4. 29, CRB 4. 19, CRBh II 4, 17, CPS 96. 39) Cf. Crn 1723.
- (b) एतो CRC; समो [ध्°] CRBh II.
- (c) स्पृथ्यस् CRC.
- (d) °तेऽपरै: CPS.

A Candala and a poor man, both these are held in balance (equal in status). However, the former is (promptly) joined by his kinsmen, while the latter is discarded by them also.

13869

चण्डालश्च दरिद्रश्च द्वावेव सद्शौ मम। चण्डालस्य न गृह्णन्ति दरिद्रो न प्रयच्छति ॥

- (अ) R (R (Bar.) 6. 1584* 1. 3-4, R (G) 6. 62. 40, R (L) 6. 61. 37, P (PT 2. 56) Cf. Rn 103.
- (3II) VS 3162 (a. Vyāsamuni), ŚP 412 (a. Śrī Valmīki), SR 65.6, SSB 332.7, IS 2226, SRS 2.1.4, SH 892 and 87*, AIK 155.16-7, Cit (V) 131.22-3.
- (3) SS (OJ) 290.
- (a) चाण्डालश्च SR, SSB, SRS, AlK, Cit,
- (b) हावेती सदृशी मती PT; SS (OJ); हावेती पुरुषो समी VS; हावेती सदृशाविह SP, SR, SSB, SH; जनावेती समाविह SRS; समा-विति मतिर्मम Cit.
- (c) चाण्डालस्य SR, SSB, SRS, AIK; गृह्णाति ALK.

To me both the Candala and the poor are equal. From the Candala nothing is accepted, the poor does not (have the capacity to) give anything.

13870*

चण्डालस्ते विषमविशिखः स्पृश्यते वृश्यते न ख्यातोऽनङ्गस्त्विय जयति यः किं नु कृत्ताङ्-

गुलीक:।

कृत्वा मित्रं मधुमधिवनस्थानमन्तश्चरित्वा सख्याः प्राग्गान् हरति हरितस्त्वद्यशस्तज्जु-षन्ताम् ॥

(3) Nais 9. 156.

Mandakranta metre.

Thy Cupid is a Candala¹ who is not touched nor looked at, and who is called deformed, perhaps because when vanquished by thee, one of his fingers was cut off. Making friends with the spring in the jungle, and entering my friend's heart, he is stealing her life; and, let the directions of that account wait upon thy fame. (K. K. Handiqui).

1. Cupid employed by Nala to torture Damayanti, is called Candola here.

13871*

चिण्ड दरचपलचेलव्यक्तोरुविलोकनैकरसिकेन ।
धूलिभयादिष न मया
चरणहतौँ कुव्चितं चक्षुः॥

(अ) ArS 2. 225.

Arya metre.

Intent upon gazing at your thighs bared by your slightly fluttering garment, I, O Angry one, did not blink my eyes, when kicked by you, though there was fear of the dust falling in them.

13872**

चिण्ड प्रसारितेन
स्पृशन् भुजेनापि कोपनां भवतीम्।
तृष्यामि पङ्किलामिव
पिबन्नवीं निलननालेन।।

(अ) ▲rS 2, 222.

Arya metre.

O Angry lady, I feel satisfied even while touching you, the irascible one, with an extended arm like one drinking water from the turbid river with a lotus-stalk.

13873**

चण्डीजङ्काकाण्डः

शिरसा चरणस्पृति प्रिये जयति । शंकरपर्यन्तजितो

वीरस्तम्भः

स्मरस्येव ॥

(आ) SR 11. 8, SSB 18. 7.

Arya metre.

Victorious is the trunk-like leg (jangha) of the wrathful damsel (seen) while the lover touched her feet with his head and which is like the victory-pillar of the Cupid who vanquished even (the mighty) Śankara.

13874**

चण्डीशकोदण्डमथाप भङ्गः
सस्यप्रभाषाज्जनकात्मजायाः ।
जगाम रामस्तदसन्निधानात्
सेवं यदाखण्डलकार्मुकेऽपि।।

(आ) AIR 416.

Upajāti metre (Indravajrā and Upendravajrā)

The bow of Candi's lord (Siva) snapped due to the might of Sita's virtues. Because of its loss, Parasurama got worried about Indra's bow as well.

13875

चण्डीशचूडाभरण चन्द्र लोकतमोऽपह। विरहिप्राणहरण कदर्थयन मां वृथा।।

- (জা) Sāh ad 7. 576 (p. 230), SR 282.
- (b) तमोपाह Sah (var.), SR.

Crest-ornament of the Lord of Candi¹, O Moon, who dispellest the darkness of the World, and takest the life of the absent lover, torment me not in vain. (Translation in Bibl. Ind. 9).

1. Parvatī.

13876*

चण्डोशदर्पदलनात् प्रभृति स्मरस्य वामभृवां वदनमेव हि राजधानी । निःशङ्कमङ्कुरितपुष्पितकान्तिकाशे तत्राधुना तुहिनघाम्नि मृगाश्चरन्ति ॥

- (সা) SkV 420 (a. Saroka or Suroka), Prasanna 10a.
- (a) प्रकृति SkV (var.), Prasanna.
- (b) राजधानीम् SkV (var.).
- (c) °कांतिदेशे SkV (var.), Prasanna.

Vasantatilakā metre.

Since the time he broke the pride of Candi's husband / love has moved his Capital to the face of fair women. / Deer now graze peacefully in the coolrayed orb / where the Kaśa-grass of beauty has grown and flowered. (D. H. H. Ingalls).

1. Śiva.

13877

चतुःपर्व च षट्पर्व ग्राष्टपर्व विवर्जयेत्। केषांचिच् च भवेच् चापं वितस्तिनवसंमितम् ॥ (आ) ŚP 1750.

One (the warrior) should discard a bow with four or six or eight knots. Only some have a bow measuring nine vitasti-s.¹

1. A measure of length equal to 12 angulas, being the distance between the extended thumble and the little finger.

13878**

चतुःशतैश्च काण्डानां यो हि लक्ष्यं विसर्जयेत्। सूर्योदये चास्तन्नये स ज्येष्ठो धन्विनां भवेत्।। (आ) SP 1821.

He who hits the target with four hundred arrows, at sun-rise and sun-set, is the foremost of the archers.

13879**

चतुःश्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्च चतुःश्रुतिः । चतुः श्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्चेति ते स्वराः ॥ (आ) ŚP 2051.

The (seven) musical Syaras or sounds¹ are of four tones and three tones, two

tones and four tones, four tones and three tones and two tones respectively.

 These are: Niṣāda, Rshabha, Gāndhāra, Sadja, Madhyama, Dhaivata and Pañcama.

13880

चतुःषिटतमांशं तन्- नाशितं क्षमयेदयः। स्वधर्मनीतिबलवांस् तेन मैत्रीं प्रधारयेत्।।

(31) Sukr 3. 83.

The king should condone loss upto sixty fourth part. He should make friends with him (the opponent), maintaining his own virtue, polity and power.

13881*

चतुःसमुद्रीपरिसे नृपागाम् ग्रन्तःपुरे वासितकीर्तिदारे। दानं दया सूनृतमातिथेयी चतुष्टयी रक्षगसौविदल्ला।

- (अ) Nais 10, 28.
- (अर) JS 409. 59 (a. Śrī Harşa pandita).
- (a) °त्रस्स° JS.
- (d) °ष्टयीरक्ष° Nais (Narā).
- (d) °दल्ला: JS.

Upajāti metre (Upendravajrā and Indravajrā).

In the inner apartment of the kings, where Fame, their wife, is made to abide, the four oceans serving as its moats; charity, kindness, pleasant truth and hospitality—these four are the chamberlains keeping watch over here (K. K. Handiqui).

13882

चतुःसागरपर्यंन्तां पृथिवीं यो ददाति च।
तत्त्वज्ञस्य च यो भिक्षां समां वा नाथवा समाम् ॥
(आ) \$P 4555 (a. Mārkaṇḍeya-puṛ.).

He who gives in charity the earth bounded by the four oceans, and he who gives alms to one who knows the ultimate truth, these two (charities) may or may not be equal.

13883

चतुःसागरपर्यन्तां यो दद्यात् पृथिवीमिमाम् । न खादेच्चापि यो मांसं तुल्यमेतिहिदुर्बुधाः ॥

- (अ) Cr 362 (CSr 3, 93).
- (STT) IS 7523.
- (a) चतुस्सागरपर्यन्तां CS (var.); चतु:सागरपर्यन्ता (चत्स°; चतुर°) CS (var.).
- (b) या CS (var.); पृथ्वीमिमाम् CS (var.); पृथ्वीमिम CS (var.).
- (c) खद्य (°दे) CS (var.); खदे° [खादे°] CS (Printingerror); मासं CS (var.).
- (d) तुल्यमातद् CS (var.); विदु CS (var.); वृधा CS (var.).

A gift of the earth to its utmost limit of the sea, and abstaining from animal food are esteemed by the wise, acts of equal merits. (B. C. Dutt).

13884

चतुःसागरपर्यन्तां यो दद्याद् वसुधामिमाम् । यश्चाभयं च भूतेभ्यस् तयोरमयदोऽधिकः ।।

- (a) VCsr 13. 10.
- (आ) IS 2232.
- (a) ^०पयंन्तं VCsr (var.).
- (c) यस्याभयं VCsr (var.).
- (d) °भयतो VCsr (var.); वर: or निशम् [°ऽधि°] VCsr.

As between one who gives this whole earth bounded by the four seas and one who gives security to creatures, the giver of security is the greater. (F. Edgerton).

13885

चतुःसागरपर्यन्तां यो भुङ्क्ते पृथिवीमिमाम् । तुल्याश्मकाञ्चनो यश्च स कृतार्थो न पाथिवः ।।

- (अ) PdP, Srstikhanda 19. 265.
- (c) यश्य PdP (var.).

He who enjoys the earth bounded by the four oceans and he who looks upon gold and stone alike, he (the latter) is blessed, not the king.

1. The king.

13886*

चतुरं तुरगं परिनर्तयतः
पिथ पौरजनान् परिमर्दयतः।
न हि ते भुजभाग्यभवो विभवो
भगिनीभगभाग्यभवो विभवः॥

- (अा) Sama 2 딱 3.
- (c) भगभाग्यं [भुज°] Sama ((var.). Totaka metre.

Making the restive horse dance all over, trampling the city-folk on the way; this feat of yours does not stem

from the might (lit. fortune) of your arms but from the female organ of your sister.

13887**

चतुरः सिख मे मर्ता

यिल्लिखित च तत् परो न वाचयित ।

तस्मावप्यधिको मे,

स्वयमिप लिखितं स्वयं न वाचयित ॥

(সা) Sama 2 स 41, SRM 2.2.534. Gîti-aryā metre.

Clever is your husband, O Friend. What he writes, that others cannot read. Cleverer than him is mine; he himself cannot read what he writes.

13888

चतुरः सृजता पूर्वम् उपायांस्तेन वेधसा । न सृष्टः पञ्चम: कोऽपि गृह्यन्ते येन योषितः ॥

- (अ) Vet (Vet 9. 16, Vet Hu 19. 9).
- (31) ŚP 1493, VS 2769, SRHt 78. 1 (a. Vallabhadeva), SR 348. 10, (a. ŚP), SSSN 67.3 (a. Vallabhadeva), SSB 227. 10, IS 2227, GVS 508, SH 1215.
- (a) चत्वार: Vet (var.); चत्वारो Vet, GVS; निर्मित: Vet; निर्मिता: GVS; सज्जिता: GVS (var.); सृज्यतां Vet; सृजतः SR; राजन्न् [पू^o] VS, SSSN.
- (b) उपायास् Vet, SR.
- (c) पञ्चम SH.

While formulating the four means (to subdue the enemy) in the past, Brahms

did not enunciate any fifth means whereby women could be seduced.

13889

चतुरः स्याद् यथा हंसो विभागे क्षीरतीरयोः। सत्यासत्ये तथा राजा कृत्याकृत्ये हिताहिते॥ (आ) Lau 33.

Just as the swan cleverly divides¹ milk mixed with water, so also a king should distinguish between the true and the false, right and wrong action, and what is beneficial and harmful. (V. Krishnamacharva).

1. Separtes milk from the water,

13890

चतुरङ्गः बलं मुक्त्या कोशो मन्त्रश्च युध्यते। तत् साधुमन्त्रो मन्त्रेण कोशेन च जयेवरीन्॥

- (अ) KN (KN (ĀnSS) 18. 2, KN (TSS) 18. 2, KN (BI) 17. 2). Cf. No. 13891.
- (a) मुत्त्वा [मुक्:वा] KN (AnSS) (Printingerror) चत्रञ्जबलं KN (BI).
- (b) कोषो KN (BI).
- (d) कोषेश KN (BI) (var.).

A solvent treasury and a good counsel fight better than an army consisting of four kinds of forces. Therefore a king of sound political knowledge—should conquer his enemies by the power of counsel and treasures. (M. N. Dutt).

13891

चतुरङ्गबलं इत्वा कोशो मन्त्रश्च रक्ष्यते। कोशाच्छत्रभवेद भृत्यो जगन् मन्त्रेण जीयते॥

(31) P (PS 3.81, PSh 3.17, PSb 3.17, PN 3.14). Cf. No. 13890.

- (a) हित्वा [कृ[°]] PS (var.), PN.
- कोशमन्त्रश्च (°न्त्रं PN) PS (var.), PN; (b) $^{\circ}$ क युज्यते [र $^{\circ}$] PS (var.); युद्ध्यते PS (var.), PN; युद्यते PS (var.).
- कोशइचत्र PS (var.); कोशाद भृत्यो भवेद भर्तुर् or कोश भृत्यो भवेत् or कोषाछत्रुभवेद् भृत्या PN.
- (d) जीवते PS (var.); जीयंते PS (var.), FN.

By raising the four-fold army, One secures pelf and counsel. Coffer turns an enemy into one's slave while wise counsel wins over the whole world.

चत्रज्ञबलं मुक्तवा see No. 13891.

13892

वशमानयेत् । चतुरङ्गबलो जगतीं ग्राकाशं वशमानये ॥ ग्रहं पञ्चाङ्गबलवान्

- (311) SR 44.1, SSB 299.1, SRM 2.2.592.
- (d) वशंमावये SRM.

A king with an army of four-fold divisions may bring the World under his control. I have an army of five divisions, I would, (therefore) bring the sky under my thumb (I am equipped with the powerknowledge-of almane, I would hold sway over the sky).

13893**

चतुरचट् मिर्गाढाश्लेषेही ठात्परिचुम्बनैर् मधुरवचनैर्वारं वारं गतोऽप्यतिमन्दताम् । अपरवनितासङ्गालग्नं विलोमय विलेपनं कूवलयद्शः कोपः कान्ते पुननंवतां गतः॥ RŚ 6. 61. (日)

- चटुलवचनैर्गा° RŚ (var.); क्रुटिलवचनैर्गा° (a) RŚ (var.); चटुल° RŚ (var.); °हंसत्प° or °र्हतात्प° RŚ (var.); °चुम्बितैर् RŚ (var.).
- °रलकवलनं °or °रलवननं °or °रलकलतेविरं (b) RŚ (var.).
- °हनान RS (var.). (c)
- कामकोप: पु° or कांते कोप पु° RŚ (var.). (d) Harini metre.

The anger of the lotus-eyed lady towards her lover, though reduced to the minimum by shrewd flattery, close embraces. forcible kisses and repeated sweet words, flared up again on seeing the cosmetics stuck to him due to his (sexual) contact with another woman.

13894*

चतुरश्रं बाह्यशस्य त्रिकोणं क्षत्रियस्य तु। वैश्यस्य वर्त्लाकारं शुद्रस्याभ्यक्षण तथा ॥ (अर) NBh 204.

(Sacred water) should be sprinkled in the form of square for a Brahmana, in the form of triangle for a Kşatriya and in oval form for Vaisya and Sūdra,

13895*

चतुरसखीजनवचनैर्

श्रतिबाहितवासरां विनोदेन । निशि चण्डाल मारयति

वियोगिनीश्चन्द्रः ॥

- (आ) KH 239. 3-4, Amd 172. 457.
- °वासरा Amd. (b)

Arya metre.

Women separated from their lovers, spend the day in amusement due to sweet words of their shrewd friends, but at night this (cursed) moon oppresses them like a (ruthless) Candala.

चतुरस्रवसहितान् see No. 335.

13896**

चतुरिकमलाकण्ठच्छेदो मनोमववञ्चनं दृषदि मधुनो लिप्सा लोके विडम्बनमात्मनः। उपरि परितः प्रत्याशानां शिलाशतपातनं

सहचरि ! परीतापस्थानं जडे हृदयापंगाम् ॥

- (आ) Vidy 716 (a. Prāṇaṇārāyaṇa-nṛpa), Almu 24. 25-28.
- (a) °रिमक° [°कमला°] Almu.
- (c) सङ्कल्पानां [प्र°] Almu. Harini metre.

To surrender one's heart to a frigid person, O Friend, tantamounts to Chopping the throat of a shrewd, lovely woman, befooling the Cupid, expecting honey from a stone, ridiculing One's ownself, hurling hundreds of rocks on one's hopes from all sides and is a source of (perpetual) anguish.

13897

चतुरो मधुरस्त्यागां गम्भीरश्च कलालयः।
गुराग्राही तथा चैवं एकोऽपीद्ग्वरः सुतः।।

- (अ) Sts 23. 18 (79. 9-10 and 58. 6-7). Cf. No. 10122-23.
- (c) लक्ष्मी [तथा] Sts (var.); वृत्दीमंत Sts (var.).
- (d) पर: [स्त:] Sts (var.).

Even a single such son who is skilful, sweet, munificent, sagacious, art-lover and admirer of virtues is better (than a dull brood).

13898

चतुरो वार्षिकः न् मासान् यथा ज्ञाकोऽभिवर्षति । परिहारैस् तथा राष्ट्रम् श्रभिवर्षेज्जनाधिपः ॥

- (अ) R (R (Bar.) 2. App. I. 29 l, 3-4, R (G) 2. 122. 18. R (B)—; R (R)— R (L)—). Cf. यथेन्द्रश्चतुरो मासान् and वाषिकांश्चतुरोमासान्.
- (आ) IS 2228.
- (c) प्रतिहार्रस् (प्रती° or प्रत्या) or वारिदानैस् R(var.); वर्षम् [रा°] R (var.).
- (d) राजा समिभवर्षति R (var.).

As Indra showers rain for four months of the rainy season, so the king should oblige his people with grants and exemption from taxes (from time to time).

13899

चतुर्गा प्लक्षवृक्षाणां रोपगान्नात्र संशयः। राजसूयस्य यजस्य फलं प्राप्नोति मानवः ॥ (आ) ŠP 2095.

By planting four fig trees man doubtless attains the merit of (performing) four Rajasuya sacrifices.

13900*

चतुरा वेदानां हृदयभिदमाकृष्य हृरिसा चतुर्भियद्वर्षे स्फुटमघटि नारायसप्यम् । तदेतद्गायन्तो वयमनिशमात्मानमधुना पुनीमो जानीमो न हरिपरितोषाय किमपि॥

- (III) PG 17, SH fol. 18a (no number).
- (a) विदानामियहृदयमाकृय विधिना SH; विधिना [ह°] PG (var.).
- (b) चतुभिर्यं PG; वर्ण्यत्स्फ् SH. Sikharini metre.

This word Nārāyaṇa that was evidentiy formed by Hari with four syllables, drawing (as it were) the essence of the four Vedas, singing it ceaselessly we now purify ourselves, but know nothing (else) to please the Lord.

13901

चतुर्णामपि वर्णानां दारा रक्ष्यतमाः सदा ॥

- (अ) Mn 8. 359cd. Cf. सर्वेषामेव वर्णानाम्.
- (পা) Vivadaratnakara 1128 l. 6, SSap 416.
- (d) स्वृत: [सदा] Govindarāja's and Nandana's Commentary Vivādaratnā-kara.

For, the wives of all the four castes even, must always be carefully guarded.
(G. Bühler).

13902

चतुर्गामाश्रमार्गा तु गृहस्थस्तु विशिष्यते । सीदमानेन तेनेह सीदन्त्यन्येऽपि ते त्रयः ।।

(পা) SRHt 22.1 (a. Manu, but does not occur there).

Of the four stages of life, the stage of a householder is the foremost. With its decay, the other three also perish.

13903

चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमम्।

- (31) R (R (Bar) 2, 98, 58ab, R (B) 2, 106, 22, R (R) 2, 106, 22, R (G) 2, 113, 14, R (L) 2, 118, 14).
- (a) चतुर्वर्णाश्र° R (var.); च [हि] R (var.).
- (b) श्रैष्टम् R (var.); उत्तमं or ग्रात्मन: [ग्राश्र°] R (var.).

Of the four stages of life, that of house holder is supreme.

13904**

चतुर्थं हृदये चक्रं विज्ञेयं तदधोमुखम्। ज्योतीरूपंच तन्-मध्ये हंसं ध्यायेत् प्रयत्नतः। तंध्यायतो जगत्सर्वं वश्यंस्यान् नात्र संज्ञयः।। (आ) SP 4355.

Know it that the fourth circle (Cakra) is in the heart, (and) that has its opening downwards. One should earnestly medidate upon the soul in the form of light, in its midst. The whole World comes under his control who medidates upon it. There is no doubt about it.

13905*

चतुर्थंमाददानोऽपि क्षत्रियो मागमापदि । प्रजा रक्षन् परंज्ञक्त्या किल्बिषात् प्रतिमुच्यते ।।

MS-VIII. 28

- (अ) Mn 10. 118.
- (b) भागमहंति Anonymous Kasmīrian commentary.

A Kşatriya ruler, who takes in adversity even the fourth part (of the produce), is released from the sin provided he protects his people with utmost capability.

[A Ksatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability, (G. Bühler)].

13906**

चतुर्थेऽह्मि स्नातां त्रिदिनिवरहापाण्डुरमुखीं रजोमुक्तां तन्त्रीं विशवदशनां स्वच्छवदनाम् । हरिद्राह्मीवेरप्रचुरपट्गन्धप्रगायिनीं

मदन्यः को भुङ्क्ते च्युतकुसुमशेषामिव लताम् ॥

- (बरा) JS 422. 5, ŚP 3758, SR 351. 33, (a. ŚP) SSB 231. 34, SH (Part II) fol. 22a (37),
- (a) व्यहिंबरहपाण्डूकृत JS (var.), SH; °विरहा-त्पाण्डुवदनां SP, SR, SSB; °मुखी SH.
- (b) ग्रधिकचपलस्वच्छनयनाम् JS (var.); चपल-नयनां [विश्व°] ŚP, SR, SSB; ^०मधि च कपल-स्वनयनाम् SH; कामकलिताम् [स्व°] ŚP, SR, SSB.
- (c) हिमत्वङ्मार्जारीमलयभवगन्ध° SP, SR, SSB.
- (d) अधन्य: \$P, SR, SSB; मध: न्य: SH; घृत-कमलमालां कुलवधूम [च्युत°] SH. Sikharini metre.

Who else but me enjoys, like a creeper that has shed its flowers, a woman who has taken the (purificatory) bath on the fourth day, whose face has turned pale due to her being away (from her husband) for three days, is (now) free from menstural discharge, is slim, has shining teeth and beautiful face and who has intense liking for the strong smell of turmeric and hrivera

1, A kind of perfume.

13907

चतुर्थोपायसाध्ये तु रिपौ सान्त्वमपक्रिया। स्वेद्यमामज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति॥

- (3) Sis 2. 54, P (PP 3, 21, Pts 3. 27 and 3. 135, PtsK 3. 26, PM 3. 10, PSh 1. 117.
- (अर्) IS 2229, Almm 189, (Vaidyakīya-Subhāsitāvalī p. 44).
- (b) शती [रि°] Pts, PSh.
- (c) म्रानज्वरं Pts, PtsK; प्राज्ञ PSh.

Conciliatory policy towards the enemy who ought to be dealt with by the fourth expedient (danda)¹; is deterimental (to one's cause). What wise person would pour water on the (person sufferring from) acute fever that needs intense sweating?

[Towards an enemy who ought to be reduced by the fourth expedient, adoption of pacific policy is injurious to one's interest. Who, that is wise, would give a cold-water bath to a person suffering from an acute fever that requires sweating? (M. S. Bhandare)].

1. Fourth expedient of policy i. e. war.

13908

चतुर्वश सहस्राणि रक्षसां मीमकर्मणाम् । हतान्येकेन रामेण मानुषेण पदातिना ॥

- (87) R (R (Bar.) 3. 25, 22, R (B) 3. 26. 35, R (G) 3. 32. 34, R (L) 3.31.42).
- (अा) AA 67.20-1 (AA (ALed) 82.7-8).
- (b) क्रूरकमणां [भी^c] R (var.).
- (d) दूषगाश्च निपातित: R (var.).

Fourteen thousand demons of frightful deeds were slain single-handed by Rama, moving on foot in human form.

13909*

चतुर्वशैव श्रुतयस् तावन्मात्राश्च मूर्छनाः। गीयन्ते मानवैर्भूमाय् ग्रन्यास् तु विदशालये॥ (आ) \$P 2044.

Fourteen $Sruti-s^1$ in all and the same number of $murchhaṇa-s^2$ are sung by men on the earth; others (are sung) in the heaven (the abode of the gods).

- A division of the Octavo, a quarter tone or interval.
- A duly regulated rise and fall of serends. Modulation and melcdy.

13910*

चतुर्धा रासकः प्रोक्तो गीतव। दित्रकोविदैः । विनोदो वरदो नन्दः कम्बुजश्चेति कीर्तितः ॥ (आ) ŚP 2023.

The experts in music and instruments mention four types of Rāsakas.¹ They are known as Vinodā, Varada, Nanda and Kambuja.

 A kind of dance practised by Krane and the cowherdesses.

13911

चतुर्भिः कारगौर्दुःखं शरीरं मानसं च यत् । मानसं चाष्यप्रियस्य संयोगः प्रियवर्जनम् ॥

(31) SkP, Maheśvara kh. 46.28 (in some texts 26).

Physical and mental pain is caused by four reasons. The mental agony is union with the undesirable and separation from one's loved ones.

13912

चतुर्भिरर्जुदैः कल्पं द्वात्रिशाद्भिश्च कोटिभिः। चतुर्दश सुरेन्द्राश्च पतन्ति ब्रह्मसोऽहिनि॥ (आ) \$P 4263 (a. Yogarasāyana).

A Kalpa (unit of time) is equal to four thousand three hundred and twenty million human years. This is one day of Brahmā and in it occur fourteen Manyantaras i. e. it is made up of fourteen Manyantaras.

13913

चतुर्भिरुह्यते यत्तत् सर्वज्ञवस्या शरीरकम्। त्रुलायते तदेवाहं - धियाघ्रातात्मचेतसाम्॥ (अ) SRHt 269. 20 (a. Bṛhatkatha).

That body which is carried by four persons with all their might is light like cotton in case of those whose mind is over-whelmed with arrogance.

13914

चतुर्मुखमुखोदगीर्गा निगमा इव ते बभुः।

हयातो महीवरो जह्नः साम्बगङ्गाधरावि ॥

- (আ) JS 1.6.
- (c) °ता JS (var.); जल्ह: JS (var.).

They appeared like the (four) Vedas emerged from the four faces of Brahms. They were known as Mahidhara, Jahla, Samba and Gangadhara.

 The four sons born in the family of 'Vatsamuni'.

13915

चतुर्मुखो न च बहाा वृषारूढो न शंकरः।

निर्जीवी च निराहारी ग्रजस्त्रं घान्यमक्षरणम्।।
(आ) SR 185. 24, SSB 529. 25.

It has four faces but is not Brahma, rides the bull but is not Śankara; it is lifeless and abstains from food (but) perpetually eats corn.¹

1. A sack of corn placed on an ox.

13916

चतुर्युगसहस्रेण कल्पाख्यं ब्रह्मग्गो दिनम् । तत्त्रमागा तथा रात्रिः सृष्टिसंहारकारिग्गी ।। (आ) SP 4264 (a. Yogarasayana).

The day of Brahmā, known as Kalpa, comprises one thousand Caturyugaś. Of the same measure is his night which brings about the dissolution of the creation.

1. Satya, Tretra, Dwapara and Kaliyuga. Their combined duration is 43,20,000 human years.

चतुर्वर्णं तथा वेदास् see No. 14189. चतुर्वर्णिहितार्थाय see No. 14191.

13917

चतुर्वरणिश्रमस्यायं लोकस्याचाररक्षणात् । नश्यतां सर्वधर्माणां राजा धर्मप्रवर्तकः ॥

- (अ) K (K) 3. 1. 38, K (S) 150. 4-5, K (G) 9. 1-2, K (J) 88. 18-9, K (V) 121, K (P) 247. 26-7).
- (d) राजधर्म: प्रवर्तन: K (G), K (P).

When all laws are perishing, the king here is the promulgator of laws, by virtue of his guarding the right conduct of the World consisting of four Varaṇa-s and four aśrama-s. (R. P. Kangle).

13918

चतुर्वर्णाश्रमो लोको राज्ञा दण्डेन पालितः। स्वधर्मकर्माभिरतो वर्तते स्वेषु वस्मंसु।

- (3) K (K) 1. 4. 16, K (S) 9. 14-5, K (G) 33. 6-7, K (J) 6. 10-1, K (V) 5, K (P) 14. 3-4). Cf. JSAIL 32. 1. No. 1 and J. J. Meyer in his translation p. 672ad 5. 23.
- (आ) SRHt 90. 4 (a. Kauţilya).
- (a) लोके SRHt.
- (b) दडेन K (P).
- (d) वर्त्तते SRHt; वेश्मसु K (var.); कर्मसु SRHt.

The people of the four Varana-s and in the four stages of life, protected by the king¹ and the rod, (and) deeply attached to the occupations prescribed as their special duties, keep to their respective paths. (R. P. Kangle).

1. With a rod i. e. fear of punishment.

13919

चतुर्विशति चर्माणि भिनस्येकेषुणा नरः।
तस्य बाणो गजेन्द्रस्य कायं निभिद्य गच्छति।।

(अт) ŚР 1860.

The man who pierces twenty four hides with one arrow, his arrow darts (ahead) after rending the body of the mighty elephant.

13920

चतुर्विश्वतिभिस्तत्त्वैः क्रियाशक्तिरचेतना । ज्ञानशक्त्या युता वापि लक्ष्यते चेतनावती ॥ (अ) ŚP 4295 (a. Yogarasayana).

Twenty four elements constitute the power of action, which is (however) without Consciousness. United with the power of perception, it seems to be invested with Consciousness.¹

 According to the Sankhya Philosophy the body is Constituted of 25 elements, the most important of them being the soul (purusa).

13921*

चतुर्विशाङ्गुलो हस्तश् चतुर्हस्तं धनुः स्मृतम् । तद् भवेन् मानवं चापं सर्वलक्षणसंयुतम् ।। (आ) SP 1748.

Twenty four fingers (angulas) make the measure of one hasta (hand), four hastas (hands) are equal to one dhanuh (bow); that should be the size of man's bow, endowed with all distinctive marks.

13922*

चतुर्विधः स चाप्युक्तः सामान्यो विप्रलम्भकः । संयोगो मिश्रकश्चेति रसिकानां सुखाप्तये ।३ (अ।) ŚP 3075. That (erotic sentiment) too is said to be of four varieties, viz. simple, separation, union and mixed one. They impart pleasure to the connoisseur.

13923

चतुर्विधा तु सा ज्ञेया रक्ता पीता सितासिता। तामोषधीं समादाय ग्रुक्लपक्षे ग्रुभे दिने।। (आ) ŚP 3029.

That is known to be of four kinds: red, yellow, white and black. Taking that medicinal herb on an auspicious day of the bright half of the month.²

- Medicine named Rudauti referred to in Verse 3028 of SP.
- 2. Its use is further explained in Verse 3030, 31, 32 of SP.

13924

चतुर्विधानि मूतानि जङ्गमानि स्थिराणि च । ग्रन्नाद्भवन्ति राजेन्द्र सृष्टिरेषा प्रजायते ॥

- (अ) MBh (Bh) 14, App. I. No. 4. 1. 888-9) (a. also in MBh (Bh) 12, 204.1).
- (आ) SRHt 18. 1.
- (a) जातानि [भू°] MBh (var.).
- (d) सनातनी [प्रजा^o] MBh (var.).

O King, the four types of movable and immovable beings are born of food. Thus springs up this creation.

13925*

चतुर्विधे धर्मिजने जिनाश्चिते ।
निरस्तिमिध्यात्वमलेऽतिपावने ।
करोति वात्सल्यमनर्थनाशनं
सुदर्शनो गौरिव तर्एाके नवे।।

- (羽) AS 164.
- (a) धम्मं or द्वमं AS (var.); जना [जिना] AS (var.); 'श्रते ['श्रिते] AS (var.).
- (d) सुदर्शना (°नां or °नं) AS (var.); गोरित AS (var.); वने [नवे] AS (var.). Vamsastha metre.

Like a cow on a new-born calf, king Sudarśana showers affection that dispels evil, on four types of religious men, who have taken refuge with Jina, are extremely pious and have shed the filth of falsehood.

13926*

चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादितिरिच्यते। योऽग्निहोत्रपरो दान्तः सन्नाह्मग् इति स्मृतः॥ (आ) SRM 1.2.150 and 2.2.470.

He is worse than a Sudra who, though well-versed in the four Vedas, is a man of evil conduct.

He who performs Agnihotra and has subdued his mind and senses, is considered a (true) Brāhmaņa.

13927

चतुर्वेदोऽपि यो भूत्वा चण्डकमं समाचरेत्। चण्डालः सतु विज्ञेयो न वेदास् तत्र कारणम्।।

- (अा) IS 2230, Subh 170.
- (c) चण्डाल सतु विक्षेपो Subh.

The person, who, though well-versed in the four Vedas, indulges in odious acts, should be considered a Candala. The Vedas are not instrumental in it.

1. In purifying his character,

13928

चतुर्ष पुरुषार्थेषु स्वेषु स्वेषु पृथक् पृथक् । स्थानेषु स्थापितास्तास्ताः शृण्वन्त्यवहिता बुधाः ॥

(आ) SRHt 2. 11.

The wise may listen to it attentively that of the four aims of life, each one assigned to its specific place is (followed) separately!

13929

चतुर्विप समुद्रेषु संध्यामन्वास्य तत्क्षरणात् । कक्षाक्षिप्तं निशान्ते स्वे वालिः पौलस्त्यमत्यजत् ।।

- (अ) R (B) 7. 34, 33,
- (अ) ŚP 4024 (a. Valmikimuni), SR 363. 3, SSB 251. 4 (a. Valmiki).
- (b) वानर: [त^o] R (var.).
- (c-d) रावणोद्वहनश्रान्त: किष्किन्धोपवनेऽपतत् R (var.).
- (d) वाली SR.

At the end of night, Valin, having said morning prayers at all the four oceans, immediately released Ravana held under his armpit.

13930*

चतुष्कपुष्पप्रकरावकीर्णयोः

परोऽपि को नाम तवानुमन्यते। ग्रलक्तकाङ्कानि पदानि पादयोर्

विकीर्ग्यकेशासु परेतभूमिषु।।

- (31) Kum 5. 68. (Cf. A. Scharpe's Kalidasa-Lesicon I. 3; p. 76).
- (b) °मंस्यते Kum (var.).

- (c) °केशसु or °शाषु Kum (var.); °केशास्थिप
- (d) परीत° Kum (var.).

Vamsastha metre.

What enemy even would possibly allow the foot-prints tinged with the alakatka dye of your feet, used to tread on heaps of flowers in the four-pillared halls, on the cremation grounds with hair spread all around?

[Even the ill-wishing enemies cannot imagine such a misfortune of thine that the red-tinged steps of thy two feet set on clusters of flowers in a beautiful room, will be on the cemetries with dead bodies seattered on them. (H H. Wilson)]

1. Clusters of hair scattered.

13931

चतुब्पथं चैत्यतरं श्मशानोपवनानि च। दुष्टस्त्रीसंनिकर्षं च वर्जयेन् निशि सर्वदा।।

- (ar) Vișņu-purāņa 3. 12. 3.
- (a) चतुष्पयंश्चै° Vi-pur. (var.); °थांश्चैत्यतरून् Vi.-pur. (var.); °तरूं Vi-pur. (var.).
- (c) °स्त्रीसन्निकर्षञ्च Vi.-pur. (var.).

One should invariably shun at night a crossing, a fig tree in a shrine, the parks in a cemetry and the company of a wanton woman.

13932*

चतुष्पथे राजमार्गे गोवत्सां कामघेच्छुनिः। तत्र भीति समाख्याति स मासेनैव वैरिणाम्॥ (आ) \$P 2441.

If a dog crosses with (lit. longs for) a young cow at a crossing on a high-

way, that forebodes fear (attack) from the enemies barely in a month.

13933

चतुष्पदां गीः प्रवरा लोहानां काञ्चनं वरम् । शब्दानां प्रवरो मन्त्रो ब्राह्मणो द्विपदां वरः ॥

- (अ) MBh (MBh (Bh) 12.11.11, MBh (R) 12.11.11, MBh (C) 12.315).
- (आ) IS 2231.
- (a) चतुष्पादां or चतु:पदां MBh (var.); गो or गो: or गौ MBh (var.); प्रवरो MBh (var.).
- (b) लोभानां MBh (var.); परं MBh (var.).
- (c) प्रएावं [प्रव^o] MBh (var.).
- (d) ब्राह्मणा MBh (var.); हि पदा [ढि°] MBh (var.); वरा: MBh (var.).

Among the quadrupeds, the cow is the foremost, of metals, gold is the foremost, Of words mantra-s and of bipeds-Brahmanas are the foremost. (P. C. Roy).

13934

Upon taking up (*Dhruvaka*¹ song) of four lines (quarters), the first line will be normal (in pitch), then the second one will be a little higher and repeated twice. These are the first two.

 In this verse, the third category of 'Dhruvaka' type of song is explained. It has four quarters. The third and fourth quarters are explained in the next verse no. 1973. 13935*

चस्वारः प्रथयन्तु विद्रुमलतारक्ताङ्गुलिश्रेग्रयः

श्रेयः शोरासरोजकोरकष्ठचस् ते शाङ्गिराः

पार्गयः ।

मालेब्बब्जभुवो लिखन्ति पुगपद् ये पुण्यवर्णावलीः कस्तूरीमकरीः पयोधरयुगे गण्डद्वये च श्रियः॥

- (अ) Prasannarāghava 1.1.
- (आ) SR 15. 33 (a. Pra°), SSB 25. 35. Śardulavikridita metre.

May the four hands of Visnu advance our felicity—the hands which have a row of fingers as red as a coral creeper, which possess the grace of red lotus—buds, which simultaneously inscribe the lines of sacred characters on the four heads of the lotus—born and, with musk unguent, paint the fish—mark (by way of decoration) on the breasts and either cheek of the Goddess of wealth. (S. R. Khopakar).

चत्वारः मृजता पूर्वम् see No 13894.

13936*

चस्वारस् तस्य सञ्जातास् तनया नयशालिनः।
भुषा इव हरेः शश्वद् विक्रमश्रीविभूषिताः ।।
(अा) JS 1. 5.

Four sons were born to him. They were well-versed in polity and were always invested with valour and grace like the four arms of Viṣṇu.

चत्वारस्ते तात गृहे see No. 13939.

13937

चत्वारिशत्षडधिका मध्यमाश्वस्य कीर्तिता।

षट्त्रिदशङ्गुलंग्रीवा हीनाश्वस्य प्रकीर्तिता।।
(आ) ŚP 1634.

The neck of mediocre quality horse is said to be (of the size) of forty six fingers, and that of an inferior horse, thirty six fingers.

13938**

चत्वारि कर्माण्यभयंकराणि

भयं प्रयच्छन्त्यवथाकृतानि ।

मा नाग्निहोत्रमुत मानमौनं

मानादधीतमुत मानयज्ञः ॥

- (अ) MBh (MBh (Bh) ad 5.33.61 (182*); 1.85.24 (in some texts cd/ab), 5. 35 38 cd/ab, MBh (R) 5.32.77, 1.90.24, 5.34.45, MBh (C) 5 1043, 1.3628, 5.1226).
- (লা) IS 2233, Saśā 10, 41.
- (a) एतानि चत्वार्यभयं MBh 1.85.24; 5. 35.38.
- (b) क्षियं प्रयच्छंति यथाकृतानि MBh 5. 35, 38 (var.).
- (c) °यज्ञ: (°ज्ञं) [°मौनं] MBh 5. 35. 38 (var.).
- (d) मानाधीतं MBh 5.35.38 (var.); मानेनाधी³ MBh (var.), 5.33.61, Saśā.
 Enic Unaiāti metre (Indravajrā and

Epic Upajāti metre (Indravajrā and Upendravajrā).

The four acts (otherwise) bestow fearlessness, but cause fear if not done properly. They are the *Agnihotra*, the vow of silence, study and sacrifice carried out with reverence. [These four acts that are calculated to remove fear, bring on fear when they are improperly performed, viz. the Agnihotra, the vow of silence, study and sacrifice (in general) carried out. (P. C. Roy).]

चस्वारि घोरकर्माणि see न हि कर्माणि चस्वारि. चस्वारि घोररूपाणि see न हि कर्माणि चस्वारि.

13939

चत्वारि ते तात गृहे वसन्तु
धियाभिजुष्टस्य गृहस्थवर्मे ।
वृद्धो ज्ञातिरवसन्नः कुलीनः
सखा दरिद्रो मगिनी चानपत्या ॥

- (अ) MBh (MBh (Bh) 5.33.59, MBh (R) 5.32.74, MBh (C) 5.1040).
- (अर) IS 2234, E-SL 75, SRHt 23. 10 (a. MBh), SSSN 213.
- (\$) SS (OJ) 237.
- (a) चत्वारस् MBh (var.), SS (OJ), SRHt, SSSN; वसन्ति MBh (var.), SRHt.
- (b) श्रेय: MBh (var.); म्रभियुक्तस्य (म्रवि°) MBh, SRHt, SSSN; प्रभिभूतस्य MBh (var.), SS (OJ); मनुष्यधर्मे or गृहस्थधर्में: MBh (var.).
- (c) श्रान्तो MBh (var.), SRHt; म्रातों or शान्तो [बृ°] MBh (var.), SSSN; दीनो [बृ°] SS (OJ); ज्ञातिश्चाव°SS (OJ).

Epic Upajāti metre (Indravajrā and Upendravajrā).

May these four (always) abide in your house as you are endowed with fortune in carrying out the duties of a house-

holder: an aged kinsman, a well-born person now impoverished, a poor friend and an issueless sister.

[May these four find refuge in your house, as you fuifil the obligations of a well-to-do house-holder: an aged kinsman, a person of noble descent now impoverished, friend in distressed circumstances and an issueless sister. (Dr. A. Sharma). 1

13940

चत्वारि प्राक्तनान्याहुर् दुविज्ञेयानि तत्त्वतः । सुबोधो भषग्गस्तेषु तेन पूर्वं स कथ्यते ॥ (आ) ŚP 2326.

The first four (of Janghika omens) are said to be difficult to understand correctly. Of them Bhaşana is easily comprehensible. It is therefore described first.

1. Three types of omens are discussed here.
They are क्षेत्रिक, आगन्तु and जाङ्घिक.
Of these the third has five varities: पोतकी,
पिङ्गला, काक:, जम्बुकी and भषण:, the
first four of which are difficult to describe coording to SP.

13941

चस्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात्।
झरुपप्रज्ञैः सह मन्त्रं न कुर्यान्
न वीर्धसूत्रेरलसैश्चारगैश्च॥

- (34) MBh (MBh (Bh) 5. 33. 58, MBh (R) 5. 32. 73, MBh (C) 5. 1039).
- (লা) Saśā 10.40.
- (a) °ऽपि or हि [तु] MBh (var.).

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- (b) विद्यात् or जहात् or विद्वान् MBh (var.).
- (cd) म्रल्प° and दीर्घ° tr. MBh (var.).
- (c) प्रक्यति [न कुं°] MBh (var.).
- (d) रभर्स: [°रल°] MBh (var.), Saśā; अशनै° or झबलै° [चार°] MBh (var.); °सूत्रैरमसैश् Saśā.

Epic Upajāti metre (Indravajīā and Upendravajīā).

A powerful king should eschew these four, so say (the theoriticians). A wise man should know them well. He should not hold consultation with men of small intelligence, those who are procrastinating, indolent and eulogists.

[Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent and men that are flatterers. (P. C. Roy)]

13942**

चत्वारि सन्ति पर्वाणि मासे तेषु विधीयते । उपवासः सदा यस्तत्- पौषधव्रतमीर्यते ।।

- (अ) AS 808.
- (d) प्रोषध° AS (var.); पोषध° AS (KM); °मीयते AS (var.).

There are four parvans¹ in a month. A fast is invariably observed on those days, which is known as pauşadhavrata.

The days of the four changes of the moon
 i. e. the eighth and fourteenth day of each
 half month, and the days of the full and
 new moon.

13943

चत्वारो धनदायादा धर्माग्निनृपतस्कराः । इयेष्ठस्यापि विरोधेन त्रयः कुप्यन्ति बान्धवाः ।।

- (려) BhŚ 490 (doubtful). Cf. No. 13946.
- (अा) SR 156. 164 (a. BhŚ), SSB 485, 168, SRK 237. 67 (a. Sphuţaśloka, SSg 96, SH 964. 157.
- (a) घन^o SSB.
- (b) धर्मं त्रीराम्निपाधिवाः SH.
- (c) तेषां (तत्र SSg) ज्येष्ठावमानेन SR, SSB, SRK, SSg; जेष्टावमानितो (ज्ये°) ये वै SH.
- (d) त्रयं कूप्यंतनतिस BhŚ; तेभ्यः क्रुद्धास्त्रयो ऽनुजाः SH.

Four are the (natural) heirs to wealth: righteousness, fire, king and thief. If the foremost of them (righteousness) is ignorned, the (other) three kinsmen get annoyed¹.

1. If money is not spent on pious deeds, it is appropriated by the king or stolen by the thieves or burnt by the fire.

चत्वारो निमित: पूर्वम् See No. 13888.

13944

चत्वारोप्यसिताः पादाः सर्वश्वेतस्य वाजिनः ।
भवन्ति यस्य संस्याज्यो यमदूतः सुदूरतः ॥
(अ) \$P 1654.

An all-white horse that has all the four feet black, should be discarded from afar, (as it is) a (virtual) messenger of death.

13945*

चत्व।रो वयमृत्विजः स भगवान् कर्मोपदेष्टा हरिः संग्रामाध्वरदीक्षितो नरपतिः पत्नी गृहीत-व्रता।

कौरण्याः पशवः प्रियापरिभवक्लेशोपशान्तिः कलं राजन्योपनिमन्त्रगाय रसति स्फीतं यशो-दुन्दुभिः ॥

- (अ) Veņī 1. 25.
- (अा) Almm 188, SR 361. 44 (a. Veṇi), SSB 248. 44 (a. Veṇi), SRK 288. 4 (a. Veṇi), Amd 132. 308, Kpr 7. 231, AlS 104. 21-105. 2. (Cf. A. B Keith's The Sanskrit Drama, p. 216), AA 61.8-11 (AA (AL ed. 74. 4-7), KaP ad 7. 7 (p. 220).
- (c) फले Veņī (var.).
- (d) हतो दु° Kpr, KaP.

Śardulavikridita metre.

We four are the officiating priests, that (celebrated) lord Hari is the director of the ritual, the king (Yudhisthira) is initiated into the sacrifice of war, the sacrificer's wife has taken up the solemn pledge, the scions of the Kuru race are the sacrificial animals, the cessation of the agony caused by our beloved's insult is the fruit, the drum of fame sounds aloud to invite the kṣatriya warriors.

[We four are the officiating priests; he that lord Hari is the director of the ritual; the king has fixed himself up in engagement in the sacrifice of battle; the sacrificer's wife has taken up her solemn vow; the scions of the Kuru stock are the goats to be sacrificed; the subsidence of the agony caused by insult to the beloved, is the fruit; the trumpet of fame sounds aloft for inviting the kings. (C. S. R. Śnstri)].

13946**

चस्वारो वित्तदाधाश्च धर्मचौराग्निभूभुजः । ज्येष्ठापमानिते पुंसे त्रयः कुप्यन्ति सोदराः ॥ (आ) SuB 9. 2, Cf. No. 13943.

(c) पुँसी SuB.

Religion, thief, fire and king, these are the four heirs to wealth. If the eldest of them is slighted, the three brothers get annoyed with man¹.

1. They take away one's wealth.

13947 - 48

चत्वार्याह महाराज साद्यस्कानि बृहस्पितः ।

पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ।।

देवतानां च संकल्पम् अनुभावं च धीमताम् ।

जिनयं कृतविद्यानां विनाशं पापकर्मगाम् ।।

- (अ) MBh MBh (Bh) 5. 33. 60-1, MBh (R) 5.32.75-6, MBh (C) 5.1041-2)
- (লা) IS 2236-7.
- (a) °प्राज (°ज:) [°राज] MBh (var.).
- (b) श्रेयस्कानि or सद्यस्कानि or यशस्यानि or सद्यानि or सद्यानि or सद्यस्तानि MBh (var.).
- (d) तानि वक्ष्यामि मे शृणु MBh (var.); एनानि or तानि [इमानि] MBh (var.).
- (e) दैवतानां or देवता: MBh (var.).
- (f) महात्मनां [धी°] MBh (var.).
- (h) विनाश: MBh (var.); ^०कमिणां MBh (var.).

Brhaspati, O mighty king, proclaimed to the lord of celestials as he asked him, these four things as yielding instantaneous results. Know them from me. These are: the resolve of the gods, the majesty of the wise, the modesty of the learned and the extinction of the sinful.

[On being asked by the Chief of the celestials, Brhaspati, O mighty king! declared four things capable of fructifying or occuring within a single day, viz. the resolve of the gods, the comprehension of intelligent persons, the humility of learned men and the destruction of the sinful. (P. C. Roy).]

13949

चत्वार्याहुर्न र ओव्हा व्यसनानि महीक्षिताम् । मृगयां पानमक्षांश्च ग्राम्ये चैवातिसक्तताम् ।।

- (8) MBh (MBh (Bh), 2. 61. 20, MBh (R) 2. 68. 20, MBh (C) 2. 2270).
- (अ) IS 2238, SR 380. 145 (a. MBh).
- (a) चत्वार्याहं मुनिश्रेष्ट MBh (var.); नृपश्रेष्ठा (°ष्ट) or जनश्रेष्टा or नत° or मुनि° or जना: श्रे° MBh (var.).
- (b) महीभृतां or °क्षतां MBh (var.).
- (c) विषयापानमक्षाश्च MBh (var.); मृगयापान-मक्षाश्च (^oचाश्च; ^oमृक्षाश्च) MBh (var.), SR.

Wise men declare four vices of the kings viz. hunting, drinking, gambling and excessive indulgence in sex.

13950*

चन्दनं चन्द्रिका गन्धो गन्धवाहश्च दक्षिणः। इयमग्निमयी वृष्टिः शीता किल परान् प्रति।। (आ) AIS 109.15-6.

Sandal, moonshine, fragrance and southern zephyr: all this is the rain of fire (for me), but is cool for others.

15951*

चन्दनं चन्द्रिकाचकं विषठची चम्पकस्रजः। प्रज्ञमः पञ्चमश्चेति पञ्चभ्योऽजनि सङ्जनः॥

- (31) JS 52. 1 (a Rājaśekhara), SH 524 (a. Rājaśekhara), Kav p. 89.
- (c) पञ्चम [°म:] SH.

Sandal-paste, moonlight, lute, wreaths of Campaka flowers and the amorous act, these five make a gentleman.¹

1. A cultured citizen is supposed to be fond of these things.

13952

चन्दर्न चिन्द्रका मन्दो गन्धवाहश्च दक्षिणः। सेयमग्निमयी सृष्टिः मयि शीता परान् प्रति॥

- (জ) KaD 2_e 305.
- (at) IS 2239, Cit (V) 243. 1-2.
- (a) गन्धो Cit.
- (b) °वाही KaD (var.).
- (c) स्वयम° Cit.
- (d) शीता किल प° प्र° KaD (var.), Cit.

Sandal, moonshine and soft southern breeze which carries fragrance—their nature, so far as lam concerned, is full of fire, so far as others are concerned—are cool. (V. Narayan Ayer).

13953

चन्दनं शीतलं चन्द्राच् चन्द्रनेन तु चन्द्रमाः । चन्द्रचन्दनयोर्मध्ये साधुसंपर्कशीतलम् ॥

(अ) Cr 363 (CSr 3.13, CRr 8.72, CvTb 2.16, CNI I 324, CNL 83, CPS 265.4, CM 184, CKL 59-60). Cf. जिह्नाग्रे वसते लक्ष्मीर्; बुधैष्बोध्यानि शास्त्राणि; यस्य नास्ति स्वयं प्रज्ञा; हे जिह्ने कटूकसनेहे. Cf. No. 13954-55.

- (अT) SR 86. 6, SSB 366. 8.
- (§) LN (P) 48 DhN (P) 65, MhN 9.
- (a) शीतल चन्दनं लोके (शी° च° tr. CvTb)

 CR, CPS, CvTb; शितलं CS (var.);

 चन्दन° CS (var.); चन्द्र: (°न्द्रश्; °न्द्रं,

 °न्द्र; °न्द्रनं) CS (var.), CL (var.);

 सन्द्रं CS (var.); चतश् CS (var.); लोके

 चन्द्राच्] CNII, CNL, SR, SSB.
- (b) चन्द्रनेन (°ंद्रेश तु; °न्देन तु; °नादिष CR, CvTb, CNI I, CNL, CPS, SR, SSB) CS (var.), CR, CvTb, CNI I, CNL, CPS, SR, SSB; शीतलो न [चन्दिनेन] CS (var.); चन्द्रमा CS (var.), CvTb, CNI I.
- (c) चन्दचन्द्रययोर् CS (var.), CvTb; चन्द्र-चन्द्रनयो (°योर्) CS (var.); चन्द्रचन्दहनयो CS (var.); चन्द्रं च CR (var.); चन्द्रम-एचन्दनाभ्यां च SSB मध्य CS (var.).
- (d) शीतल: साधुसंगम: (°म CvTb) CR, CvTb, CPS; शीतल वचनं सताम् CNL; शीतला साधुसंगति: SR, SSB; सधु: (सा°) संगति-शीतला CNI I; माधुसंपर्कशीतलम् CS (var.); साध्मंपर्कशीतल: (°ल) CS (var.).

Sandal is cooler than the moon, and the moon is cooler than the sandal, but more than these two, cool is the association with the virtuous men.

13954

चन्दनं शीतलं लोके चन्दनादिष चन्द्रमाः । चन्दनाच् चन्द्रमाश्चेव शीतलः साधुसंगमः ॥

- (अ) MK (K) 623.
- (अर) SuB 11. 11. Cf. No. 13953,
- (c) चन्द्रचन्दनयोर्मध्ये MK.

(d) प्रियसंगम: MK.

Sandal is cool in the world. The moon is cooler than even the sandal. Company of the virtuous is (however) cooler than both the moon and the sandal.

13955

चन्दनं शीतलं लोके चन्दनादिप चन्द्रमाः । साधुसङ्गतिरेताभ्यां नूनं शीततरा स्मृता ।

(পা) SRS 2.2.10. Cf. No. 13953.

Translation See No. 13953 and 13954.

13956

चन्दनं शुचिवस्त्रं च पानीयं शुचिशीतलम् । सेव्यमानोऽपि मधुरः शुचिर्जयति नान्यथा ॥

- (a) \$ts 23. 11. (141) (78. 2-3).
- (b) सेव्यमाने or सिच्यमनीति Sts (var.).
- (d) গুলি Śts (var.).

Sandal-wood, spotless dress, pure and cold water; and quality Sugar-cane (or guda-molasses) excel (i. e. reveal their true worth) when used, not otherwise.

13957**

चन्दनं स्तनतटेऽधरिबम्बे
यावकं घनतरं च सपरन्याः ।
प्रातरीक्ष्य कुपिताऽपि मृगाक्षी
सागसि प्रियतमे परितुष्टा ॥

- (ঙ্গা) JS 288, 16, VS 2158. ŚP 3739, SR 328. 7 (a. ŚP), SSB 192. 6.
- (c) कामिनी [मृ°] JS. Svagata metre.

On seeing sandal-paste on the breastregion and thick lac dye on the bimbalike lower lip of her co-wife in the morning, the fawn-eyed woman, though angry, was happy with the guilty husband (to find him return to her).

13958

चन्दनजनम-पद्धवं

यद्यपि लोके मुविश्रुतं भवतः। विष**भ**रसं<mark>श्र</mark>यदानात्

तदसदिवेत्यभून्मलय

11

(해) SSB 596. 2.

Arya metre. (defective in d).

O Malaya mountain, though you are very well-known in the world as the birth-place of the sandal trees, but that seems to be negated by your according refuge to the poisonous snakes.

13959

चन्दनतरुषु भृजंगा जलेषु कमलानि तत्र च ग्राहाः। गुरुषघातिनः खसु खला मोगेषु क्व नु सुखान्यविघ्नानि।।

- (34) P (PT 1. 106, PTem 1. 98, PS 1. 94, PN 2. 72, PP 1. 277, PRE 1. 105), H (HJ 2. 162, HS 2. 153, HP 2. 149, HN 2.148, HM 2. 162, HK 2. 160, HH 68. 9-10, HC 90. 13-4). Cf. Ru 61.
- (आ) IS 2240, Sama 1 च 5.
- (a) भुजङ्घा PT (var.).
- (b) कमलान्वितग्राहा: PT (var.); कमलान्वितेषु

- च ग्राह: PS (var.); ग्रहा: HN (var.), HJ; °तिनश्च पिशुना IS; गुणघातिनश्च भोगे H (var.), Sama.
- (c) °नश्च पिश्वना PS, HJ; °नश्च खला इति
 PP; °नश्च खला HP, HN, HH (Contra
 metrum); °नश्च भोगे HM, HJL.
- (cd) गुणघातिनोपिरखला / भोगेषु न सु° PN, HN. (Contra metrum).
- (d) भूभृत्सु (भूज्यत्सु) सुखेषु विध्तानि PS; भोगेषु; ग्रलं सु° HH (Contra metrum); भवन्ति न सु° PP; न भोगेषु न HP, HN, IS; सुखान्य° HJ, HP, Sama; खला न च सु° HS, HM, HK, HN.

Giti-arya metre (in some texts Arya metre).

Snakes live in sandal wood-trees, in the waters are water-lilies, but also crocodiles; scoundrels, we all know, are death to good characters. Where, pray, can be found happiness in enjoyments without something to spoil it? (F. Edgerton).

13960

चन्दमवनमतिलोभाव

श्रत्याधानाद् धनस्य कोशि**धः।** श्रध्यक्षैर्भवनिकरो

गौरप्यतिरक्षगान्नव्टा

Ħ

(अ) PTu 87. 5-6 (14).

Āryā metre.

The sandal-wood forest was destroyed because of excessive greed, the rich treasure perished due to high deposits of wealth, the multitude of fish because of numerous supervisers and the cow due to too much protection.

13961**

चन्दनागरुकुष्ठानि शिवा सर्जरसौ सिता।
मलयानिलनामायं धूपोमीभिः मुरप्रियः॥
(आ) ŚP 3256 (a. Yogaratnāvalī).

Sandal, aloe wood, kustha, śiva and sarja--essence and sita, incense made with the mixture of these plants is known as malyanila and is pleasing to the gods.

13962**

चःदनागुरुकुरुठेश्च लोध्नभागींफिशाज्जकैः । दंशलेपो विषं हन्ति जंगमं स्थावरं पुनः ॥ (आ) ŚP 2843.

Paste of Candana, aguru, kuṣṭha, lodhra, bhārgi and phaṇijjaka (plants and herbs), applied to the stung place (lit. sting), removes poison caused by a living being or an immovable object.

13963

चन्दनादिष संभूतो दहस्येव हुताशनः। विशिष्टकुलजातोऽपि यः खलः खल एव सः॥

- (अ) P (PP 1. 399, PM 1. 177), Cr 1456 (CNP II 158). Cf. HPañ 88-9.
- (अ) IS 2241, Subh 89, VP 8. 15.
- (₹) Old Syriac 1. 36a, J Cap 49. 2.
- (a) संदनाद् [च°] N in PP.
- (c) वसिष्ट: कु° CNP II (MS); विशिष्ट° bh in PP; वसिष्ट N in PP.
- (d) खलु खलु एव च CNP II (MS); खल: om. P in PP.

A fire will burn, though kindled / in fragrant sandal wood: / a rascal is a rascal, / although his birth is good. (A. W. Ryder).

13964*

चन्दनानां महाहां गाम् ग्रगुरू गां तथा प्रभो। नावस्थायी चिरंगन्धो यथा कीर्तिमयो नुगाम्॥

- (3) R (R (Bar.) App. I. No. 18 lines 37-38; R (B)-, R (R)-, R (G) 2. 61. 20, R (L) 2. 61. 21.
- (आ) IS 2242.
- (b) अनरूणां R (Bar.); तथा निभो (°धां) R (var.).
- (c) नावस्थया R (var.); न च स्थायी R (var.), 1S.
- (d) तथा R (var.); कीति: समाजिता R (var.).

O Lord, the fragrance of (even) the highly priced sandal and aloe wood does not last long as those of men in the form of their renown,

13965**

चन्दनारण्यमाधूय स्पृष्ट्वा मलयनिर्भरान् । पिथकानामभावाय पवनोऽयमुपस्थितः ॥

- (अ) KāD 2. 238.
- (आ) Sar 3. 21, IS 2243.
- (b) °िनकें IS.
- (c) पथिकानां प्रमाथाय Sar.

This breeze has started blowing for putting an end to the existence of the travellers, after touching the water-falls of the Malaya-hill and after having blown through in a sandal-wood forest. (V. Narayan Ayer).

13966*

चन्दनासक्तभुजग- निःश्वासानिलमूच्छितः। मुच्छंयत्येष पथिकान् मधौ मलयमास्तः।।

(a) Dhv ad 2. 28 (p. 139), Amd 261. 728, AIR 529, VyVi ad 2. 43 (p. 367) and ad 3. (p. 496), KHpK 75. 144, Kala ad 3. 7 (a only).

Intensified by the breath of snakes coiling the sandal-wood trees, the Malaya-Zephyr sends the wayfarers (separated folk) into swoon in the spring season.

13967

चन्दने विषघरान् सहामहे

वस्तु सुन्दरमगुप्तिमत् कृतः ।

रक्षितुं वद किमात्मगौरवं

संचिताः खदिर कण्टकास्त्वया ।।

- (গ) Bhallatsahaka 32.
- (31) Any 183. 197, SR 242. 165 (a. Bhallata), SSB 643. 2 (a. Bhallata), SRK 212. 1 (a. Śārngadhara), JS 115. 51 (a. Bhallata), SRHt 218. 19 (a. Bhallata), VS 798 (a. Bhallata), SP 1043 (a. Bhallata), AP 61, SRRU 920 (a. Bhallata), SSSN 161. 23 (a. Bhallata), Regnad VI. 166 (a. Bhallata), RJ 459 (a. Mallabhata).
- (c) रक्षितं Any; बत [बद] SRHt; °सौष्ठवं Any, SR, SSB, SRK, JS, SRHt, VS, ŚP, SRRU.
- (d) विधता: Any, SP; कण्टका: [संचिता:] JS; संचिता° [कण्टका°] JS. Rathodhatā metre.

We would suffer snakes around the sandal-wood tree. Where could be a beautiful thing without safety? Please tell us, Khadira¹, have you gathered thorns around you to safeguard your worth?

1. Name of a tree, Acacia Catechu.

13968**

चन्दनैलादलोशोर- तगरैर्वासिते जले। पीते संजायते नित्यं गन्घो वपुषि भोगिनाम्।। (आ) SP 3008.

On drinking water scented with sandal-wood, cardamom ($El\bar{a}$), usira and tagara, there is perpetual fragrance in the body of the seekers of sexual pleasures.

13969

चन्दनो विषघरान् स्वमस्तके दीपको निजिशिखासु कज्जलम् । चन्द्रमा बहति लक्षएां तनौ भूपति: खलजनान् स्वसन्निघौ॥

(জা) AnyT 2. 58.

Rathodhatā metre.

The Sandal-wood tree carries snakes on its top (head), the lamp bears soot on its flame, the moon carries a dark spot on its person and the king harbours rogues close to him.

चन्दाकारमिवं शिर: see No. 14549.

13970*

चन्द्रं कलङ्करहितं शकरद्वयं च निस्तोयमन्धतमसं च सुगन्धि तन्ध्याः। वक्त्रच्छलेन भृषि सृष्टवतो विधातुर् वर्ण्येत केन करकौशलमबुभृतं तत्॥

- (अर) SR 262. 189, SSB 79. 71.
- (b) °तसमं SSB.

Vasantatilakā metre.

How can one describe the marvellous feat of the Creator, who has created on the earth moon without a blot, two fish without water and blinding darkness with fragrance in the garb of the face of that slender one?

13971*

चन्द्रं गता पद्मगुरान् न भुङ्कते
पद्माश्रिता चान्द्रमसीमिमिख्याम् ।
डमामुखं तु प्रतिपद्य लोला
द्विसंश्रयां प्रीतिमवाप लक्ष्मीः ॥

- (3) Kum 1. 44 (in some texts 1. 43), (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 3, p. 231.
- (317) Almm 190, Kpr 7. 294, KaD 252. 5-6, KH 222.16-7, VyVi 52.18-9, AlS 261.10-3. Amd 165.430, AA 73. 18-21 (AA (ALed.) 89. 16-7), KHpK 263. 379.
- (a) भूक्तं Amd (var.).

 Upajāti metre (Indravajrā and
 Upendravajrā).

The unstable goddess of Fortune and beauty when got to the Moon does not enjoy the excellence of the lotus¹ and again when she gets to the lotus she does not obtain lunar splendour. But getting to Uma's face she received the

two fold delight both of the Moon and the lotus. (H. H. Wilson).

1. Which closes at night.

13972

चन्द्रं चन्दनकर्वमेन लिखितं संमाध्टि दध्टाधरा कामः पुष्पशरः किलेति सुमनोवर्गं लुनीते चयत्।

वन्द्यं निन्दति यच्च मन्मथमसौ मङ्क्तवाऽग्रहस्ताङ्-गुलीस्

तत्कार्यं सुभग त्वया वरतनुर्वातूलतां लिम्भता।।

- (अ) Viddhaśalibhañjika 2, 20. (Cf. A. B. Keith's The Sanskrit Drama; P. 237.
- (अт) SkV 541 (a. Rājaśekhara), Kav 277 (a. Rājaśekhara), Prasanna 127b ac/bd, Skm (Skm (B) 623, Skm (POS) 2.30.3) (a. Rājaśekhara), JS 157.9 (a. Nandana), SR 290.82 (a. JS), SSB 127.88, ŚB 4.509.
- (a) यन्मार्डिट Vidd (var.); सा मार्डिट SkV, Kav. Skm, JS; यन्मार्डि Prasanna.
- (b) पञ्चशर: [पु°] Vidd (var.); सुमनोरंगं Prasanna; °वर्गान् JS.
- (c) बंधं [बद्यं] Vidd (var.); बन्ध्यं Kav ; बन्द्य Skm (POS) ; मान्मथ° Vidd (var.) ; °स्ताङ्गुरी: SkV, Kav, Prasanna.
- (d) तत्कालं Vidd (var.); सत्कां सा Skm; सोत्कांप Prasanna;तत् काम्या SkV, Kav; तत्कामं JS; तूलतां SKV, JS, SR; शिक्षिता [ल°] JS.

Śārdūlavikrīdita metre.

MS.-VIII 30

That she, biting her lower lip, wipes out the moon painted with sandal-paste, plucks the whole lot of flowers because the Cupid has verily flowery darts, and, while snapping the fingers of her hands, denounces Kāma, adorable to all; O handsome king, these actions of hers show that you have rendered the fair woman crazy (with love for you).

[With sandal-paste the Moon she paint would cleanse, / the while she gnaws the petals of her lips; / and crying, "Love hath flowers darts in sooth!" / She rendeth blossoms fait from parent stems / on mighty Kāma, worthy of all land, / she raileth land, biting her tender nails; / oh, happy king, surely, these tokens show / a beateous maid distraught for love of thee. (L. H. Gray)].

13973**

चन्द्रं चन्द्रार्घचूडं चतुरुदधिचयं चन्द्रिकां चन्द्रकान्तं चार्वंङ्गीलोचनान्तं चमरसहचरीबालमारो-च्चयं च ।

खर्वीकुर्वन्ति दर्वीकरतिलकमिप ध्वस्तगुर्वीतिभिङ्गिः स्वर्वीथि प्रेषिता रे दलपितगृहिणि स्वद्यशः-स्तोमसोमाः ॥

- (অ) Akabarī-othasa!
- (अर) PV 76 (a. Akbari-Kalidasa), (Cf. PdT p. LV), SR 115.28, SSB 413.1.
- (c) °तिभीति SR; °भाति [°तिभ°] SSB.
- (d) सर्वीथ °PV (MS); °वीथ °SR; °वीथी प्रिह्मतास्ते SR, SSB; °गृहिणी SR; °सोह PV (MS).

Sragdharā metre.

O queen of king Dalapati, the moons of the mass of your fame that put to shame the moon, Siva, the group of four oceans, moonshine, the moon-stone, the corner of the eyes of the lovely dame, the mass of hair of the spouse of the Camara deer and the lord of serpents (Śeṣa), have repaired (lit. have been despatched) to the streets of heaven.

13974**

चन्द्रं प्रयच्छ सिख से चषकानुयातं
पाटीरपङ्कानिलयां नय मे सपत्नीम्।
मामुद्धरोद्धरकुचे मुकुरान्तरालान्
मन्ना भवापदि भुजङ्गभुजोपगूढाम्।।

(জা) PV 450 (a. Veṇīdatta). Vasantatilakā metre.

O friend with plump breasts, give me the moon reflected in the Cup (of wine), take away my rival smeared with sandal-paste, get me out of the lookingglass, rescue me clasped by the rogue in his arms as if I were sunk in adversity.

13975

चन्द्रं समाश्रयतु नाम तिथिस्त्वनेका
क्षीणस्य विम्वपिरपूरणकारणाय।
एवं पुनः सकलमण्डलपूर्णवर्णं
सा पूर्णिमैव खलु पूरियतुं समर्था।

- (अT) Ava 198, SR 210.29, SSB 588.32.
- (a) °श्रयति SR, SSB.
- (b) क्षीरास्तु SR, SSB; °पूर्णमपूरणाय SR, SSB. Vasantatilaka metre.

Various tithis¹ may enter into the moon in order to complete its emaciated orb, but it is pūrņimā² alone which is able to restore the beauty of its full orb.

- 1. Lunar dates.
- Last date of the bright half of lunar month.

13976

चन्द्रं सान्द्रं रोचिषा निर्मिमीते यान्त्या कान्त्या स्वीयया घामसिन्धुः । यो निःशोकं सर्वलोकं विधत्ते तं विश्वेशं मास्करं भावयामि ॥

(आ) SH fol. 5a (32).

Salini metre.

I reflect upon the sun, the lord of the world, which being the repository of lustre, makes the moon stout with its brilliance (transferred to it), and frees the whole world from distress with its retreating light.

13977

चन्द्रः क्षयी प्रकृतिवक्षतनुर्कलङ्की दोषाकरः स्फुरति मित्रविपत्तिकाले । मूर्ध्ना तथापि सततं ध्रियते हरेेेेेंग नैवाधितेषु महतां गुगादोषचिन्ता॥

- (अ) VCsr 4.9, KR 10.230.1. Cf. Nos. 13803; 14028.
- (अर) SkV 1372, SR 50. 194 (a. VC), SSB 308. 199, NBh 136, SRK 12. 24 (a. Sphuṭaśloka), IS 2244
- (a) जडात्मा [कल°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; °तनुः NBh; जितात्मा VCsr (var.).
- (b) भवति [स्फु°] VCsr (var.); दोषाऽऽकरः SRK.
- (c) मूर्द्धा VC (var.); हाहा [मू°] NBh; न ह्याश्रि° KR; विधृत: (°भृ°) परमेश्वरेण [स° [घ्र° ह°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; शिरसा [स°] NBh.
- (d) °शङ्कां [°चिन्ता] SR, SSB, SRK.

Vasantatilakā metre.

The Moon is consumptive [or: subject to warning], its body is by nature

deformed [or: curved], it has spots [or: is defiled], has a mass of faults [or: makes the night], and rejoices when its friend is in distress [or: comes out, or shines, when the Sun is invisible]; yet Hara always wears it on his crest. Truely the great take no account of the good or bad qualities of their dependants who are at their mercy. (F. Edgerton).

चन्द्र: क्षीरमिव क्षरत्य° see No. 12217.

13978**

चन्द्रः शोभित निर्मले च गगने ताराविचित्राम्बरे हंसः शोभित पद्मपत्रसलिले वेंडूर्यवर्णोदके। हारः शोभित कामिनीकुचतटे स्त्री चञ्चला यौवने राजा शोभित मन्त्रिभिः परिवृते सिहासने सुस्थितः।। (अ) BhŚ 491.

Śardulavikridita metre.

The moon looks lovely in a clear, star-decked sky. A swan looks beautiful in a lotus-pool with lapis lazuli-coloured water. A garland shines forth on the breasts of a charming woman. A fickle woman looks beautiful in youth. Aking looks splendid, seated majestically on the throne and surrounded by his ministers.

13979

चन्द्रः सुषांशुरयमित्रसुतो द्विजेशः
पुण्यैरवापि शरणाय मयेति तोषम् ।
मुग्धैणशाव मज मा त्यज पापमेनं
मीनं प्रभुज्य सहसा कृतमेषभोगम् ।।

(সা) VS 663 (a. Paṇḍita Pajaka). Vasantatilakā metre.

O foolish hare, don't be overjoyed thinking that this moon has rays of nectar, is son of sage Atri, is lord of Brahmanas (stars) and you found it for refuge (or protection) due to your pious deeds. Forsake this sinner, who having enjoyed $Mina^1$ immediately turns to enjoy $Mesa.^2$

- 1. Twelfth sign of Zodiac.
- 2. First sign of Zodiac.

13980

चन्द्रकला इव पूर्णा निष्पन्ना सस्यसंपत्तिः। ग्रस्ताक्षर्णेन दृष्टा निःशेषा दिविरराहकलयैव।।

(अ) Kal 5. 2.

Udgīti-āryā metre.

The wealth of rich crop is seen to be misappropriated in its totality by the craftiness of the Kāyastha in a while, as the full orb of moon is fully eclipsed in a moment by Rāhu's shadow.

13981

चन्द्रकान्तगलदम्बुनाऽधुना
हा चकोरनयने समाश्रिते।
कोकलोकहदयानलः पुनः
सूर्यकान्तमिणमाश्रयस्यहो ॥

(अर) SR 323. 7, SSB 183. 7.

Rathoddhata metre.

O, wonder. As the water trickling from the moon-gems now resorted to the eyes of the Cakoras, the fire (of separation) in the hearts of the flocks of Cakravāka birds is turning to the sun-stone.

1. The poetic tradition has it that the Cakoras feed on the moonshine only. They have reason to grieve at day-break. The Cakravāka birds, on the other hand, are united in the morning. The fire of separation in their hearts is therefore quenched. It is said to have been transferred to the sun-stones,

13982

चन्द्रकान्सो मिशाः स्वच्छः सूर्यकान्तस् तर्पव च । कि तु सूते सुधामाद्यो ज्वालामन्य इयं भिदा।। (आ) SSB 602.1.

The moon-stone is transparent. So is the sun-stone. But the former emits nectar, the latter fire. This is the difference (between the two).

चन्द्रखड्गकरायते see No. 13999.

13983*

चन्द्रग्रहरोन विना नास्मि रमे कि प्रवर्तयस्येवम् । वैव्यं यवि रुचितमिवं नन्दिन्नाहृयसां राहुः ॥

- (अर) VS 126 (a. Mayura), AR 222. 5-6, (ARS 201. 6-7, Kav p. 68, (Cf. A. B. Keith's A History of Sanskrit Literature; p. 211) (Siva and Parvati May 230).
- (b) प्रतार्य AR. Āryā metre.

"I will not play without the stake of the moon". "Why do you conduct yourself so"? Nandin, if the Devī approves of it, let Rāhu be summoned².

1. Parvatī. 2. Śiva.

13984

चन्द्रचन्दनकर्पूर- गोस्तनीशर्करादयः । एतेषां सारमादाय जनन्या जनितं मनः ।।

- (জা) SuM 31.2.
- (c) ज्ञायते [ए°] SuM (var.).
- (d) निर्मितं [जनि^o] SuM (var.).

The heart of the mother was created by putting together the essence of the moon, sandal, camphor, grapes, sugar and such other things. 13985

चन्द्रद्यतिशीत लवारितया

वैतेयसूर:

परिवारितया ।

श्रंहो गजदार गकेसरिताम्

एते गमिता न हि के सरिता।

(মা) Vidy 833 (a. Gokuianatho'padhyaya).

Motanuka metre.

Who were they that were not turned into lions in tearing asunder the tuskers of sin by the river Ganges by virtue of its (sacred) water, cool like the moonshine, and its being waited upon by the demons and gods!

13986

चन्द्रपादजनितप्रवृत्तिभिश्

चन्द्रकान्तजलबिन्दुभिगिरिः

मेखलातरुषु निद्रितानमून्

बोधयत्यसमये

शिखण्डिनः ॥

- (अ) Kum 8. 67 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 130).
- (बा) SR 299. 30 (a. Kum), SSB 145.32.
- (a) °वृत्तयश् Kum (var.).
- (b) °मणि° [°जल°] Kum (var.); विन्दवो गिरौ [°भिगिरि:] Kum (var.).
- (c) निवृतान् [नि°] Knm (var.); इमान् [ग्रमून्] Kum (var.).
- (d) °धयन्त्य° Kum (var.).

Rathodhatā metre.

By the drops of water of the moongems with their flow stirred by the rays of the moon, the Himalaya mountain is awaking, at an inopportune hour, the peacocks sleeping on the trees on its slopes.

[By the water trickling from the Moon gems watered by the rays of the moon the mountains are awaking at an improper time the peacocks sleeping on their waist. (H. H. Wilson).]

13987*

चन्द्रप्रभाष्रसरहासिनि सौधपृष्ठे दुर्लक्षपक्षतिपुटां न विवेद जायाम् । मूढश्रुतिर्मुखरन्पुरनिःस्वनेन व्याहारिस्मीमिष पुरो गृहर।जहंसः ॥

(अर) KavR 13. 26.

Vasantatilakā metre.

The domestic royal swan with dull sense of hearing, did not notice his mate before him, on the palace-top flooded with moon-light which had made her wings scarcely visible, though she beckoned to (lit. called) him with the sound of her jingling anklets.

13988

चन्द्रबिम्बरविबम्बतारका-

मण्डलानि घनमेघडम्बरैः।

मक्षितानि जलदोदरेषु तद्

रोदनध्वनिरिवेष गजितम्।।

(अT) Pad 76, 32 (a. Lakṣmaṇa), SR 340. 3, SSB 212.9.

Rathodhata metre.

The orbs of the moon and sun, and the constellation of stars were devoured by the mass of dense clouds. This thunder appears to be the sound of their screams in the stomach of the clouds.

13989*

चन्द्रमण्डलसूरङ्गया जगन्-

मन्दिरे

मदनदस्यूरागतः।

मानचित्तमपहर्तुमुज्भिता

मोहच्छिपटलीव चन्द्रिका।।

- (अ) Caur (A) 44.
- (c) °वित° Caur (var.); °मुद्यतो Caur (var.).

(d) मोहभस्मकलिकेव Caur (var.). Rathodhata metre.

The bandit of Cupid has entered the mansion of the world through the subterranean passage of the moon-disc and has showered moon-shine like a mass of stupefying powder to rob anger of the (lovers') heart.

13990*

चन्द्रमाः पीयते देवेर् मया त्वन्मुखचन्द्रमाः । ग्रसमग्रोऽप्यसौ शश्वव् श्रयमापूर्णमण्डलः ॥

- (a) KaD 2.90.
- (अ**र)** IS 2245.
- (c) हासी KaD (var.).

The moon is drunk by the gods, by me (is drunk) the moon of your face. That moon is never full, while this (your face) has a full orb.

13991**

चन्द्रमाश्चन्द्रमास्तावत् सुरभिः सुरभिस् तथा । संयोगो वरर्वाणन्या वैपरीत्यमतः परम् ।।

(সা) SSB 101. 2 (a. Sanigrahītuḥ).

The moon is merely a moon, the spring is merely a spring, but the union with that fair lady is quite distinct from them.

13992-13997**

चन्द्रमुखी मृगनयना

मदनधनुर्भूः शशाङ्कशिशिरा या।

समशिखरसदृशदशना

मुखपरिमललोनमधुपालिः ॥

पुंस्कोकिलमधुरोक्तिर्

बिम्बोष्ठी कम्बुकण्ठकृतशोभा।

कोमलमृगालबाह्

धीफलस मबक्षोजा गमीरनामिश्र । क्षीसा मध्ये त्रिभुवनजयरेखा इच भाति ॥ त्रिवलीलता यस्यास् पृथ्तरनितम्बबिम्बा हरिगाीसमस्मरमन्दिरोद्देशा कामतरोरङ्क्रर विभात्युदरे ॥ रोमावली यस्या रम्भोरूहँसगतिः कनकरुचिनींलनीरजाभासा सूरभक्ता पतिभक्ता सुरभिरतनीरा ।। लज्जालुः सितवसनक्षुमनिरता कृष्ण्यनकबरी। लघ्वाहारा चिरकालित**प**तिरम्णा देवी सा पश्चिनी वा स्यात्॥

- (अर) ŚP 3092-3097 (a. Śrīdhara). Cf. R. Selunidt, Beitrāge Zur Indischen Enotik (p. 162).
- (e) पुंस्कोलिल $^\circ$ Selunidt.
- (r) °रजभासा Selunidt Āryā metre.

She who has moon-like face, doe-like eyes, eye-brows like Cupid's bow, even and pointed teeth, is cool like the moon, on the fragrance of whose mouth the bees swarm;

has voice sweet like that of the male cuckoo, lips (red) like the bimba fruit, is beautiful with conch-like neck, has arms tender like the lotus-stalk, feet like red lotus, breasts like the bilva fruit, slender waist, deep naval, three folds on whose belly shine like the marks (lit. lines) of victory over the three worlds;

has broad circular hips, female organ like that of a doe, on whose belly the line of hair looks beautiful like a shoot of the tree of love;

has thighs like the plantain tree, swan-like gait, golden hue, lustre of the blue lotus, is devoted to gods and her husband, is bashful, whose emission in sexual act smells sweet, is fond of white apparel and flowers, is a light eater, has dark thick braid, whose sexual sports with her husband last long, such a woman is known as Padminī.

13998**

चन्द्रमूर्तिरिवात्यर्थं कलत्रातीवशालिनी । दरिद्रद्विजवत्तनु- मध्या सुमध्यमा '''।।

- (জ) Sts, Reccusion A 5 1 (defective).
- (a) चंद^o \$ts (var.).

She is extremely beautiful among wives like the lunar orb, and has a waist lean like an indigent Brahmana.

चन्द्रवतसहस्र तु see No. 6005.

13999*

चन्द्रश्राण्डकरायते मृदुगितर्वातोऽपि वज्रायते मारुयं सूचिकुलायते मलयको लेपः स्फुलिङ्गायते । द्यालोकस् तिमिरायते विधिवशात् प्रागोऽपि भारायते हा हन्त प्रमदावियोगसमयः संहारकालायते ॥

(河) VCbr II. 17, Śrńgāratliaka of Kālidāsa (?) 16, Han 5. 26. (Kāli Krishna's ed. 201), (also in some MSS

of Vik), MK (A) 118.

(आ) VS 1277, SR 274.8 (a. Śṛṅg), SSB 101.9, SRK 129.1 (a. BhŚ), AIK 119.21-24, IS 2246.

- (a) [•]खड्गकरायते or चन्द्रकलायते VC (var.).
- (b) मालं or मायां VC (var.); माला IS; मालाकु° VC (var.); मूचिकलायते VC (var.); मलयजालेप: Śṛṅg, VS, SR, SSB, SRK, AlK, IS; प्रतिदिनं भूषापि शैलायते [म° °ले स्फु°], MK; पारायते VC (var.).
- (c) म्राहारो गरलायते प्रतिदिनं VC (var.); रात्रि: कल्पशतायते Ham, SR, SSB, SRK; ग्रालोकं स्तिमितायते ALK.
- (d) °समय: or °समये VC (var.); कि कि न दु:खायते VC (var.); कल्पान्तकालायते VS Sring.

Śardulavikridita metre.

The Moon seems to have fierce-burning rays; a gently-blowing breeze is like a thunderbolt; a garland seems like a bunch of needles, sandal-wood salve like sparks of fire, light like darkness by the power of destiny, and the very breath of life seems a burden; alas, alas!—the time of separation from a beloved wife seems the time of the destruction of the world. (F. Edgerton).

14000*

चन्द्रश्राण्डकरायते हिममरुद् दावाग्नि-दाहायते शीतं धर्मभरायते भ-रुचिरा रात्रिश्रा कल्पायते । क्वाग्गः शाग्ग-भगायते शुचिपयः क्वायस्य कल्पायते हारौ मारशरायते किमपरं प्राग्गोऽपि पान्थायते ।।

- (अा) PV 653 (a. Venīdatta).
- (a) °कार। यते PV (MS) (Contru metrum); °भह PV (MS) (Contra metrum).

Śardulavikridita metre.

The moon seems to have fiercely burning rays, the cool breeze scorches

like wild-fire; winter is burdensome like summer, the night, lovely with stars, seems to be long like a kalpa¹, the sound (of musical instruments) is jarring like that of a whetstone; pure water (tastes bitter) like a decoction; the garland acts like Cupid's arrow. What more? Even the life-breath behaves like a way-farer²!

- 1, A day of Brahma is equal to 4320 million years,
- 2. i.e. is ready to depart.

14001**

चन्द्रश्चन्दनिषण्डपाण्डुरवपुस् तस्याः कुरङ्गीदृशो
मुग्धेनाचलकाञ्चनच्छविमुषा वक्रेण निर्भित्सितः ।
कौटिल्यं सहजं कलापरिचयादाच्छाद्य सम्प्रत्यसौ
वन्त्रश्चीलिपिसौहृदेन कमलाल्लक्ष्मीं हरन् मोदते ।।

(आ) AIR 203.

Śardulavikridita metre.

Put to shame by the lovely face of the doe-eyed damsel which surpasses the brilliance of the golden mount (Sumeru), the moon with its form pallid like a log of sandal-wood, having hid its innate crookedness by fostering its digits (in course of time), now rejoices in robbing the lotus of its beauty because it bore similarity with the brilliance of her face.

14002**

चन्द्रश्चन्दनिमन्दुरिन्दुरमणं पीयूषमीशावयो विश्वस्थोपकृतावनेन महता ते तेऽवतारा धृताः । एतद् यत्र न विद्यते विभुवने न स्थानमेवंवित्रं जाने जङ्गमपारिजातसगुणं ब्रह्मोव पूर्णं यशः ॥ (आ) SSS 90 (a. Candrucuda), SR 137.

59, SSB 450. 59.

(d) पूर्व (पूर्ण) SR. SSR. Sardulavikrīdita metre.

This Supreme lord assumed many a form such as moon, sandal-wood, camphor, moon-stone, nectar, Siva and others for the good of the universe. I know of no such place in the three worlds where he does not exist. He is the peer of the fleeting Pārijāta and (an embodiment of) all glory like Brahman.

14003**

चन्द्रश्चन्द्रमुखिक्ष्यतां क्षणिमयं संभाव्यतां मञ्जरी
चूतस्य समरविद्विषि त्रियतमे कोपेऽपि केयं रितः ।
इत्युवते सुचिरेण तस्करतलं पादाग्रसंवाहनाव्
चुन्वत्याः सुदृशो बलात्पुलिकते जङ्घे च दोवंस्तरी ।।

- (अ) RŚ 2.38.
- (a) क्षयमिवं RŚ (var.).
- (c) इत्युक्ता प्रणतस्य त° RŚ (var.); **इत्युक्त्वा** रुचितेन or रुचिरेऽपि त° RŚ (var.); [°]रत**ले** RŚ (var.); [°]वाहनं ([°]ने) RŚ (var.).
- (d) चुम्बत्यास् or चुँबत्या or चुम्बन्त्याः or चुन्बत्या or चुन्बत्याः or घुन्बत्याः RŚ (var.); वलोन्पु° RŚ (var.).

Śardulavikridita metre.

'O my lass with moon-face, have a look at the moon, honour this mango-blossom for a while, why this proneness to anger that is inimical to love', thus addressed by her lover, the thighs and tender arms of the pretty woman were covered with horripilation, as she shook off perforce his palm that fondled the forepart of her feet for long.

14004**

चन्द्रश्चम्बति पङ्काजं नवघनस् तारातित वर्षति
प्रोन्मादं च रथाङ्गको स्रजति संमोहं च
शम्पाऽञ्चति ।

रम्मा स्फूर्जथुमातनोति मधुरं हंसीगराः कूजित स्नब्दुः सर्गमहो तनोति मदनो व्यस्तार्थ-मत्यर्थतः ॥

- (अ1) PV 474 (a. Veņīdatta), SuSS 746.
- (a) तारा° PV (var.).

Śardulavikridita metre.

The moon kisses the lotus, the fresh cloud rains a series of stars, the Cakravaka bird undergoes intoxication, the lightning lapses into swoon, Rambhā sends out a peal of thunder, the female swans warble sweet; Ah! the Cupid has thrown the Creator's creation in utter disorder.

14005*

चन्द्रस्यान्योक्तयो ज्ञेया मेघस्यान्योक्तयस् तथा। वायोरन्योक्तिरपरा हंसान्योक्तिस्तत: परा।। (आ) \$P 23.

One should know (well) the Anyoktis based on moon, also those based on cloud, others based on wind, and those others based on swan.

14006*

चन्द्रस्येव तवोदयेन महती श्रीश्रन्द्रिका वर्धतां द्वेष्टारम्शलभीभवन्तु भवतः तीव्रप्रतापानले । स्वद्-वोदंण्डमहाभुजङ्गिशिरास स्थेयावनन्ता चिरं दिङ्नारीकुचमण्डले तव यशःपूरो विहारायताम् ॥

(ati) NBh 173.

(d) or oqरोsिप हा NBh. Sardulavikridita metre.

May your mighty glory increase with your (successive) elevation as does the moonshine with the rise of the moon. May your enemies become moths in the fire of your fierce valour. May the earth rest for long on the hood of the mighty serpent of your stout arm. May the stream of fame sport on the breast-region of the quarter-damsels.

14007

चन्द्र स्वैरं विहर गगने प्रेयसी नम्रवक्त्रा उच्चेश्चोक्ति कुरु पिक वने मोनवृत्तियंदेषा। नीलाम्मोज प्रसर सहसा मुद्रिताक्षीयमस्ति

्युष्मद्-भाग्यं फलितमधुना यद् गृहीतोऽद्य मानः ॥

- (317) IS 2247, Subh 323, Vidy 524 ac/bd.
- (a) गगणे Subh.
- (b) उत्तित मुक्ताङ्कर पिक निजां मौनमास्ते यदैषा Vidv.
- (c) वनतः मभो° Vidy; मीलिताक्षी मृगाक्षी Vidy.
- (d) °भाग्यै: Vidy; °तमनवा Vidy; °तोद्यमान: Vidy (var.).

Mandakräntā metre.

Moon, sport at will in the sky, my beloved will not confront you with her face (lit. has bent down her face). Cuckoo, Coo aloud in the wood because she is keeping silence. Blue lotus, bloom at once, she has closed her eyes. Your luck has (really) borne fruit now because she has to-day lapsed into anger / pride (mana).

MS-VIII. 31

[Flaunt your proud head, Moon. Nightingale, arise / and sing. Wake, lotus, spread your petals wide. / My lady who has vanquished all your pride / is gently sleeping, silent, with closed eyes. (J. Brough)].

14008

चन्द्रांशुनिर्मलं वारि चन्द्रो हंससमद्युतिः । हंसास्तु शरदि स्मेर- पुण्डरीकमनोरमाः ॥

(জা) Rasagangā 427. 12-3 (87).

The water is clear like the moonbeams. The moon is bright like a swan, and the swans are charming like the white lotuses blooming in winter.

14009

चन्द्रादिस्यपुरंदरक्षितिधरश्रीकण्ठसीर्यादयो

ये कीर्तिद्युतिकान्तिधीधनबलप्रख्यातपुण्योदयाः । स्वे स्वे तेऽपि कृतान्तवन्तदिलताः काले व्रजन्ति क्षयं कि चान्येषु कथा सुचारुमतयो धर्मे मिति कुर्वताम् ॥

- (34) AS 299.
- (a) °पुरुंदर° AS (var.); °क्षितधरं° AS (var.).
- (c) °कलिता: AS (var.).
- (d) कथासु चारु° (°र°) AS (var.).

Śardulavikridita metre.

The Moon, Sun, Indra, Śeṣa, Śiva, Balarāma and others who were endowed with fame, splendour, lustre, wisdom, wealth, valour and celebrated virtuous deeds, they too, torn by Yama's teeth, suffer decay / wane at their assigned hour; what to talk of others! wise men, apply your mind to righteousness.

14010**

चन्द्रादित्योद्देनत्रः क्षमलभवभवस्कारपृष्ठप्रतिष्ठो भास्वत्कालाग्निजिह्नः पृथुलगलगुहादृष्टिनिःशेष-विश्वः । ग्राद्भः पुच्छोत्थिताभिश्चिकतसुर-वधूनेत्रसंसूचिताभिर् मत्स्यिश्छिन्नाव्यिवेलं गगनतलमलं क्षालयन् वः पूनात् ।।

- (अ) Khandaprasasti 1. 2.
- (अ) SR 17. 13, SSB 30. 9.
- (c) पुच्छोच्छ्ता Kika Tika. Sardulavikirīdita metre.

May the Fish (incarnation of Viṣṇu) sanctify you; fish, which has prominent eyes of moon and sun, tongue of the blazing fire of destruction, rests on the vast surface (of earth) created by Brahma, in the wide cavity of whose throat is seen the whole universe, and which, leaping beyond (lit. tearing apart) the sea-tides, washes the impurities of the sky with the water raised by its tail, as indicated by the frightened eyes of the heavenly nymphs.

14011*

चन्द्राद्र्यकमण्डलोः समुदयद्गौरांशु-गङ्गाजलैर् ज्योत्स्नाचन्दनचर्चनैविकसितैस्तारात्रसूनैरिप । एतव् विष्णुपदं किमञ्चित भवत्कीर्तिर्महायोगिनी पूजापूर्तिविधायि लक्ष्म तुलसीदास्ना कदा-न्विष्यति ॥

(সা) SSS 91 (a. Candracuda), SR 137. 60, SSB 450. 60.

Śardulavikridita metre.

Is it the great yogini (female ascetic) of your fame that is worshipping the sky

with the water of the Ganges in the form of pure rays issuing from the silver-gourd of moon, applying the sandal-paste of moon-light and offering flowers of stars in bloom? When will she offer it the wreath of Tulasī, a sign of bringing the worship to conclusion?

14012**

चन्द्राधिकैतन्मुखचन्द्रिकार्गाः
दरायतं तत्किरगाद्धनानाम् ।
पुरःसरस्रस्तपृषद् द्वितीयं
रदावलिद्वन्द्वति बिन्दुषृन्दम् ॥

- (अ) Nais 7.44.
- (31) SR 261. 156 (a, Nais), SSB 76. 2.
- (c) पुर: परिस्नस्त° Mallinatha ad Nais, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The slightly elongated drops of lustre, thicker than the rays of the Moon, emitted by her¹ face excelling the Moon, are acting as the two rows of her teeth, the drops oozing first having become second (in the process).² (K. K. Handiqui).

- 1. Damayantī.
- 2. Lower teeth.

14013*

चन्द्रानना चन्द्रकचारुगात्री सा कोपवित्रस्तचकोरनेत्रा। शैलेयभुग्मिः स्मरभावबद्भिः संसेव्यतेऽद्रावरिमामिनी ते॥

- (आ) PV 167 (a. Gaurī), SSkrP 22.
- (a) °गायत्री SSkrP (Contra metrum). Indravajrā metre.

(O King!) The wife of your enemy, her face like the moon, her body lovely like the eyes on a peacock's tail, her-cakora-eyes trembling with anger, is being courted (enjoyed) on the hill by its lustful residents. (J. B. Chaudhuri).

14014*

चन्द्राननाधंदेहाय चन्द्रांशुसितमूतंये । चन्द्रार्कानलनेत्राय चन्द्रार्घशिरसे नमः ॥

(बा) SR 3. 4, SSB 6. 5.

Salutation to the Lord with crescent on his head, the half of whose body is formed by the moon-faced lady (Parvati), whose person is white like the lunar beams and who has eyes of moon, sun and fire.

14015**

चन्द्राभैभंवतो यशोमिरमलैविस्तारितायां विशि ज्योत्स्नायां तव वैरिवर्गवदने विश्वान्तमन्धं तमः । कि च भ्रूलितकान्तपातिमलितश्रीभारसंविषत-प्रेमाणि प्रहसन्ति बन्धुकुमुदान्यामोदवन्ति स्फुटम् ॥

- (মা) Skm (Skm (B) 1608, Skm (POS) 3. 48. 3) (a. Gosoka).
- (d) प्रसर्रान्त Skm (POS). Sardulavikridita metre.

O King! as the moon-shine was spread in the quarters by your moon-like spotless fame, blinding darkness settled on the faces of the hordes of your enemies. But the lilies of your friends with their affection heightened by the affluence (beauty), gained at the fall (hint) of your creeper-like eye-brow, and filled with happiness (fragrance), are clearly delighted (abloom).

14016*

चःद्रायते शुक्लरुचाऽपि हंसो हंसायते चारुगतेन कान्ता। कान्तायते स्पर्शसुखेन वारि वारीयते स्वच्छतया विहायः॥

- (37) Sāh ad 10. 664 (p. 276), KāRu ad 8. 28, Sar 4.20 (p. 411), SR 344. 16 (a. KāRu), SSB 219. 23, IS 2248.
- (a) °रुचाद्य KaRu.
- (c) तस्य मूखेन [स्प°] KaRu.

Indravajrā metre.

The swan, in its white lusture, resembles the moon; lovely women, in their charming gait, resemble the swan; the waters, in their delightful touch, resemble lovely women; and the heavens in their clearness, resemble the waters. (Translation in Bibl. Indica 9).

14017*

चन्द्र।रविन्वयोः कक्षाम् श्रातिकम्य मुखं तव । आत्मनैवाभवतृहयम् इत्यसाधारगोपमा ॥ (अ) AIK 19, 22-3.

Defying similarity with moon and lotus, your face compares with its own-self This is an 'uncommon simile'.

14018**

चन्द्रार्कचक्रघटनद्युरथाधिरूढं तं चण्डताण्डवदशं गिरिशं प्रपद्ये। यद्बाहुघातकलया परिताड्यमानो वस्त्राहति सुखममन्यतः शैलवर्गः॥ (अर) AIR 546.

Vasantatilakā metre.

I seek refuge with Lord Siva who is seated on the heavenly car equipped with the wheels of moon and sun, who performs the boisterous *Taṇḍava* dance, and struck by the blows of whose arms, the mountains considered the swipe of the thunderbolt as a relief.

14019**

चन्द्राकिंग्निविलोचनं स्मितमुखं पद्मद्वयान्तःस्थितं

मुद्रापाशसुधाक्षसूत्रविलसत्पाणि हिमांशुप्रमम् ।
कोटीचन्द्रगलत्सुधाव्भृततनुं हाराविभूषोज्ज्वलं

कान्त्या विश्वविमोहनं पश्चपति मृत्युञ्जयं

मावयेत् ॥

(अ) Sama 1 च 3.

Śardulavikrīdita metre.

One should meditate upon Pasupati (Lord Siva), the vanquisher of death, who has eyes of moon, sun and fire, a smiling face, the lustre of moon is seated between two lotuses whose hands are adorned with Mudra, noose, nectar, and Rudraksa- rosary who has a body wondrous with nectar dripping from crores of moons, and shines with ornaments, necklace and others, and who fascinates the whole world with his splendour.

14020**

चन्द्राको प्रेक्ष्य वर्षासु रौत्यूर्ध्ववदनो यदि । सन्तरात्राद्वारिपूरं पतिष्यति वदत्यदः ।। (आ) \$P 2416.

If a dog, with its snout raised upwards, cries on seeing the moon and sun in the rainy season, it presages that copious rain will fall after seven days.

14021**

चन्द्राको यावदङ्घ्यु-द्भवदमरसरित्तोयताम्यत्त्रिलोकी-केदारे देवलक्ष्मीयुनस्वयविधौ बीजमावं भजन्त्यः । वित्रस्यदमूर्भुवःस्वःक्षमणकुतुकिनो निष्पतन्त्यः

समन्ताद

दीयासुर्दानवारैः पदकमलरजोराजयो मङ्गलं वः ॥

- (अ) Satyavratarukmāmgadanāṭaka (MS No. 12089 O. I. Baroda, according to JS) 1. 1.
- (বা) JS 31. 87 (a. Devabodhi). Sragdharā metre.

May the series of dust of Viṣṇuś lotusfeet grant you happiness as long as the moon and sun last; series of dust that serve as seeds in the re-emergence of divine prosperity in the field of the three worlds choked with the water of the Ganges, issuing from his (Viṣṇuś) feet, and that drop all around, being keen to tread the agitated regions of bhū, bhuva and svar.

14022**

चन्द्रार्घायितरिष्वयानदशनो व्योमाधितान्तर्मुखो बालाकायितलो बनः सुरधनुर्लोलायितभूलतः । श्रन्तर्नादिनरोषपीवरगलत्वक्कूपनियंत्तिडत्

तारस्फारसटावरुद्धगगनः पायान् नृसिहो जगत् ॥

- (अ) Khandapraśasti 7.
- (अर) JS 29. 75 (a. Hanumat), SH 45 (a. Sukti-Sahasrī).
- (a) सोमाद्धीयत नि:पिधान° Khand °िन: पिधानद SH; सन्ध्यायि° Khand.
- (c) °गलस् त्वकरूप° SH.

(d) नृत्तिह: स व: Khaṇḍ, SH. Śardulavikridita metre.

May the Man-lion (incarnation of Viṣṇu), whose deadly teeth appear like (a series) of crescents, interior of mouth looks like the sky, eyes seem like the rising sun, eye-brows sport like rainbow, and who has choked the sky with his luxuriant manes, radiant like the lightning flashing (lit. emanating) from the well of throat-skin (that has) swollen due to obstructing the inner voice, protect the world.

14023**

चन्द्रालोकय पश्य पन्नगपते वीक्षध्वमेतव् गर्गाः कामारे: स्तनभारमन्यरमुरो लाक्षारुगाङ्ज्रि-थियः।

श्राक्रण्यं त्रिवशापगागिरमिमां सोल्लासमाभाषितां व्रीडास्मेरनताननो विजयते कान्तार्धहारीश्वरः ॥

- (अ1) Skm (Skm (B) 133, Skm (POS) 1. 27. 3) (a. Yogeśvara), Kav p. 78.
- (c) सोतप्रास° Skm (POS).
- (d) ऋडासमे° Skm (var.); °ईहरा° Skm (POS) (var.).

Śardulavikridita metre.

"Look, Moon, see, O Lord of serpents, behold, O Attendants (of Siva), the chest of cupid's foe is tardy with the weight of the breast and the lusture of his foot is red with lac' —listening to these words of the Ganges uttered with joy, Siva with His face bent down and bashfully smiling, and sharing half of the body of His spouse, excells all (lit. is victorious),

14024*

चन्द्रीसूतं जगित सकले त्वद्यशश्चक्रमेतद्
हंसीसूतो विलसित पुनस्त्वत्प्रतापः प्रताप।
चित्रं मैवं प्रभवित तयोः सङ्गमोऽद्याप्यमासु
ग्रासोद्ग्रासौ न च पुनरहोरात्रजनमा विलासः॥

- (লা) PV 93 (a. Venīdatta).
- tb) घंसि भूतो PV (MS) (Contra metrum).
- (d) [°]द्ग्रासो PV (MS); म्रहोरात्रि° PV (MS). Mandākrāntā metre.

O Pratapa, this disc of your fame has become moon in the world, and your valour, having assumed the form of sun, shines forth every where. It is no wonder that the two (fame-valour, moon-sun) unite even now on ama days', but there is no eclipse and release nor the beautiful phenomenon caused by day and night.

1. Days of conjunction of sun and moon.

14025*

चन्द्रे कलङ्कं समवेक्ष्य कान्तावियोगिनां प्रज्वितिन्द्रियागाम्।
इतीव तर्को भवति प्रसह्य
भारयन्धकारो दिननाथविम्बे।।

(अर) SSB 523, 1 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

On seeing the spot in the moon, those separated from their spouses and with their sense-organs aflame, are perforce led to infer that darkness shines in the orb of the sun.

14026

चन्द्रेग त्वमधिकपूर्णतावशायाम्
ज्ञादनपगमय्य रक्षितोऽभूः।
तं पात्वा सभयवशादुपेतकाश्यं
दुष्टात्मन् हरिगा पलायितोऽसि कुत्र॥

(अ) KaVik 2.7.

Praharşini metre.

You were shielded by the moon, without separating you frem 'his' bosom (even for a moment), when 'he' was in full bloom (lit. state). O wicked deer! where do you flee now, deserting 'him', as 'he' has emaciated (waned) by a turn of fate (time).

[You were brought up by the Moon when full, / with fond love, on his own bosom; / now, when he has waned by turn of time, / where are you running away, O deer? (K. Krishnamoorthy).]

14027*

चन्द्रेरांव तरङ्गभिङ्गबहुलं संवर्ध्यमानास्मतो दद्युर्जीवनमेव कि गिरिसरिस्स्रोतांसि यद्यम्बुषेः। तेष्वेव प्रतिसंविधानविकलं पश्यत्सु साक्षिष्ठिवव द्राग्दर्पोद्धुरमागतेष्विष न स क्षीयेत यद्यन्यथा।।

(अ) Bhallatasataka 90.

Sardulavikridita metre.

The moon alone augments the water of the ocean causing a flood of tides therein. Do only the streams of hilly rivers provide it with water (life)? If it were otherwise (i.e. the streams alone provided it with water), then why should it not dry up soon as they (the streams) are indifferent like umpires (i.e. hold their water back) out of extreme arrogance, without providing any remedy!

14028

चन्द्रे मण्डलसंस्थे विगृह्यते राहुएगा दिनाधीकाः । क्षार्यागतेन सार्द्धं विपदपि तेजस्विनां श्लाघ्या ॥

- (अ) P (PtsK 1. 231). Cf. No. 13977; 12181.
- (अा) IS 2149.
- (b) निगृह्यते IS.

Āryā metre.

The lord of the day (sun) is seized (eclipsed) by Rāhu while the moon is in its full orb. Even an adversity befalling the brilliant alongwith one who has sought refuge with them, is commendable.

14029**

चन्द्रे यत् किल कालकूटशकलं आजिब्णु संदृश्यते

तत् केऽपि प्रवदन्ति भूतलगतां छायां वदन्त्वेव ते।

मन्येऽहन्तु सहस्रमानु-चर्ग्-व्यासन्ति-मन्तिश्रजप्रेमोद्धासि-पतिवता-द्विजवधू-शापः समुज्जूम्मते।

(লা) PV 582 (a. Veņīdatta), SuSS 249. Śārdulavikrīdita metre.

The bit of Kalakuta that is seen sparkling in the moon, some take it to be the shadow of the earth. Let them say so. But I believe it to be the curse of the faithful Brahmana lady (Tara) sanctified by intense love, devotion and attachment to the feet of Sahasrabhanu (Brhaspati) which manifests itself there.

14030*

चन्द्रे लक्ष्म त्रिपुर-जियनः कण्ठमङ्गं मुरारेर् विङ्नागानां मदजलमषीमाञ्जि गण्डस्थलानि । श्रद्याप्युर्वीवलय-तिलक श्यामलिम्नोनुलिप्तान्य्-उद्भासन्ते वद धवलितं कि यशोभिस्स्वदीयै: ।।

- (आ) Khandaprasasti 44.
- (a) इन्दो [चन्द्रे] Khand (var.).
- (b) °मलम° Khaṇḍ (var.); गल्लस्थ° Khaṇḍ (var.).
- (c) ° लिम्नानु° Khand (var.). Mandākrāntā metre.

There is a (dark) spot on the moon. The throat of the vanquisher of the three cities (Siva) is dark. So is the body of the foe of Mura (Kṛṣṇa). The temples of the quarter-elephants are smeared with the ink of ichor. O Forehead mark of the earth! please tell. Do they, though besmirched with darkness now shine white with your fame?

14031*

चन्द्रे लाञ्छनता हिमं हिमगिरौ क्षारं जलं सागरे

रुद्धाश्चन्दनपादपा विषधरैरम्भोरुहे कण्टकम् ।
स्त्रीरत्नेषु जरा कुचेषु पतनं विद्वत्सु दारिद्रयता

सर्वे रत्नमुपद्रवेश सहितं निवेरमेकं यशः ।।

- (अ) KR 3, 52, 6.
- (अा) IS 2250, Subh 126, SH 1445.
- (§) PrŚ (C) 97.
- (a) हिमो Pr\$ (C).
- (b) रुद्राइच° Subh; लग्नाम् PrŚ (C); ग्रम्भोरुही Subh; °रुहं SH; पद्मेषु वै कण्टका: PrŚ (C); कण्टकी: SH, KR.

- (c) स्त्रीरत्नञ्च PrŚ (C); पतितं [पतनं] PrŚ (C); दारिद्रता Subh, SH, PrŚ (C).
- (d) सर्व Subh; निर्वेकमेकं Subh; निर्दोषमेकामृतम् PrŚ (C); निर्दोषमेकं यण: SH; दुर्वेधस
 निर्मितम् [नि° य°] KR.

Śārdulavikridita metre.

There is a dark spot on the moon, snow on the Himalayas, saltish water in the sea and thorn with the lotus. The sandal-wood trees are encircled by the snakes, the beautiful women are overcome by old age, their breasts droop and the learned suffer poverty. All excellent things are accompanied by misfortune. Fame alone is without animus.

14032*

चन्द्रे शीतलयत्वलीकनयनं शंभीः सुवाशीकरेर्

विष्वग्व्याकुलयत्सु संयमधनान् कान्तादृगन्तेषु च । लोलाये परमैक्षवं धनुरिष्नु विश्रत् प्रसुनात्मनः

स्वच्छन्दं रतिवल्लभो विजयते त्रैलोक्यवीरः स्मरः ।।

(आ) SR 250. 20, SSB 56. 28.

Śārdulavikrīdita metre.

As the moon cools with drops of nectar the (third) eye on Sambhu's brow, and the side-long glances of the lovely women perturb (even) the self-restrained all around; the Cupid, the darling of Rati and a matchless warrior in the three worlds, wielding for mere sport bow of sugarcane and arrows of flowers, triumphs all at his sweet will.

14033*

चन्द्रे सान्द्रमरोचिसं च यजुषि प्राचीप्रियाप्रेयसि
प्राप्ते प्रौढ़तमिस्रभावितिमरध्वंसप्रशंसानिधौ ।
कालिन्दी सुरिनम्नगीयति तथा विनध्या हिमाद्रीयति
क्षोणी राजतभाजनीयति तथा चक्रोऽपि हंसीयति ।।

- (সা) Skm (Skm (B) 873, Skm (POS) 1. 75. 3).
- (a) °पृधि [°ज्षि] Skm (var.).
- (b) °६वान्त° Skm (var.); °विधो Skm (var).
- (c) विन्ध्यो Skm (POS). Sărdulavikrīdita metre.

As the moon, the darling of the lady of the eastern quarter, and a (virtual) abode of praise for dispelling the extremely dense darkness, arises equipped with a mass of thick beams, the Yamuna (of dark water) turns into Gañgā (of white water), the Vindhya mountain looks like Himālaya (covered with snow), the earth seems like a (vast) silver platter

14034

and the Cakravaka bird appears like

चन्द्रो जडः कदलिकाण्डमकाण्डशीत-

a swan.

मिन्दीवराणि च विसूत्रितविभ्रमाणि । येनाक्रियन्त सुतनोः सकथं विधाता

कि चिन्द्रकां क्वचिद् शीतक्चिः प्रसूते ॥

- (अ) Viddhaśālabhañjikā 2. 4.
- (अर) SkV 448 (a. Rājašekhara), Kav 196 (a. Rājašekhara), SR 253. 22, SSB 62. 35.
- (a) चन्द्रोदय: Vid° (var.); कदलकाण्ड° SkV, Kav.
- (b) विमुद्रित^o Vid^o (var.), SR, SSB. Vasantatilakā metre.

How could he, who made the moon 'dull', the plantain tree cool for no reason and robbed the blue lotuses of their grace, create this lovely maid? Does the sun ever shower moon-shine?

[Could he who chills the Moon and plantainnodes, / ard robs the lotus of its azure hue, / create the wondrous beauty of this maid? / The radiant Sun sheds not the Moon beams cold. (L. H. Gray).]

14035**

चन्द्रोदञ्च चिरं मनोमवचमूचिह्नांशुकैरंशुभिर्
मन्दं चन्दनशंलसीरभभरंश्चेत्रानिलाः सर्पत ।
उज्जृह्मस्य मधो मधुत्रतवधूवाचालवल्लीशतैश्
चापं मण्डलयन्नयं विरहित्गां प्राग्गेः स्मरः क्रीडतु ॥
(आ) Skm (Skm (B) 975, Skm (POS) 2.
100. 5) (a. Śāntyākara).

Śārdūlavikrīdita metre.

O Moon, rise up for long with your (cool) beams, the distinguishing silken robes of Cupid's army. O Vernal zephyr, blow gently with the wealth of fragrance of the sandal-wood mount. O Spring, burst up with hundreds of creepers noisy with female bees. Let this Cupid, drawing his bow into a circle, play with the life of the separated folks.

चन्द्रोदयः कदलिकाण्ड° see 14034.

14036**

चन्द्रोदये चन्दनमङ्गकेषु विहस्य विन्यस्य विनिर्गतायाः । मनो निहन्तुं मदनोऽपि बागान् करेगा कीन्दान् विभरांबभूव ॥ (अ) Rasamañjari 79.

(अर्) SG 304 (a. Bhānukara), SuSS 178 (a. Bhānukara), SR 298, 11, SSB 142, 10.

Upajāti metre (Indravajrā and Upendravajrā).

As she smilingly slipped out at moonrise after applying sandal-paste to her body, the Cupid too took up the arrows of jassamine flowers in his hand to strike at her heart.

14037*

चन्द्रो द्वादश मास्करा: सममवन् रात्रिर्युगानां शतं मिष्टं तिक्तरसं विलेपनमहो दीप्तानलो मे तव । विच्छेदान् मलयानिलः प्रियतमे कि कालकूटः श्रुतौ गीतादिष्विनरेव वस्त्रसदृशोऽरण्यं विचित्रं गृहम् ।।

- (अा) SR 292. 35, SSB 132. 37.
- (a) भस्करा SSB.
- (d) गीतापि ध्व° SSB.

My love! due to separation from you, the moon has become for me, (scorching like) twelve Suns; the night equals a hundred yuga-s; the sweets taste bitter, Ah! the unguent is a blazing fire, the Malaya breeze is a deadly poison, the musical notes are like thunderbolt to my ears and the beautiful house is a (mere) jungle.

14038**

धन्द्रो न चेव् व्रजति तत्सिख किंचिदेव चक्रं कथंचिदयसःरय तारकारणाम् । एताः कदाचिदयुभैः पतिखण्डितानां विण्डत्वमेत्य रचयन्ति विधुं द्वितीयम् ॥

MS-VIII. 32

(জা) JS 142. 8 (a. Bihlana = Bilhana).

Vasantatilakā metre.

If the moon does not depart (set), then, O Friend, somehow drive away this constellation of stars. These stars, turning themselves into a mass, may form another moon due to the misfortune of the women betrayed by their husbands.

14039*

धन्द्रोऽनेन कलङ्कितो बत वने रामोऽमुना विञ्चतः कि चानेन कुलाङ्गनानयनयोर्कावण्यलक्ष्मीर्हता। सस्यानामभिलाषुकस्य भवतः श्रीरुद्रचन्द्र प्रमो तन्मन्ये हरिग्रस्य हुन्त हननायाखेटकोपक्रमः॥

- (अरा) Pad 117. 79 (a. Rămacandra), SR 122. 174, SSB 424. 4.
- c) °लापकस्य SR; °चन्द्रप्रभो Pad. Śārdūlavikrīdita metre.

It, alas, tainted the moon and duped Rāma in the forest. Moreover, it robbed the wealth of beauty from the eyes of the high-born women. I believe, it is because of this. O Lord Rudracandra, that you, being eager to have a plentiful crop, prepare yourself for hunting to kill the deer.

14040

चःद्रो भाति सुनिमंतेऽथ गगने तारा विचित्रेऽम्बरे हारो माति च कामिनीकुचतटे पीनोन्नते यौवने । हंसो माति सरोवरे सनिलने वैदूर्यंवर्णीवके राजा माति सुमन्त्रिभः परिवृतः श्रीवामिन सिहासने ॥

- (अ) Cr 1457 (CRC 8. 131, CRBh I 8. 131 [incomplete], CRBh II. 8, 78, CPS 325. 23).
- (a) °ले गतधने CRBh II; °ले गतघते CRBh I; °चित्रं वरे CRBh II; °चरे CRBh I.
- (b) यौवनात् CRBh II.
- (c) °नलिले CPS; वंदुयं° CRC, CRBh I, CPS.
- (d) भातिच् म° CRBh II; चमन् म° CRBh I; परिवृत्ते CRBh I; श्रीयाद्धि CRBh I. Sardulavikrīdita metre.

The moon looks beautiful in a spotless sky, the stars in a lovely firmament. The necklace shines in glory on the stout and prominent breasts of the women, in their youth. The swan looks charming in a lotus-tank with water of the lapis lazuli-colour. The king looks glorious (when) surrounded by able ministers and (seated) on the throne, an abode of fortune.

14041

चन्द्रोऽयमम्बरोत्तंसो हंसोऽयं तोयभूषण्म्। नभो नक्षत्रमालीदम् उत्पुत्लकुमुदं पथः॥

- (अ) KāD 2. 194, Sar 3. 97 (p. 358).
- (b) °भूषण: Kad (var.).
- (d) इदम्त्वु मुदं [उत्फुल्ल°] KaD (var.), Sar.

This moon is the crest ornament of the sky; this swan is an ornament of the waters; this sky has the stars as garland; this expanse of water has blossoming Kumuda-flowers. (V. Narayana Ayer).

14042**

चन्द्रो बह्निमंलयपवनो भोगिफूत्कारपातहितरमाग्रान्तिनिपतनमहो मालितः पुष्पशय्या।
कस्तूर्यादेमंधुरसुरभेश्चन्दनस्य प्रलेपो
ज्याला तन्त्या इति बत कथं जीवनं भो विभाज्यम्।।
(ग्रा) SSB 104.46.

Mandākrāntā metre.

The moon (to her) is fire; the Malayabreeze is the hiss of a snake; the bed of Mālati-flowers is (like) lying on pointed nails; the paste of sandal-wood of sweet fragrance and musk etc. is a (virtual) flame. Alas! how could one think of life in this slender damsel.

14043*

चन्द्रो हन्त कलङ्कशङ्किततनुः क्षारान्वितः सागरो हंहो कल्पतरुस् तरुः पुनरहो मेरुः स्वयं पर्वतः । कामं कामगवी पुनः पशुरहो कि बा बहु बूमहे संसारे भवतस्तुलां कलितुं को वा समर्थो मवेत् ॥

(अ) Anysat.

Śardulavikrīdita metre.

Alas! the form of the moon is marked with stigma; the ocean is saltish; Oh, Kalpataru¹ is only a tree; Meru² itself is after all a mountain; Kamadhenu³ is surely an animal. What more shall we say? Who, in this world, could be able to equal you?

- A wish-granting tree in heaven, which came out of ocean at the time of its churning.
- 2. A mountain of gold,
- 3. A wish-granting cow in heaven.

14044*

चपलं तुरगं परिणतंयतः
पथि पौरजनान् परिमर्वयतः।
न हि ते भुजमाग्यभशे विभवो
भगिनी-मग-माग्य-भवो विभवः॥

(अर) Suktisāgara (MS quoted in SskrP) fol. 46, SskrP 39 (a. Laksmī Thakurāni).

Totaka metre.

Your wealth—you who make your spirited horse prance and trample on the town-folk on the road—is really not due to your (own) labour and luck, (but) to (the sale) of the beauty and fortune of your sister. (J. S. Chaudhuri).

14045**

चपलः स्थूलो रूकः परुषो घनमांसलः शिरानिचितः ।

स पुमान् वैतरणाल्यः

समुद्रमि शोषयत्यिखलम् ॥

- (अ) Sāmudrikatilaka (M3 as quoted in JS) 2.71.
- (জা) JS 399. 107 (a. Durlabharaja).
- (b) पुरुषो JS (var.).
- (c) पैत° JS (var.).

Āryā metre.

Rash, hefty, rough, harsh, extremely muscular and covered with veins, that man named Vaitarana dries up even the whole ocean.

14046

चपलतरतरङ्गं दूरमुत्सारितोऽपि
प्रथयति तव कीति दक्षिणावर्तशङ्घः ।
परिकलय पयोधे विष्णुपादार्घयोग्यस्
तत्र निकटनिषण्णैः क्षुरूलकैः श्लाघ्यता का ॥

- (अ) BhŚ 492 (doubtful).
- (अर) ŚP 1092, SR 216. 21 (a, ŚP), SSB 598. 27, Any 96. 30.
- (c) परिण्णाय \$P, SR, SSB; पद्मनाभार्षयोग्यं \$P; °भार्ष्ययोग्यस् \$P, SR, SSB; इति कलयपयोधे पद्नाभार्षं Any.

Malini metre.

Know it, O ocean, that the Dakṣiṇā-varta (right-faced) conch, though driven afar by your strong currents, proclaims your glory, (as) it is fit to be a offering at Viṣṇu's feet. What glory do the tiny shells bring to you?, though they stay close to you?

14047

चपलभुजङ्गीभुगतोषिभत
शीतलगन्धवह निश्चि आग्त ।
श्रपराञ्चां पूरियतुं
प्रस्यूषसदागते गच्छ ॥

(3) ArS 2, 223.

Arya metre.

O Morning breeze, cool zephyr, gone astray at night! You have been enjoyed and discarded by the fickle female snakes. Now go to pervade another direction (or Now go to fulfil other's hopes).

14048*

चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकं बलम्। क्षिप्रमन्ये प्रपद्यन्ते कौञ्चस्य खमिव द्विजाः॥

- (**) R (R (Bar.) did not appear get; R (B) 6. 12. 33).
- (মা) IS 2251.
- (c) छिद्रमन्ये R (var.), IS.

The fickle-minded, however strong they may be, are easily conquered by their opponents, even as the swans cross the inaccessible Kraunca-mountains by making a hole in their devices. (T. S. Raghavacarya).

14049**

चपलस्य पलितलाञ्छित-चिकुरं दियतस्य मौलिमवलोक्य । खेदोचितेऽपि समये संमदमेवाददे गृहिस्सी ।।

(अ) ArS 2. 221.

Arya metre.

Beholding the hair on the head of her inconsistent lover marked with greyness, the wife felt happy even at a time when grief would have been proper.

14050*

चपलस्येह कृत्यानि सहसानुप्रवावतः । खिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खिमव द्विजाः ॥

- (अ) R (R (B) 6. 63. 19, R (R) 6. 63. 19), R (Bar) not get issued) Cf. No. 14048.
- (अर) IS 2252.
- (c) क्षिप्र° R (var.), IS.

A king who, without any forethought, listens to the advice of an incapable and roguish minister, gives a loophole to his enemies, even as birds find loopholes in the Krauñca-hills and get their passage through. (T. S. Rāghavācārya).

14051*

चपलहृदये कि स्वातन्त्र्यात् तथा गृहमागतञ् चरगापतितः प्रेमाद्विः प्रियः समुपेक्षितः। तदिदमधुना यावज्जीवं निरस्तमुखोदया रुदितशरणा दुर्जातानां सहस्व रुषां फलम्।।

- (37) Amar (Amar (D) 50, Amar (RK) 56, 57, Amar (K) 53, Amar (S) 48, Amar (POS) 48, Amar (NSP) 56).1
- (31) VS 1176 (a. Amar), SR 308. 11 (a. Amar), SSB 159. 11 (a. Amar), IS 2253.
- (a) त्वयाद्य गृहागत: Amar (D) (var.); °यात् त्वया गृ° Amar (S) (var.); स्वयं [त°] SR, SSB.
- (b) दियास Amar (var.).
- (d) दुर्जातीनां Amar (D) (var.); लभस्व [स°] Amar (D) (var.); २° फ° tr. Amar (var.).

Harini metre.

 Western (Arj.) 56, Southern (Venna) 48, Ravi 96, Rāma 59, B.MM 57, BORI I 59, BORI II 57.

O thou with thy fickle heart! Wherefore didst thou spurn thy lover when
out of free impulse and overflowing with
love he had come to thy dwelling in
that way and had thrown himself at thy
feet? Now endure, as long as thou
livest, the fruit of thy sordid anger;
happiness shall never more come to thee;
and thy tears shall be thy sole refuge.
(C. R. Davadhar).

14052**

चपलां यथा मदान्धश

छायामयमात्मनः **करी हन्ति।**

द्यास्फालयति करं प्रति-

गजस्तथायं पुरो रहः ॥

(अ) ArS 2. 229.

Arya metre.

As this elephant, blind with intoxication, strikes at his moving shadow, so this rival elephant, stopped in front, rubs his trunk at it.

14053

चपलाचपलं हि जीवितं विषयाः सन्ति समे विषोस्कटाः । जडबुद्धिरसौ तथाप्यहो

न जनो मुञ्चित तान् मनाक् क्यचित्।।

(라) Vai 41.

Vivogini metre.

Life is transient like the lightning. The worldly pleasures are frightful like poison. Even then, the dull-witted man does not ever give them up in the least.

14054*

चपला जलबाच् च्युता लता वा
तरुपुरुवादिति संशये निमग्न:।
गुरुनिःश्वसितै: कपिमंनीषी
निरणेषीदथ तां वियोगिनीति।।

(a) BhV 4. 24, Rasagangā 342.

Aupacchandasika metre.

While plunged in doubt as to whether it was lightning dropped down from a

cloud or a creeper come down from its supporting tree, the intelligent monkey¹ at last determined from the heavy sighs that it was a woman,² separated from her husband.⁸ (H. D. Sharma).

- 1. Hanuman.
- 2. Sita.
- 3. Rāma.

14055*

चपला तिब्ठित हम्यें गायति रथ्यावलोकिनो स्वेरम् । धावत्यकारणं वा हसति स्फटिकाश्ममालेव ।।

(अ) Kal 3. 17.

Āryā metre.

The fickle woman stands in the mansion. She sings at will, looks into the street, runs and laughs for no reason as a wreath of crystals (shines of its own accord).

चपलाभिः प्रबद्धेयं see No. 13518.

14056*

चपलो निर्दयश्चासी जनः कि तेन मे सिख। आगःप्रमार्जनायैव चाटवो येन शिक्षिताः।।

- (3) KáD 2. 268 (P. 1103).
- (आ) Sar 4. 124, IS 2254, Kuv ad 72. 138 (p. 156].

Friend, this person is fickle and ruthless. I have nothing to do with him. He has learnt flattering words only to wipe out his faults.

[This person is fickle and heartless; my friend, why do you have any thing to do with him, whose clever words are designed merely to wipe off faults (of his). (V. Nārāyaṇa Ayer).]

14057**

चपलो यः स्वभावेन माया यस्य पदे पदे । योऽक्षि कस्यापि नो दत्ते स्त्रीभावं लमते नरः ॥

- (811) IS 2255, Subh 232.
- (a) सूभावेन Subh.
- (c) मोक्षं [योऽक्षि] Subh.
- (d) स्त्रीमवो Subh.

He who is fickle by nature, practices deceit at every step, and does not eye anybody (confidently), he develops (for sure) a feminine nature.

14058

चमत्करोति केषांचित् सुकृतेन सुभाषितम्। दुर्लभं पुनरेतस्य वैलक्षण्यपरीक्षणम् ॥ (आ) SMH 2. 27.

A wise-saying charms only some by virtue of their meritorious deeds. But it is difficult to evaluate its uniqueness.

14059*

चम्मरन्यञ्चदुवञ्चदुर्थीतले प्रयाणे तव मूमिपाल ।
प्रमून्नृपाणां विगलस्त्रपाणां
कण्ठे कुठारः कमठे ठकारः ।।

(河) Pad 107.3.

Upajāti metre (Upendravajrā and Indravajrā).

In the course of your march wherein the surface of the earth turned downwards and upwards under the weight of your army. O Lord of earth, your rival kings, bereft of shame, received (the blows of) axes on their necks, while Kamatha¹ had thak-thak sound (on its back).

1. Tortoise incarnation of Visnu who is believed to support the earth on its back.

14060**

चम्पककलिकाकोमल-

कान्तिकलापाथ दीपितानङ्गी । इच्छति गजपतिगमना

चपलायतलोचना सपितुम्।।

- (अा) KHpk 331. 494, KaRu 4. 19, Sar 2. 8 (p. 147).
- (b) °कपोलाथ KāRu; °पिकान° KHPk; दीपितानङ्गी Sar.

Arya metre.

Possessed of wealth of tender charms of Campaka- buds, flared up passion, elephant's gait, and tremulous and wide eyes, she wishes to confide (something).

14061

चम्पकतरुगा सार्धं
स्पर्धा शाकोटकस्य युक्तैव।
ग्रस्मिन् मलयमहीभृति
सर्वे किल चन्दनं तरवः।।

- (अ1) Skm (Skm (B) 1807, Skm (POS) 4. 34. 2) (a. Muştika or Svastika) AB 529.
- (d) चन्दनाः Skm (var.).

Arya metre.

It is but just for the Śakoţa tree to compete with the Campaka tree. All the trees on this Malaya mount are indeed sandal-wood trees.

14062*

चम्पकेषु यथा गन्धः कान्तिर्मृक्ताफलेषु च। यथेक्षुदण्डे माधुर्यम् औदार्यं सहजं तथा।।

- (अ) VCsr 3. 17.
- (a) पुष्ठपवेषु VCsr (var.); सुवर्णत्वं [यथा गन्धः] VCsr (var.); सदा [यथा] VCsr (var.).
- (c) तथे [य°] VCsr (var.); इक्षुदण्डेषु VCsr (var.); [°]खण्डे or [°]खण्डमा[°] VCsr (var.).

Magnanimity is an inborn quality, just as fragrance in Campaka-flowers, beauty in pearls, and sweetness in sugarcane. (F. Edgerton)

14063*

चम्पायां जायते ब्रह्मा राजगृह्मां महेश्वरः। माथुरो जायते विष्णुर् एकमूर्तिः कथं मवेत्।।

- (आ) IS 2256, Subh 232. Cf. प्रजापतिसुती ब्रह्मा.
- (c) माथुरां Subh.

Brahmā is born in Campā, the great god Siva in Rājagṛha and Viṣṇu in Mathurā. How can God have one manifestation only?

14064*

चयस्त्विषामित्यवधारितं पुरा ततः शरीरीति विमाविताकृतिम् । विभृविमक्तावयवं पुमानिति क्रमादमुं नारव इत्यबोषि सः ॥

- (अ) Śiś 1.3.
- (अा) Alum 191, AlR 500.
- (a) पुरस् AIR.

Vamsastha metre.

Having first understood it to be a mass of lusture, then having cognised it as an embodied being as its outlines became visible, and then knowing it to be a man, when the limbs became distinct, finally the Omnipresent Lord realised him to be Narada. (S. V. Dixit).

14065

चर करभ यथेष्टं सन्ति शष्राण्यर्थ्ये बहुकुसुमसमृद्धाः पीलवश्च स्थलीषु ।

यदि गरापित वाश्यं बन्धुवर्गस्य दूरात् परिहर करबीरं मृत्युरेवैष सद्यः॥

- (अT) Any 42. 36, AAS 4. 8.
- (a) यथेच्छं AAS; शिष्पाण्य^० or सस्यान्यरण्ये [शष्पा^०] AAS (var).

Malini metre.

O Camel move at will. There is (abundant) grass in the forest and *Pilu* trees laden with many a flower on the dry ground. If you heed the words of your kin, (then) shun the *Karavira* tree from afar. It is surely an instant death.

14066*

चरशकमलं तदीयं

लाक्षाबालातपेन संवलितम ।

म्रध्याम्त भृङ्गमाला-

वलिभिर्माशिखचितन्पुरव्याजात् ॥

(अा) SR 269. 409, SSB 917.

Gīti-āryā metre.

Her lotus-like feet are covered with the morning sun-shine in the form of red lac, and are occupied by the rows of bees in the garb of the jewel-studded anklets.

14067*

चरणकमलदासस्त्रेष संकल्पसङ्गे सुमुख्य समिधत्से त्वं बलास्कारधूर्तम् । प्रसभविधृततर्षः पीडयाम्यास्मनैव दिरद इव सरोजं पाणिमापादलं ते ॥

- (अा) SR 306. 34, SSB 156. 36.
- (c) °त्मने र SSB.

Mālinī metre.

This person. O Fair-faced one, whom you run down as a rogue doing an outrage is but a slave of your lotus-feet. Over-powered by intense longings, I seize your pinkish hand with mine as does an elephant with a rose.

14068*

चरणकमलमुद्रासनिवेशं मुरारेः

पुलिनभृवि विलोक्य प्रीतवत्या युवत्याः ।

कलयित हृदि तापं चारुचामीकराम
प्रदलकदलवृत्दस्पन्दनो गन्धवाहः ॥

(अ) Kṛṣṇabhāvaśataka (ABL 33; p. 366) 76.

Mālini metre.

The cool breeze, shaking the beautiful golden leaves of the grove of plantain trees, causes anguish to the heart of the young maiden who was filled with delight on seeing the imprint of Kṛṣṇa's lotusfeet on the sandy banks (of the Yamunā).

14069*

चरणनित्तसाध्यं यानमाहायंनम्भः

शयनमवितपृष्ठं मण्डनं स्नानमात्रम् ।

तव तरुणि तथापि स्वं श्रिया चक्षुषो मे

हरिस पुरमयोध्यामावसन्तीव चित्रम् ।।

(अ) Aś 2. 4.

Malini metre.

Your¹ travel is by lotus-like feet, your food is water, your bedding is the surface of the earth, and your ornamentation consists of mere bathing. Still, O young damsel, you attach my eyes by your beauty—I wonder verily as if you were in the city of Ayodhyā!² (C. S. Sastri).

- 1. Sītā.
- 2. Words of Rama.

14070**

चरग्रपतनं सास्रालापा मनोहरचाटवः
कृशतरतनोर्गाढाश्लेषो हठात् परिचुम्बनम्।
इति बहुफलो मानारम्भस् तथापि च नोत्सहे
हृदयदयितः कान्तः कामं किमत्र करोम्यहम्॥

- (31) Amar (Amar (D) 16 (doubtful), Amar (RK) 109, Amar (K) 97, Amar (S) 96, Amar (POS) 96, Amar (NSP) 95).1
- (आ) VS 1137 (a. Pundraka).
- (a) संख्यालापा [सा°] Amar (D) (K), (NSP); सन्त्वालापा (शान्ता°) Amar (RK), VS.
- (b) कृशतनोर् Amar (RK); पुलक्तित° [कृ॰]

VS; बलात् [ह^o] Amar (RK) (var.); हठाच्च कचग्रह: VS.

- (c) इति हि चपलो मा° Amar (K) (NSP); इति च बहुलो (वचन) मा° Amar (RK); हि [च] Amar (D), (NSP), VS.
- (d) [°]दियत (°ता) Amar (D) (var.), RK; कन्ता Amar (RK); कामं प्रेयान्करो-म्यहमत्न किम् VS.

Harini metre.

Western (Arj. 95), Southern (Venna)
 Ravi om.; Rama om.; BrMM om.
 BORI III. BORI II 109.

Prostration, tearful conversation, sweet blandishments, close embraces of the body grown thinner, and passionate kisses – thus the assumption of anger bears manifold fruit; and yet I dare not do it; for my husband is very dear to my heart; what can I do? (C. R. Devadhar).

14071**

चरणपतनप्रत्याख्यानात् प्रसादपराङ्मुखे
निभृतिकतवाचारेत्युक्त्वा रुवा परविकृते।
वजित रमणे निःश्वस्योच्चैः स्तनाहितहस्तया
नयनसिललिक्सिया वृष्टिः सखीषु निपातिता।।

- (3) Amar (Amar (D) 19, Amar (RK) 21, Amar (K), Amar (S) 19, Amar (NSP) 20, Amar (POS) 19).1
- (37) Skm (Skm (B) 897, Skm (POS) 2. 85. 2) (a. Amar), VS 1047 ba/cd (a. Amaru), IS 2257, SR 357. 50 (a. Amar), SSB 242. 10, Sah 4 ad

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249 (p. 99), Dhy (HSS) 66 ad 2. 25 (p. 96).

- (a) चरगापतित° Amar (var.); प्रत्याख्यान-प्रसाद° (°प्रकोष) (S) Amar [NSP), VS.
- (b) कृतकमधुराचारे VS; उक्ते Amar (D) (RK) (NSP); कलुषीकृते SKM.
- (c) निष्व° Amar (S), Dhv; °स्योष्णं VS; स्तनापित° Amar (NSP); स्तनस्थित Amar, SKM, SR, SSB, Sah, Dhv (RK); °हितहस्तया Amar (D),
- (d) °च्छन्ना [°विलन्ना] Amar (D), (RK) (NSP), Skm, Săh, Dhv, VS, IS, SR, SSB; °च्छलाद् Amar (D) (var.); निवेशिता Skm (var.), SR, Dhv; निवेशित: SSB. Harini metre
 - Western (Atj.) 20, Southern (Venna) 19, Ravi 17, Rāma (miss) BrMM 21, BORI I 23, BORI II 20,

As she forbade the lover throwing himself at her feet, he showed himself averse to kindness or favour and when his feelings were soured by epithets like 'sly scoundrel' he turned his back on her; thereupon she heaved a deep sigh and held her hands on her bosom and directed her glance, veiled in tears, towards her friends. (C. R. Devadhar).

14072**

चरणपतनात्पत्युर्मन्यो मनाक् शिषिलोक्कते
त्यजित च किमप्युत्कम्पत्वं घनस्तनमण्डले।
तदिप विलसत्सारङ्गाक्ष्या प्रियानुनयेच्छ्या
कथमिप पुरो दृष्ट्वा दूर्ती पुनर्भृकुटी कृता।।

- (आ) RS 2. 60
- (a) °त्युमिन RŚ (var.).
- (b) भवति च or ब्रजिति च RŚ (var.); किमप्युक्तं प्राप्तं घनस्तनः मंडले RŚ (var.); घनमतुले RŚ var.).
- (e) विसरत्सार° or विकसत्सः RŚ (var.); क्या चिरादवेक्ष्यया or चिरानुतयेख्या [प्रि°] RŚ (var.).
- (d) °भुक्टी (°टि:) RS (var.); °कटी कृता RS (var.).

Harini metre.

As her anger subsided a bit following her husband's throwing himself at her feet, and the throb of the orb of her stout breasts somewhat ceased, the fawn-cyed lady saw, right then, a female messenger (come) to convey (to her husband) the supplication of his (other) beloved. At it, she knit the frown again.

14073**

चरणपतनैर्वाक्यैदीनैनिरन्तरसेवया

प्रियतममनो गृह्णन्त्यन्याः शठा हि पुरन्ध्रयः ।
स्मरशरखरैः शोभासारैर्वृगन्तनिरीक्षणैः

सहचरि मया कान्तः कामं कृतः परिचारकः ।।

(अ) Jansring 97.

Harinī metre.

Other wily mature women captivate the hearts of their lovers by falling at their feet, by sorrowful words and constant service. I, O friend, have completely enslaved my lover by side glances, which are sharp like Cupid's shafts and are virtual torrents of beauty.

चररापतितप्रत्या° see No. 14071.

14074*

चरणयोर्नखरागसमृद्धिभिर्

मुकुटरत्नमरीचिभिरस्पृशन्

न्यतयः शतशो मरुतो यथा

शतमखं तमखण्डितयोरवम् ॥

- (31) Ragh 9. 13 (Cf. A. Scharpé's Kalidasa-Lexicon I. 4; (p. 136).
- (अा) Almm 192.
- (b) मकुट[°] Ragh (var.).
- (c) शतसो Ragh (var.).

Drutavilambita metre.

The kings by hundreds touched him of undaunted valour on his feet with rays proceeding from the diamonds in their crowns brightened by the red lustre of his toe-nails, as the gods bowed to him of one hundred sacrifices. (G. R. Nandargikar).

14075**

चरणादूर्ध्वगीभूय यद्यारोहित मस्तकम् । प्राज्यं राज्यं तदा दत्ते पल्ली श्वेता विशेषतः ।।
(आ) ŚP 2534.

If a lizard, moving above from the foot climbs up to the head, it bestows (on the person) a vast kingdom, especially if it is of white colour.

14076*

चरगान्तनिवेशितां प्रियायाः

सरसां पश्य वयस्य रागलेखाम् ।

प्रथमामिय पल्लवप्रसूर्ति

हरदाधस्य मनोभवद्रमस्य ॥

- (अ) Mal 3. 11. (Cf. A. Scharpe's Kalidasa-Lexicon I. 2; p. 31).
- (b) रागरेखाम् Mal (var.).
- (d) मनोरय° Mal (var.).

Aupacchandisika metre.

Friend! See the wet streak of colour applied to the fringe of my beloved's foot. It looks like the first growth of sprout on the tree of Cupid, burnt down by Siva.

[Friend ! Observe the moist streak of colour placed upon the extremity of my darling's foot, like the first peeping forth of the bud of the tree of love consumed by Siva. (C. H. Tawney).]

14077*

चरणाऽज्जनखश्रेणी राजते हरिग्णीवृशः।
राजते हरिग्णीवृशः।
राजावलीव लावण्य- राज्ञाकरसमुद्गता ॥

(জা) SRK 282. 1 (a. Śārngadhara), RJ 740 (=4. 13) (a. Bilhana).

The row of nails of the lotus-feet of the doe-eyed damsel looks beautiful like a jewel-necklace, emerged from the sea of beauty.

चरणामचरा ह्यान्नम् see No. 14091.

14078**

चरणारिवन्दपुगलम् ग्रन्योन्यं सुप्रतिष्ठितम् । एवंविषातुसानारी सर्वलक्षणलक्षिता ॥

- (अ) Vet. 16. 11.
- (a) Hypermetric.

Such a woman as has her lotus-feet well-set with each other, is invested with all good qualities. 14079

चरणेनापि सब्येन न स्पृक्षेयं मिकाचरम्। रावणं कि पुनरहं कामयेयं विगहितम्।। (अ) R (Bar) 5. 26. 8. R (R) 6. 26. 22.

I would not touch a demon even with my left foot; how then could I long for the despicable Ravana?

14080

चरगौः परागसैकतमफलिमदं लिखिस मधुप केतक्याः ।
इह वसित कान्तिसारे
नान्तःसलिलापि मधुसिन्धुः ॥

(आ) ArS 2.227.

Aryā metre.

O Bee, in vain do you scratch with your feet the sand-bank in the form of pollen of the Ketaki flower. Though (visibly) the essence of beauty, there is no stream of honey in it though there is water therein.

14081

चरत बुषमा बालीमांसं यथेच्छमभीरवः

पिबत निलनीकच्छेब्बच्छं पुनर्मिह्बाः पयः । बहुत करिगो भूयः शोमां मदेन कपोलयोर्

म्रसहनतया दूरीभूतो विधेर्धत केसरी॥ (आ) VS 611.

Harini metre.

O Bulls! wander at will and without fear in the Jalimamsa forest. O Buffaloes! drink clear water on the environs of the lotus-ponds. O Elephants! regain the beauty of your temples with ichor. The

lion, as luck would have it, is gone afar. It is a matter of joy.

14082

चरन्ति चतुरम्मोधि- वेलोद्यानेषु वन्तिनः । चक्रवालाद्विकुञ्जेषु कुन्दमासो गुणाश्च ते ॥

- (a) KāD 2.99.
- (अरा) Amd 271.761.

The elephants traverse the gardens on the shores of the four oceans as your excellences which shine like kunda-flowers traverse the bowers on the cakravalahill. (V. N. Ayer).

14083**

चरमगिरिकुरङ्गीश्रङ्गकण्डूयनेन

स्विपति सुखमिदानीमन्तरिन्दोः कुरङ्गः । परिसातरविगर्भव्याकुला पौष्हृती

विगपि घनकपोतीहुंकृतैः ऋष्दतीव ॥

- (अ) JS 290. 25, ŚR 322.7, SSB 182. 7, RJ 1091 (a. Bhārati Kālidāsa), SuSS 21.
- (a) °कुरंग° RJ.
- (b) मुखिभ° SR, SSB.
- (d) कुष्यतीव SR, SSB.

Malini metre.

(Gently) rubbed by the doe of the occidental hill with its horn, the deer in moon's orb is sleeping restfully in the moon's orb. now. The eastern quarter, uneasy with the developed foetus of the Sun, also seems to be crying with the humkrta sound of the she-pigeons of the clouds.

14084*

चरमगिरिनिकुञ्जमुष्ट्यभानी

भगवति गच्छति बिप्रयोगिखिन्ना । मुकुलितनयनाम्बुजा धरित्री

वपृषि बभार तमांसि शैवलानि॥

(লা) Pad 67.51 (a. Bhānukara), SR 290. 22, SSB 141.25, RJ 1059 (a. Bhānukara), SuSS 152 (a. Bhānukara).

Puspitagra metre.

As the worshipful Sun entered the bower of the western hill, the earth, dejected due to separation (from its lord, the Sun) and with its lotus-eyes closed, wore the moss of darkness on its person.

14085*

चरमाचलव्यवहितस्य रवेः किरणावशेषमवरोव्धुमिव । कथमेकवैव सहसा परितस् तमसा समाववृतिरे हरित:॥

(आ) SMH 8 53.

Pramītāksarā metre.

Was it to remove instantly, as it were, the lingering rays of the Sun hidden behind the western hill that the quarters were at once enveloped, all around, by the darkness?

14086

चरमौ मातापितरौ
चरमा गृहिणी सुताश्चरमा: ।
कर्तव्येऽपि प्रेमस्मि
कथमिह घीरा विरज्यन्ते॥

(अ) Vaidi 14.

Upagiti Arya metre.

Parents rank high (are lovable), so are wife and sons. Why do the wise then turn back on them, while they should be making love to them?

14087

चराचरजगज्जाल- सदनं वदनं तव । गलद्गगनगाम्भीयं वीक्ष्यास्मि हतचेतना ॥

(अ) Rasaganga° 52. 2-3 (28).

Seeing your face which (to me) is the abode of the whole world, moving and stationary, and which makes the sky lose its depth, I am robbed of my consciousness.

14088**

चराचरजगत्स्फार- स्फुरत्तामात्रर्धीमणे । दुर्विज्ञेयरहस्याय युक्तैरप्यात्मने नमः॥

(জা) VS 23, SR 1. 8 (a. Rasaganga, but not found in the KM edition).

Obeisance to the supreme lord, whose peculiarity it is to make the Universe, moving and stationary, throb (with life) and whose secrets are inscrutable even to the wise.

14089

चराचरेषु पिण्डस्थं पदस्थं खानिसाबिषु । मास्करादिषु रूपस्यं रूपातीतं परं विदुः ॥ (आ) \$P 4306 (a. Yogarasāyana). The supreme being, who is beyond all forms, is known to exist in the bodies of the movable and immovable objects, in the respective places of sky, air and other elements and in the forms of Sun etc.

14090

चराचरोभयाकार- जगत्कारगाविग्रहम् । कल्पान्तकालसंकुद्धं हरं सर्वहरं नुमः ॥

(31) Rasaganga 292. 7-8 (28).

We bow to Hara who is the cause of both the moving and static forms of creation, and, who (being) wroth, destroys it all at the end of the aeon.

14091

चरारणामचरा ह्यन्तम् श्रदंष्ट्रा दंष्ट्रिगामपि । भ्रपाणयः पाणिमताम् ग्रन्नं शूरस्य कातराः॥

- (31) MBh (MBh (Bh) 12. 100. 15, MBh (R) 12.99.15, MBh (C) 12, 3678), Sukr 4. 7. 316. Cf. No. 14092.
- (a) चारणानामचरणा MBh (var.); सरान्तम् [च°] MBh (var.); चरणाम् MBh (var.); अन्तम् Śukr; बस्ता or त्राता [ह्य°] MBh (var.).
- (b) श्रदंष्ट्रांश्च हि दिष्ट्रिण: MBh (var); श्रदंष्ट्रो MBh (var.).
- (c) धप: पिपासतामन्तं MBh (var.); श्रपणित: MBh (var.); पाणिपादाम् MBh (var.).
- (d) नराः शूरस्य कारणाः MBh (var.); कातरः MBh (var.).

The immobile are food to the mobile, the fangless to those that have fangs, the handless to those that have hands, and the coward to the doughty.

[Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty1; cowards are devoured by heroes. (P. C. Roy). 1

1. P. C. Roy reads: श्रप: विपासतामन्तम्.

The expression श्रपाणयः पाणिमताम्,

accepted as a better reading in the text,

means "the handless are devoured by
those that have hands"

14092

चरागामन्त्रमचरा दंष्ट्रिगामप्यदंष्ट्रिगः । श्रहस्ताश्च सहस्तानां श्रूरागां चैव मीरवः॥

- (er) Mn 5. 29. Cf. No. 14091.
- (आ) IS 2258.
- (b) चाष्यदंष्टिण: Mn (var.).

What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid, of the bold. (G. Bühler).

14093**

चरावर्घागतेक्षणं विलम्बिताकुलालकम् । श्रसंस्थितः पर्वः त्रिया करोति मत्तचेष्टितम् ॥

- (अा) Nat (Nat (BI) 16. 16, Nat (Regnand) 16. 14).
- (a) विघूणितेक्षणा तथा Nat (Re°).
- (b) °लकाकुला Nat (Re°). Pramāņikā metre.

The beloved one with her eyes restless and rolling, hair hanging down dis-shevelled, and footsteps unsteady, is behaving like a person who is intoxicated. (M. Ghosh).

1 Quoted Nat as an example of a Mattacestită (Pramānikā) metre.

14094

चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
 एकंकमक्षरं पुंसां महापातकनाशनम् ॥
(आ) Sama 1 च 1.

The life-account of Raghunatha (Rama) streches to hundred crores of syllables, each one of which destroys (even) the great sins of the people.

14095

चरितं हि सतां नित्यं दुर्जनेर्नोपहन्यते । रत्नदीपस्य तीव्रोऽपि न वायुर्बाधते शिखाः ॥ (आ) SRHt 35. 20 (a. Bṛhatkathā).

The conduct of the virtuous cannot be tarnished by the wicked. Even a strong wind carnot subdue the rays of the jewel-lamp.

14096

चरितैः कौलेयैरिव

जलवैरसितैविशश्चिता वीक्ष्य।

हंसाः सिता इव गुर्गाः

क्वापि गता लोकमुत्सृज्य ।।

(अर) VS 1742.

Aryā metre.

Finding the ambience pervaded by the dark conduct of the Kaula mendicants, the shining virtues have deserted the world and disappeared somewhere, as the swans depart (to the Mānsa lake) on seeing the quarters enveloped by dark clouds.

14097

चरित्रं भूषर्णं स्त्रीरणां द्रुमारणां भूषरणं सुमम् । स्ववृत्तिर्भूषर्णं पुंसां पतीनां भूषरणं कृपा ॥

- (अ) Cr 364 (CSr 3. 76). Cf. धीराणां भूषणं विद्या; नक्षत्रभूषणं चन्द्रो; दूर्वीया भूषणं पत्रम् ; विद्राणां भूषणं विद्या and Nos. 13710; 14098.
- (अा) VP 9. 54.
- (a) चरित्रा CS (var.).
- (b) द्रुमाणां पुष्पमूषणम् CS; द्रुनानां CS (var.).
- (c) स्ववृत्ति CS (var.); सुवृत्तिर् (°ित्त) CS (var.); पुंसां CS (var.); पूसां CS (var.).
- (d) पतिनां CS (var.); जितता [पती°] CS (var.); ववया [कृ°] CS (var.); क्षम [कृ°] CS (var.).

Good conduct is the ornament of women, as blossoms are those of trees. A profession is the decoration of a man, and mercy gives a grace to the masters of men. (B. C. Dutt).

14098

चरित्रं भूषएां स्त्रीएां नराएा। भूषएां क्षमा । भ्रयराधिषु सर्वेषु नृपाएां सैव दूषराम् ।।

(अ) Cr 2154 (CNPh 115). Cf. Nos. 14097; 13710 and धीराणां भूषणं विद्या; नक्षत-भूषणं चन्द्रो; दूर्वीया भूषणं पत्रम्; विप्राणाः भूषणं विद्या.

Good conduct is an ornament of women. Forgiveness is an embellishment of men. But the same forgiveness towards the guilty is a blemish on the part of the kings.

चरित्रं भूषां स्त्रीगाम् see दूर्वाया भूषां पत्रं

14099

चरित्रनियता राजन् ये कृशाः कृशवृत्तयः । प्राथिनश्चीपगच्छन्ति तेषु दत्तं महाफलम् ॥

(夏) SS (OJ) 193.

If, O king, one be approached by men in need, disciplined in conduct, but thin in body and meagre in means, help to them brings great merit. (Raghuvīra).

14100

चिरत्रे योषितां पूर्णे सिरत्तारे नृपादरे । सर्पमैत्रे विश्वासं नैव कारयेत् ।।

- (अ) VC (VCsr 5. 2, VCsr 5. 38-9),
- (अर) GVS 530.
- (a) चारित्ने or चरिते VCsr (var.); वापि [पू^o] or वासम् or वत्स VCsr.
- (b) नदी° or सरित्तीये [स°] VC (var.); नदीतीरे [नृपा°] GVS.
- (c) सर्वे or सर्वे VCsr (var.); °में हयं or °हयां °मेंत्री or °मन्त्रे (°न्त्र) or °त्रैव VCsr (var.); विगम्जाते or °वावये VCsr (var.).
- (d) विश्वस्तो हि बिनश्यति VC (var.).

One should under no circumstances put confidence in the actions of women, in a swollen river-crossing, in a king's favour, in the friendship of a serpent, or in love of merchant. (F. Edgerton).

14101*

चरीकर्तुं भव्यं सदा ते रमेशो

गरोशो जरीहर्तु विघ्नं स्वदीयम् ।

नरीनर्तु वास्ती सदा ते मुखाब्जे

दरीदर्तु ते शत्रुवर्गान् महेशः ॥

(अा) Sama 1 च 2.

Bhujangaprayata metre.

May Viṣṇu, the lord of Lakṣmī, always bring good to you. May Gaṇeśa always remove your impediments. May Sarasvatī always reside (lit. dance) in your lotus-like mouth. May the great god (Śiva) always crush the hordes of your enemies.

14102

चरेण प्रवरेत् प्राज्ञः सूत्रेणस्विगिवाध्वरे । दूते सन्धानमायतं चरे चर्या प्रतिष्ठिता ॥

- (अ) KN (KN (AnSS) 13. 34, KN (TSS) 13. 34, KN (BI) 12. 33).
- (आ) SRHt 158. 6 (a. Kāmandakī), SSSN 122. 6).
- (a) चारेण SRHt, SSSN ; प्रचरेद् राजा KN (BI) SSSN.
- (b) स्वरेगा° SRHt ; सूत्रेणाग्निरिवा° SSSN.
- (c) आयते KN (BI).
- (d) चरचर्या KN (BI); चारे SRHt, SSSN.

A wise king should proceed (in the affairs of the kingdom) as guided by the spies, as a priest conducts a sacrifice in accordance with the (prescribed) rules. Alliance depends on the envoys while the secret service rests on the spies.

[Consider by his spies, a king should proceed to any work like rtvija-s¹ in a sacrifice being guided by the sūtra-s.² The spy-service is said to be well-established when the ambassador is kept well-informed by the spies. (M. N. Dutt)]

- 1. A priest officiating at a sacrifice.
- 2. Rules of sacrifice.

14103

चरेव् धर्मानकटुको मुञ्चेत् स्नेहं न नास्तिकः । अनृशंसश्चरेदर्थं चरेत् काममनुद्धतः ॥

- (अ) MBh (MBh (Bh) 12.71.3, MBh (R) 12.70.3, MBh (C) 12.2703).
- (अा) JS 404. 12 (a. Bhagavata Vyāsa), ŚbB 252, SR 150. 338, SSB 474. 244.
- (a) बरेद् [च°] MBh (var.); धर्म MBh (var.); धीमानकटको SR, SSB; नकटुको MBh (var.); °कपटो JS.
- (b) मंचत् MBh (Bh); युंजन् (°त्) MBh (var.) SbB; युञ्जेत् SR, SSB; स्तेहा or कोपं [स्ते°] MBh (var.); च [न] MBh (var.); चास्तिक: or नास्तिके MBh (var.); स्रानातुर: or °मनादरम् JS.
- (c) नन्° or धनृशंस्य° MBh (var.); आन्° ŚbB; धमं [अर्थ] MBh (var.); अर्थीश् JS.
- (d) चरत् MBh (var.); कायं° SR, SSB; ग्रतंद्रित: or ग्रनुद्धता: MBh (var.).

One should do righteous acts without being bitter, give up attachment without being an atheist, earn material prosperity without being cruel and enjoy carnal pleasures without being reckless.

खरेव् घीमानकटको see No. 14103.

14104

चरै: पश्यन्ति राजानः शास्त्रैः पश्यन्ति पण्डिताः । गावो प्रागोन पश्यन्ति चक्षुभ्यामितरे जनाः ॥ (अ) P (PM 3. 22).

The kings see through the spies, the learned through the scriptures, the cattle through their nose and other folks with their eyes.

14105

चर्चाभिश्चारगानां क्षितिरमणपरां प्राप्य संमोदलीलां मा कीर्तेः सौविदल्लानवगणय किववातवाणीविलासान्। गीतं ख्यातं न नाम्ना किमपि रघुपतेरद्य यावत्प्रसादाद् वाल्मोकेरेव धात्रीं धवलयति यशोनुद्वया राममद्रः॥

- (आ) JS 42.41 (a. Murāri), SH 282 (a. Murāri).
- (b) कविप्रा^o SH.

Śragdharā metre.

O Lord of earth! do not discount the graces of the speech of the host of poets, the acolytes of fame, as you derive high pleasure from the eulogies of the panegyrists. The song of Rāma did not at all gain renown by his name. It is through Vālmiki's grace that Ramabhadra illuminates the earth till today with the imprint of his glory.

14106

चर्चायाः कथमेष रक्षति सदा सद्योनुमुण्डस्नजं चण्डीकेशरिणो वृषं च भुजगान् सूतोर्मयूरादिष । इत्यन्तः परिभावयन् भगवतो दोधं धियः कौशलं कृष्माण्डो धृतिसंभृता ननुदिनं पुष्णाति तुन्दिश्यम् ॥

MS-VIII. 34

- (आ) SkV 97 (a. Tunga), Skm (Skm (B) 157, Skm (POS) 1. 32. 2).
- (a) एव [एष] Skm; स्रज SkV.
- (d) বুण্ड^o SkV (var.). Śardulavikrīdita metre.

"How does he keep from Carcal his garland of fresh heads. / or from Candi's lion his bull? / or from the peacock of his son the snakes?" / Thus pondering his master's skill of mind, / Kuṣmāndal fi ds a stomachful of satisfaction / which every day grows greater. (D. H. H. Ingalls).

- 1. Durga.
- 2. A goblin.

14107*

चर्चेयं क्षुधिता सर्वेव गृहिणी पुत्रोऽप्ययं षण्मुखो दुष्पूरोदरभारमन्थरवपुलंम्बोदरोऽपि स्वयम् । इत्येवं स्वकुटुम्बमेकवृषमो देवः कथं पोक्ष्यती-

त्यालोक्येव विशुष्कपञ्जरतनुर्भृङ्गी चिरं पातु वः॥

- (লা) Skm (Skm (B) 153, Skm (POS) 1. 31. 3) (Nilānga).
- (c) इत्येव Skm (POS).
- (d) रियालोच्येष Skm (var.); शुष्यति [पातु व:] Skm (var.).

Śardulavikridita metre.

They say that his wife (Pārvatī) is always hungry, the elder son has six mouths, Lambodara too has a body sluggish with the weight of belly that is hard to fill; how will the god (Śiva), who owns only one bull (to boast of), will feed his family?", may Bhṛṅgī,

who is reduced to a skeleton at the mere thought of it as it were, protect you for long.

14108

चर्मखण्डं द्विधा भिन्नं मलमूत्रबिध्पितम् । तत्रारमन्ति ये मूढाः कृमयस्ते न संशयः॥

- (अा) SuM 38* (ad 27. 2).
- (c) °मंति SuM (var.).

It is a lump of flesh slit into two, smelling foul with excreta and urine. The fools who overly indulge in it, are mere worms. There is no doubt about it.

1. Female privy part.

14109

चर्म खण्डं द्विधा भिन्नम् ग्रपानो व्गारधूपितम् । ये रमन्ते नरास् तत्र कृमितुल्याः कथंन ते॥

- (3) BhŚ 493. Cf. No. 14108.
- (अर) SR 371. 123 (a. BhŚ), SSB 268. 9, SRK 250. 83 (a. Indisesasprucha), IS 2259, Pr 367, SK 6. 500.
- (c) रमन्ति SRK.

It is a lump of flesh slit into two, smelling foul with the emission of the apana wind. Men who (overly) indulge in it are no different from the worms. (lit. how are they not similar to the worms?)

1. Female privy part.

14110

चर्म खण्डं हिधा भिन्नम् ग्रपानोद्गास्वासितम् । तत्र मुढाः क्षयं यान्ति प्राणेरपि घनैरपि॥ (अ) Cr 1458 (CNP II 166, CNT IV 165, CM 62). Cf. No. 14109.

It¹ is a piece of flesh slit into two, smelling foul with the emission of the downward wind. Fools waste away for it their energy as well as wealth.

1. Female privy part.

14111

चर्मणा समवगुण्ठिताननो
रञ्जुबन्धनकवियतोऽपि सन्।
ताडितोऽपि लकुटेन निष्ठुरं
भण्ड डिण्डिम नदन्न लज्जसे॥

- (अा) PdT 257.
- (c) °sfe PdT (MS).

Rathoddhata metre.

O wretched drum, are you not ashamed of letting out pleasant notes though your mouth is tightly covered with hide, and you are tortured with fetters of ropes and are harshly beaten with a stick.

14112

चर्मास्वरं च शवमस्मिविलेपनं च भिक्षाटनं च वसितश्व परेतभूमी । वेतालसंहितपरिग्रहता च शंमोः शोमां वहन्ति गिरिजे तव साहचर्यात् ॥

(해) RJ 37 (=1.37).

Vasantatilakā metre.

O Parvati, it is by virtue of association with you that Sambhu's robe of hide, smearing with sepulchral ashes, wandering for alms, abode in the cemetry and entourage of herds of goblins lend him grace,

14113**

चर्मालिम्बदुकूलवल्लिरिचिताभस्मावधूतस्तनोन् -मीलञ्चन्दनमुत्तरीयभुजगन्यासम्तमुक्तावित । मुम्धाया धपि शैलराजदुहितुर्गेङ्गाधरालिङ्गनं

गाढप्रेमरसानुबन्धनिकषग्रःवा शिवायास्तु व: ॥

- (লা) Skm (Skm (B) 118, Skm (POS) 1. 24. 3) (a. Jalacandra).
- (c) °ঘাৰা° Skm (POS) (Printing error).
 Śārdūlavikrīdita metre.

May Siva's embrace by Pārvatī, the daughter of the lord of mountains (Himālaya), though bashful, be propitious for you; embrace—wherein her silken robe rested on his hide, the sandal-paste applied to her breasts was obliterated by the sepulchral ashes (on his body), her pearl-necklace was entangled with his upper garment of serpent, and which was the touchstone of the uninterrupted succession of her deep love (for him).

14114

चर्यें कतमेयं वः परस्मे धमंदेशिनाम् स्वयं तत्कुवंतां सर्वं श्रोतं यद्विभितः श्रुती

(अ) Nais 17, 123.

What line of conduct do you follow, preaching virtue to others, but yourself doing all that the ears dread to hear¹? (K. K. Handiqui).

 Kali's words; refer to Brahma's passion for his daughter, and Indra's adultery with Ahalya, etc.

14115**

र्चावत्वा लक्ष्मणामूलं प्रेरितं मुखवायुना। ग्रोनिमध्यस्थितं गर्मं प्राहृयेन् महिषीगवाम्।। (आ) ŚP 2845.

The chewed root of the Laksmana plant, placed in their vagina, (having been) blown into it with the wind of mouth, makes the buffalces and cows to conceive.

चलं चित्तं चलं वित्तं see No. 14116.

14116

चलं चित्तं चलं वित्तं चले जीवनयौवनम् । चलाचलमिवं सर्वं कीर्तिर्यस्य स जीवति ॥

- (अ) Nitisara (KSH 504) 6.
- (अर) SR 98. 5, SSB 384. 7, IS 2262, Bahudarśana 34, TP 398, SRM 2. 2. 163. Cf. Nos. 14119; 14120.
- (a) च° वि° च° वि° SR, SSB; चलच् चित्तं चलद्वित्तं Nīti, Bahud°, TP.
- (b) चलं IS; चलज् Nīti, Bahud°, TP; [®]यौवने SRM.

Mind is fickle, wealth is transient, life and youth are (likewise) ephemeral. All this is very transitory. He (alone) lives, whose fame abides.

14117*

चलं चेतः पुंसां सहजसरलाः पञ्जब्द्यो

मवस्येव कोधः क्वचिदिष कवाचित् तरुगयोः। बहेदङ्गं मृङ्गी विधुरिष विदृष्यात्परिमवं

स्मरो भां मध्नीयादिति किमपि नाज्ञासिषमहम्॥

- आ) SR 357. 55, SSB 242. 15, Pad 53. 4, (a. Bhānukara), RJ 827 (=5. 58), SG 757 (a. Bhānukara).
- (b) °त्येषं [°त्येव] SG.

Sikharini metre.

The mind of men is fickle. The lotuseyed damsels are artless (lit. simple) by nature. Quarrel between young man and woman does occur sometimes, somewhere. But I did not know (imagine) that the female bee might burn me, even the (innocuous) moon might slight me and the Cupid might torment me so violently.

14118**

चलं तु वेषयेव् यस्तु ग्रास्मना स्थिरसंस्थितः। चललक्ष्यं तु तस्त्रोक्तम् आचार्येण सुषीमता॥ (आ) \$P 1809.

He who standing firm himself (at one place), pierces a moving object, that is termed as a 'moving target' by the wise preceptor.

14119

चलं वित्तं चलं चित्तं चलं जीवितमाययोः।
प्रसारय करं वित्र धर्मस्य त्वरिता गतिः॥

- (अ) Cr 1459 (CnT V 91). Cf. Nos. 12030; 14116.
- (ঝা) SRHt 17. 4 (a. MBh), SRK 250 84 (a. Spuţaśloka), IS 2263, Subh 99.
- (a) च° चि° च° वि° SRHt, Subh, SRK, IS.
- (b) चले SRK; जीवितयौवने SRK.
- (c-d) चलाचलमिदं सर्वं कीर्तियंस्य स जीवति SRK.
- (d) दैवस्य कुटिला गतिः SRHt.

Wealth is transitory; mind is fickle, life of both of us is (also) transient. O Brahmana, bring forward your hand. Righteousness (dharma)² moves at a fast pace.

- 1. To receive the charity.
- 2. Time to perform virtuous deed.

14120

चलं हि यौवनं नित्यं मानुषेषु विशेषतः। भ्रक्षयं यौवनं प्राप्ता ग्रमयंश्च भविष्यथ॥

(8) R (R (Bar) ad 1. 31. 14 (762* ab), R (B) 1. 32. 17, R (G)-, R (L)-).

Youth is surely transitory, more so in the case of mortals. Invested with eternal youth, you will become immortals.

14121**

चलकिसलयपादः कर्णमध्यैकवृष्टिः

न चलति कटिदेशे ग्रासने संस्थितश्च । हयहृदयगतिज्ञः स्थानदण्डावपाती

स खलु तुरगयोक्ता मान्यते पाथिवेन्द्रैः ॥

- (31) Aśvacikitsita (Bibl. Ind.) 8, 2.
- (अर) ŚP 1685 (a. Jayadatta).
- (a) °कदृष्टिर् SP.
- (b) स्वासने SP.
- (d) पूज्यते [मा^o] As^o (var.), SP. Malini metre.

That horseman is indeed held in esteem by the great kings, whose foot moves quickly like a sprout (to spur the horse), gaze is fixed between its ears, who seated in the saddle does not move his hips, knows the working of the horse's mind and whips it at the proper place.

14122**

चलकुण्डलचलदलक-

स्त्रलदुरसिजवसनसञ्जद्दश्युगम् । ज्ञायनमरक्लमकृश्यित-

नयनिमबं हरति गतमस्याः ॥

(HT) ĀrS 2. 226.

Āryā metre.

The manner of her moving wherein her ear-rings swing, hair toss, breastcover has slipped down, the thighs stick (to eachother) and eyes are slightly closed under the fatigue caused by the weight of her buttocks, captivates (all).

14123

चलचित्तमनात्मानम् इन्द्रियाणां वशानुगम् । श्रर्थाः समतिवर्तन्ते हंसाः शुष्कं सरो यथा ॥

- (अ) MBh (MBh (Bh) 5. 36. 38. MBh (R) 5. 35. 40, MBh (C) 5. 1299).
- (अरा) IS 2260, Saśa 42 149.
- (a) स्थिरिचत्त[°] or बलचित्त[°] MBh (var.); अनात्मज्ञं or महात्मानं or दुरात्मानं MBh (var.).
- (c) समिभ° or समिध° MBh (var.).
- (d) श्व्कसरो MBh (var.).

Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses like swans forsaking a tank whose waters are dried up. (P. C. Roy).

चलचित्तस्य वे पुंस: see No. 14124.

14124

चलचित्तस्य व पुंसो वृद्धाननुपसेवतः । पारिप्लवमतेनित्यम् ग्रञ्जूवो नित्रसंग्रहः ।।

- (37) MBh (MBh (Bh) 5.36.37, MBh (R) 5.35.39, MBh (R) 5.1298).
- (জা) IS 2261, Saśā 40. 148.

- (a) बलवित्तस्य (°चित्तस्य) or न कश्चित्तस्य (°च्चि°) or न तन्मित्नं यस्य MBh (var.).
- (b) श्रनुपसेविन: MBh (var.).
- (d) °संगत: MBh (var.).

He whose heart is unsteady, or who doth not wait upon the aged, or who is of restless disposition cannot make friends. (P. C. Dutt).

14125*

चलच्चटुलचातकः कृतकुरङ्गरागोवयः सर्ववृररवोद्यमो मदमरप्रगल्मोरगः। शिखण्डिकुलताण्डवामुदितमद्गुकङ्काह्मयो वियोगिषु घनागमः स्मरविषं विषं मुञ्चति॥

(अा) KaVR 18. 16, KH 156, 17-9.

Prthvi metre.

The rainy season (lit. arrival of clouds), in which fickle Cataka birds fly swiftly, the deer are fired with an upsurge of passion, frogs exert to make loud croaking, serpents are more aggressive because of ecstasy, the flocks of peacocks dance wantonly, herons and other acquatic birds are filled with joy, showers water on the separated folks which is (the very) poison of (the serpent of) Cupid.

चलिचतं चलिद्वत्तम् see Nos. 14116; 14119.

14126*

चलति गलितधेयःं को न मोक्षान्तरालात् कुवलपवलनीला यत्पुरो विकताङ्गो । इममुपशमरूपं मार्गमाखण्डयन्ती चलति कुवलयाक्ष्या मूलता सपिगावि ॥

(31) JS 450. 31 (a. Indrakavi), SH (Part II) fol. 4a (32).

- (a) °राद्वहल° SH.
- (b) कुबहधव° JS (var.); °गवलनीय यत्पुरो विवताङ्गा SH (Contra metrum).
- (d) प्रचलित कुवलाक्ष्या SH

Mālinī metre.

When the long eye-brow of the lotuseyed young woman, dark like the petal of blue lotus and curved in form, moves in front, like a female serpent, destroying this path named tranquillity, who with his firmness badly shattered, does not swerve from the course of final emancipation.

14127**

चलतु तरला धृष्टा दृष्टिः खला सखि मेखला स्खलतु कुचयोक्तकम्पान्मे विदीर्यतु कञ्चुकम् । तदिप न मया संमाच्योऽसौ पुनर्दयितः शठः स्फुटति हृदयं मौनेनान्तनं मे यदि तत्क्षणात्॥

- (87) Amar (Amar (NSP) 146).
- (अT) Skm (Skm (B) 701, Skm (POS) 2. 46. 1) (a. Amara), VS 1575 (a. Amara), JS 194.2 (a. Amara).
- (a) बलतु Skm; दृष्टा [धृ°] Skm (var.); दृष्टि भ्रंष्टा JS.
- (b) विदीर्यन्त JS
- (c) संभाष्यो^o Skm (var.).
- (d) माने° Amar, VS.

Harini metre.

Let my impudent and restless gaze tremble, the wicked girdle may slip down, the bodice may burst open with the heavings of my breasts; even then, O Friend, that deceitful lover will, in no case, be greeted again by me, if my

heart does not instantly split inside with silence.

14128*

चलत्कर्गानिलोव्धूत- सिन्दूरारुगिताम्बरः । जयस्यकालेऽपि सृजन् संघ्यामिव गजाननः ॥

- (अर) SP 57, SR 2.6, SSB 3.6, RS 7 (= 1.7; Ragunand 1).
- (c) विमृजन् [°sिष मृ °] SSB, RJ.

Victorious is Lord Ganesa, who conjures up, as it were, evening even at an untimely hour, making the sky red with Sindura (red lead) kicked up by the wind of his flapping ears.

14129*

चलत्कामिमनोमीनम् ग्रादातुं चित्तजन्मनः। जालयब्टिरिवाभाति बालावेणी गुणोज्ज्वला॥

- (अ) ŚP 3290, SuMuñ 111.11-2, SR 257.4, SSB 68.4.
- (c) गल° [जाल°] SR, SSB.

The braid of the young damsel, shining with a wreath (of flowers), seems to be the net-staff of the Cupid to entrap the fish of the lover's fickle mind.

14130**

चलत्कुचं व्याकुलकेशपाशं स्वद्यन् मुखं स्वीकृतमन्दहासम् । पुण्यातिरेकात्पुच्या लमन्ते पुंभावमम्भोष्ठहलोचनानाम् ॥

- (अर) VS 2136, ŚP 3698, RA 5. 25, RJ 1140, SuSS 742.
- (a) वल्गत् कुचं ŚP.

 Upajāti metre (Upendravajrā and Indravajrā).

With great merit do men have in verted cohabitation (viparita rati) with the lotus-eyed women wherein their breasts sway, beautiful hair is dishevelled face sweats and gently do they smile.

[With breasts swaying / with hair known undone / with face sweating / with little smile / by great merit as men, men / earn it of / women with lotus eyes.]

(In Sanskrit Love Poetry by W, S. Merwin and J. Monsaieff Masson)?

14131*

चलत्तरङ्गरङ्गायां गङ्गायां प्रतिबिम्बतम् । सचन्द्रं शोभतेऽत्यर्थं शतचन्द्रं नभस्तलम् ॥

(आ) SR 181.11, SSB 520.2, Cf. दामोदर कराघात°; विधे पिधेहि शीतांशु and सुमेश-शिखरप्रान्त°.

Reflected in the Ganges, the theatre of the dancing waves, the sky with (one) moon appears exceedingly charming (as if) it had hundreds of moons in it.

14132*

चलत्तरलतृष्णिन किमिबास्मिन् घरातले । मया तत्कृतमज्ञेन पश्चात्तापानिवृद्धपे ॥ (आ) ŚP 4157 (a. Vāsiṣṭha-Vāsiṣṭharāmāyaṇa).

What possibly have I, (afflicted) with fleeting and unstable desires, done in the world out of ignorance, which (now) multiplies my remorse for it.

14133

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् । नासमीक्ष्य परंस्थानं पूर्वमायतनं त्यजेत् ॥

- (31) Cr 365 (Cvr 1.8, CNr 30, CRr 2.9, CnT II 2.1, CnT III. 1.13, CnT VI. 14, CPS 41.(44), P (PP 1.77), H (HJ 1.107, HS 1.97, HM 1.101, HP 1.75), HN 1.77, HK 1. 103, HH 22. 1-2, HC 29. 16-7), GP 1. 109. 4 (Cf. JSAIL 24. 44).
- (आ) ŚP 1463, SR 154.35 (a. ŚP), SSB 481. 35, IS 2264, Subh 172 ab, Saśā 156.122, SRS 2.2.21, SSg 16, Sama 1 ₹ 4, SH 1201, SRM 2.1. 335.
- (b) तसत्येवेन Cv (var.); तिष्टेचैवेन CR (var.); एकीन CN (var.); तिष्टत्येनेन SRS; पण्डित: [बु°] CR (but CRC, CRT as above), Cv (CvLd as above), PP, SP, SR, SSB, Sasa, SRS, SH, SRM; ध्यानत: [बु°] Subh.
- (c) मा (न) SH; समीक्ष (°६व) CN (var.), HS, HM, HN, SH; नापरीक्ष्य (नप°; °६वे) CR, CPS, GP, SRM; आसमीक्ष्य CN (var.); नासमीज्य CN (var.); नासमीक्ष CN (var.); समीक्ष्य च Cv (var.); समीक्ष्य न Cv (var.); परस्थानं CN (var.), CR (var.).
- (d) पूर्वप्राप्तं तु न त्यजेत् CR (var.).

With one foot a wise man moves; with one he stands still. Without having seen another place (of abode), he ought not to leave a former habitation. (F. Johnson).

14134

चलत्वमुच्चेःश्रवसस्तुरङ्गाद्
वक्गत्वमिन्दोविषतो विमोहः।
एतत् स्वया शिक्ष सहोदरेभ्यः
कृतो न जाने बिदुषा विरोधः॥

(সা) SH fol. 68 a (712) and fol. 82 a (6).
Upajāti metre Upendravajrā and
Indravajrā metre.

Wandering from the horse Uccaihśravas, crookedness from moon, stupefication from poison (kalakūţa)—all this you have picked up from your co-uterines. But whence did you learn aversion to the learned?, I know not.

14135*

चलवचलवपाङ्गं स्मेरमस्मेरमास्यं
गतिरहह किमस्या मन्यरामन्थरा वा ।
इति मनसि नितान्तं सन्दिहानो मनोभूः
करवितिहितबागः संभ्रमादुद्भ्रमीति ॥

(জা) Vidy 734 (Dākṣinātya).
Mālinī metre.

"Oh! is her eye-corner moving or stationary, her face smiling or not smiling, her movement is slow or fast?"; thus entertaining serious doubt in his mind, and holding arrow in his hand, the Cupid roams about in confusion.

14136

चलद् बलाकादशनाभिरामः
परिस्रवद्वारिमदाम्बुधारः ।
ग्राहन्यमानस्तिडिवङ्कुशेन
स्मरस्य दध्वान घनद्विपेन्द्रः ॥

- (अर) Pad 75. 25 (a. Gadadhara), SR 340. 1, SSB 212.7.
- (c) °दं शुकेन Pad.
 Upajati metre (Upendravajrā and Indravajrā).

Graceful with the tusks in the form of flying cranes, shedding torrents of rain in the form of flowing ichor, and struck by the goad of lightning, Cupid's lordly elephant of cloud thundered.

14137**

चलव् मृङ्गिमिवाम्भोजम् ग्रघीरनयनं मुखम्। तदीयं यदि दृश्येत कामः ऋद्धोऽस्तृ कि ततः ॥

- (अ) BhV 2.123 (PJKS).
- (अा) SR 262.161 (a. Rasagangā), SSB 77.2, SRK 279.9 (a. BhV).

If her face with restless eyes, comparable to a lotus with hovering bees, could be seen, what then if the Cupid gets infuriated.

14138

चलन्ति गिरयः कामं युगान्तपवनाहताः । कृच्छ्रेऽपि न चलत्येव घीराणां निश्चलं मनः ॥

- (Ħ) Caņdakausika 4.35. Cf. 14144.
- (अ1) SR 77.2, SSS 350.2.

Even the mountains for sooth move when struck by the wind of universal destruction, but the steady mind of the self-possessed does not indeed move in hardship. (S. D. Gupta).

14139

चलन्ति तारा वसुधापि नाचला

निशाकरश्चापि विभाकरश्चलौ। स्रये तुसर्वं चलति श्रुतौ गतं महात्मनां निश्चलमेव मानसम्॥

- (ST) AnyT 1.94 and 2.75.
- (b) °करो वापि दिवाकरण् Any (2.75).

Vasantatilakā metre.

The stars move, the earth too is not motionless, even moon and sun move. It is heard that everything moves at the time of universal destruction. But the mind of the high-minded does not waver at all.

14140

चलन्ति मेरप्रमुखा महाचलाश् चलन्ति ताराग्रहभास्करादयः। कल्पान्तकाले चलते महोदिधर्

न साध्वाक्यं चलते कदाचित्।।

(a) Bh\$ 494.

Upajāti metre (Vamssastha and Indravamsa) (defective in d).

At the end of the aeon mighty mountains, Meru being foremost amongst them move; stars, planets, sun etc. (also) move; oceans swirl; but the word of the virtuous does not ever change.

14141

चलन्ति येषां न मतङ्गजेन्द्राः
पुरः प्रयाणे चलशैलतुल्याः।
वाञ्छन्ति ते वैरिजयं कथंते
राजेति शब्दं च कथं खभन्ते।।

- (अर) ŚP 1571 (a. (?) Guṇākara), SR 143. 43, SSB 462.11 (a. Guṇākara),
- (a) शतंग° [मत°] SR, SSB.

MS-VIII. 35

- (b) ৰব [चल°] SR, SSB.
- (c) चैवं विजयं SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

How do they aspire for victory over the enemies or earn the sobriquet of king, in the course of whose campaigns the intoxicated lordly elephants, comparable to fleeting mountains, do not get aside before them.

14142

चलन्ति सर्वमर्यादाश् चलिते सित पाथिवे। पर्वता श्रिप कम्पन्ते प्रसक्ते कम्पने भुवः॥ (अ) Sabha 103.

If a king swerves (from the right path), all proprieties break down. Even the (mighty) mountains tremble when an earth-quake occurs.

14143**

चलन्तीनां सौघे चपलनयनानान्तनुरुचो गवाक्षान्तर्वान्ताः कतिचन गृहीस्वा जलमुचः। क्षग्रां गोपायन्ति क्षणरुचिमिषेण क्षग्णमथो विषृण्वन्ति स्वर्णं करगतमिवाकिञ्चनजनाः॥

- (आ) Vidy 512.
- (a) °नुरुहे Vidy (var.).
- (b) °वीताः Vidy (var.). Śikharinī metre.

Some of the clouds that had slipped in through the windows, appropriated the physical splendour of the women of tremulous eyes, roaming in the royal mansion. They now conceal it for a moment, and reveal it in the guise of

lightning for a moment as poor men alternately reveal and conceal the gold held in their hand.

14144

चलन्तु गिरयः कामं युगान्तपवनाहताः । कृच्छेऽपि न चलस्येव धीराएां निश्चितं मनः ।।

(a) SSap 668, SLPr 45.5-6. Cf. 14138.

Mountains, struck by the winds at the end of a yuga, may shake, violently but the steady mind of the wise wavers not even in adversity.

14145*

चलयित तनुं दृष्टेश्रिन्ति करोति शरीरिणां रचयित बलादव्यक्तोनित तनोति गतिक्षतिम् । जनयित जनेऽनुद्यां निन्दामनथंपरंपरां हरति सुर्सा गग्धं देहाज्जरा मदिरा यथा ॥

- (अ) AS 271.
- (a) दृष्टे AS (var.).
- (b) गतिक्षितिम् AS (var.).
- (c) नुद्यां AS (KM); निष्द्याम^o AS (KM). Harinî metre.

Old age, like wine, makes the body of the people unsteady, causes illusion to their sight, forcibly makes the speech indistinct, impairs (free) movement, brings about unspeakable ignominy and a series of hardships to man, and robs the body of its sweet smell.

14146

चलस्वभावा दुःसेन्या दुर्ग्राह्या भावतस् तथा। प्राजस्य पुरुषस्येह यथा वाचस् तथा स्त्रियः॥

- (अ) MBh (MBh (Bh) 13.38.24, MBh (R) 13.38.24 MBh (C) 13.2225.
- (अर) IS 2265, GVS 396.
- (a) दु:सेवा MBh (var.).
- (b) दुर्ग्राह्मह्दयास् MBh (var.); दुर्ग्रहा MBh (var.).
- (c) प्रज्ञस्य MBh ((var.).
- (d) भावास् तदा श्रियः MBh (var.); (ए)वापस् or आपस् or वायुस् or भावास् or बुद्धिस् MBh (var.).

As the words of a wise man are eloquent by nature, difficult to imitate and hard to comprehend in their import, so the women in the world are of wilful (unsteady) disposition, hard to please and difficult to win over from their hearts.

14147**

चलहारलताथिया चिरं रमणोरःस्थलरङ्गनतंनेन ।

मिश्यतब्वनिडम्बरेण सा कृतवाद्येव बभूव कामिनी ॥

(आ) JS 281.8.

Viyogini metre (hypermetric in b).

By virtue of the beauty of her swaying necklace, long dance on the stage of her lover's chest-region, and display of indistinct murmuring sound at cohabitation, the lustful woman appeared as if she had played upon a musical instrument.

चला च लक्ष्मी चला प्राणा see No. 14152.

14148*

चलाचलप्रोयतया महीभृते
स्ववेगदर्पानिव वस्तुमुत्सुकम्।
ग्रलं गिरा वेद किलायमाशयं
स्वयं हयस्येति च मौनमास्थितम् ॥

- (려) Nais 1.60.
- (эт) JS 360. 6 (a. Śrī Harṣapaṇḍita). Vasantatilakā metre.

It seemed as if the horse, repeatedly shaking his snout, was eager to tell the king about the glories of his speed, but kept silence thinking. "What need to tell? He knows the mind of horses himself." (K. K. Handiqui).

14149*

चलानि हीमानि षडिन्द्रियाणि तेषां यद्यद् वर्तते यत्र यत्र । ततम् ततः स्रवते बुद्धिरस्य

छिद्रोदकुम्भादिव निस्यमम्भः ॥

- (अ) MBh (MBh (Bh) 5.36, 46, MBh (R) 5.35, 48, MBh (C) 5.1307) Cf. पञ्चेन्द्रियस्य मत्यंस्य.
- (अर) IS 2266.
- (a) बलानि MBh (var.); हीना^o or भीमा or इमा^o [हीo] MBh (var.); यद्^o [षड्^o] MBh (var.).
- (b) यहत् or यत् or यत्त MBh (var.); वर्धे or यत [व] MBh (var.); यत्र तत्र or तत्र तत्र [य य व] MBh (var.).
- (d) सভিद्र° [ভি°] MBh (var.).

 Upajāti metre (Upendravajrā and Indravajrā).

The six sense-organs are restless. Wherever any of them operates, therefrom invariably escapes one's discernment like water from the holes of a jar

[The six senses are always restless. Through the most predominate one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes. (P. C. Roy),]

14150*

चलापाङ्गां दृष्टि स्पृशसि बहुशो वेपथुमतीं
रहस्याख्यायीय स्वनसि मृदु कर्गान्तिकचरः।
करौ व्याधुन्वत्याः पिबसि रितसर्वस्यमधरं
वयं तत्त्वान्वेषान् मधुकर हतास् स्वं खलु कृती।।

- (34) Sak 1. 23 (in some texts 1. 22 or 1. 24). (Cf. A. SeharPé's Kalidasa-Lexicon I. 1; p. 18).
- (31) Amd 94. 210, KH 21. 4-7, Dhv ad 2. 20 (p. 108), Sah ad 4. 263 (p. 111), JS 239. 8 (a. Kalidasa) SkV 515 (a. Kalidasa), SR 283.160 (a. Śak), SSB 115. 3 (a. Kalidasa), BPŚ 84, SG 81b, SB 3. 359, AlS 128.3-7.
- (b) दृष्ट: JS; मृशसि [स्व°] SkV; ^०गत: [°चर:] Amd, DhV (var.), KH, SkV.
- (c) करं Sak (var.), SkV, Dhv, Sah, AlS; व्याधून्वन्त्या: JS, SSB.
- (d) तु सुकृती [खलु कृति] Amd; च सुकृति KH. Sikharinī metre.

O Bee, you touch, time and again, her tremulous eye with fickle corners. Hovering close to her ear, you make a gentle hum as if one whispering a secret. You sip her lower lip, the essence of

love, (though) she is waving her hands (to ward you off). You are (therefore) lucky; we are undone due to our search for truth (about her).

[Ah, happy bee! how boldly dost thou try / to steal the lustre from her! sparkling eye; / and in thy circling movements hover near, / to murmur tender secrets in her ear; / or, as she coy!y waves her hand to sip / voluptuous nectar from her lover lip! / while rising doubts my? heart's fond hopes destroy / thou dost the fulness of her charms enjoy. (Sir Monier Monier-William).]

- I. Śakuntala's.
- 2. The King.

14151

चला लक्ष्मीश्चलाः प्राणाश् चञ्चलं रूपयोवनम् । ग्रचला चलते पृथ्वी धर्मएको हि निश्चलः ।।

- (अर) IS 2267, Subh 203. Cf. Nos. 14152-53.
- (a) लक्ष्मी Subh; प्रास्ता: Subh.
- (d) °sिष [हि] Subh.

Laksmi is unstable, life is transitory, beauty and youth are ephemeral, the earth called acala (immovable) also revolves; it is dharma alone that is abiding.

14152

चना लक्ष्मीश्चलाः प्राणाश् चलं जीवितयौवनस्। चलाचले च संसारे घर्मएकोहिनिश्चलः॥

(अ) Cr 366 (CVr 5. 20, CNP I. 44. CNP II. 59, CNI I. 308, CNT IV. 43, CNMN 42, CnT 18.5, CnT III. 7b 26, CPS 129.60), BhŚ 495, VC (VCsr 28.2, VCmr 28.72-3).

- (अर) IS 2268, Subh 319, SSJ 23.43, Sama 1 = 6, Cf. Nos. 14151 and 14153.
- (a) चला च लक्ष्मी (°मी: CNM) चला प्रागा (°णम् CNM) CNI I, CNM; लक्ष्मी Subh; चला CPS.
- (b) चले जीवितमन्दिरे (तीवि $^{\circ}$; $^{\circ}$ र) CV (var.), Sama; चालं व चारूयौवनं (जीवित° CNM) CNI I, CNM; चलं यौवनजीवनम् CNP I; चलो देहोपि (sथ); VCsr; चञ्चले रित-यौवने (चलते र°) VCmr; चले CV (var.).
- (c) चलश्चलित संसारो CNP I, CNM; चला-चलक्च (°लं) संसार: VCsr; सदा चलति संसारो VCmr; चलश्चलति CNMN; चली CPS; हि [च] Subh; संसारं CNP II.
- (d) धमंकीता सदा स्थिरे VCmr; कीर्तिर्धमंश्च नि° VCsr; धर्मम् CNI I.

Wealth is unstable, vital airs are life and youth are also transient. In this ever-changing world, transitory. dharma alone is stable.

14153

चला लक्ष्मीश्चलाः प्राणाश् चलो देहोऽपि यौवनम् । कीतिर्धर्मश्च निश्चलः ॥ चलाचलश्च संसारः

- (37) VC (VCsr 28.2, VCmr 28.72-3).
- (भा) IS 2269. Cf. Nos. 14151-52.
- (b) चञ्चले रतियौवने VC (var.); °होऽथ [°होऽपि] VC (var.).
- (c) सदा चलति संसारो VC (var.).
- (d) धर्मकीर्ती सदा स्थिरे VC (var.).

Wealth is unstable, life is transient, body and youth are also transitory. The world is also ever changing. (Only) fame and righteousness abide.

14154

चला विमृतिः क्षणभङ्जि यौवनं क्रतान्तदन्तान्तरव**त्ति** जीवितम। परलोकसाधने-तथाप्यवज्ञा ध्वहो नर्गा विस्मयकारि चेष्टितम् ॥

- (अ) Cr 367 (CRr 6.3, CPS 134.3), Vet Hu MS 23. 5.
- (अर) IS 2270, Subh 56, VS 3315 (a. Vyāsa).
- (a) क्षणभञ्जयीवनं Vet.
- कृतान्तदन्तान्तरवृत्ति (°न्तरजीवितं च Vet) CR (var.), Vet; जीविनम् CR (var.).
- अवज्वा [अवज्ञा] Subh; परलोकसाधने Vet, 18, Subh, VS.
- (d) नृ° अ° [अ° नृ°] Subh, IS, VS; अदो CR (var.); विस्मयकावि CR (var.).

Vamsastha metre.

Riches are unstable. youth perishes soon, life hangs in the jaws of Yama (death), still there is aversion to realise the next world. Oh, strange are the ways of men.

14155

... \cdots 🥶 😁 चला हि प्राणिनां मतिः।

- (31) R (R (Bar) 2. 4. 20d, R (B) 2.4.20, R (R) 2.4.20, R (G) 2.3.20, R (L)
 - 2.6.18).
- (d) गति: or स्थिति: [मति:] R (var.). Mind of the living beings is fickle.

14156**

चिलितशिशुवशानां यौवनारम्भरेखापरिचयपरिचुम्बरप्रेमकौतूहलानाम् ।
उचितसहजलज्जादुर्बला बालिकानां
गुरुजनमयभाजां केऽपि ते भ्रूविलासाः ॥

- (आ) SkV 339 (a. Guņeśvara), Prasanna 104b (a. Guņeśvara).
- (a) [°]रंभलेखा- Prasanna.
- (d) तेंगे विलासा: Prasanna.

Mālini metre.

Of girls no longer children, / their eagerness for things of love / beginning now with adolescence, / how sweet the eyebrow's play, though slight / from natural shame and fear of elders. (D. H. H. Ingalls).

14157**

चिलतश्चिकतञ्छानः प्रयाणे तव भूपते । सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ॥ (अ) Vidy 890 (a. Śańkaramiśra).

O king, as you undertake an expedition, the Supreme being with thousand heads, thousand eyes and thousand feet is stirred, astonished and goes into hiding.

1. Countless.

14158

चिलतानेकपुरुषा सुबहुच्छृायकारिणी । श्रीः पिज्ञाचीव संरक्ष्या गुराबन्धेन निश्यज्ञः ॥

(आ) SRHt 206. 13 (a. Pañcatantra; unknown),

The goddess of wealth (Lakṣmi) who brings about the fall a number of persons and imparts elevation to many, is retained with a bond of virtues, as a demoness assuming an immensely high form and thereby frightening many, is held with a network of ropes.

14159*

चलितोध्वंकबन्धसंपदो

मकरव्यूहिन रुद्धवत्मंन:

व्रतरत् स्वभुजीजसा मुहुर्

महतः संगरसागरानसौ ॥

- (अ) Śiś 16,67.
- (আ) Almn 193.

Viyoginī metre.

He crossed, again and again, oceans of massive battles with the might of his arms; battles that were full of headless bodies leaping high and the paths wherein were blocked by troops arranged in Makara formations. (Oceans are full of rising waters and passages therein are blocked by herds of crocodiles).

14160

चलेत् सुमेर्शवचलेच् च मन्दिरं चलन्ति तारा ध्रुवचन्द्रमण्डले । कवापि कालश्चलते महोवधिर् न साधुवावयं प्रचलेत् कदाचन ॥

- (अर) IS 2271, Subh 122.
- (a) स मेरर् Subh.
- (b) ^०मण्डलं Subh.

- (c) चलने Subh.
- (d) °चन: [क° च न] Subh.

Vamsastha metre

The (famed) Sumeru mountain may move, Mandara may shift its locale; the stars, the pole star and the orb of moon may also change their place; the dark ocean may some time deviate from its course, but the word of a virtuous man never changes (they are true to their word).

14161

चलेषु स्वामिचित्तेषु सुलभे पिशुने जने।
यदि जीवन्त्यहो चित्रं क्षरामत्रानुजीविनः ।।

- (अ1) JS 432. 4 (a Bhagavata Vyāsa), SRHt 148.11, SR 97.2, SSB 383.2, SRK 109. 9 (a, Sabhātaranga) SSSN 169. 9.
- (d) क्षणमप्यनु° SRHt; क्षणमप्युपजी° SR, SSB, SRK.

As the minds of the masters are fickle and the tale-bearers abound, it is no small wonder if their dependents survive even for a while.

चर्लीवलोक्य स्थगितार्कं see No. 13684.

14162*

चाञ्चल्यं चरणौ विहाय नयनप्रान्तं प्रतिष्ठासते वस्तुं वाञ्छिति वाचि काचिदमृतस्पर्धाकरी माधुरी। कान्तिः काचन वक्षसो विजयते तन्त्या दुकूलाञ्चलं तन्मन्ये दिवसैः कियद्भिरतनुर्जेता जगन्मण्डलम्।। (आ) SR 257.59, SSB 68.67, RJ 762. Śardulavikridita metre.

Forsaking the feet of the slim damsel, fickleness longs to depart to her eye-corners; extra-ordinary sweetness, the peer of nectar, craves for abiding in her speech; uncommon splendour of her breasts surpasses the silken robe; it is, therefore, my surmise that the formless Cupid would vanquish the universe in a couple of days.

14163

चाञ्चल्यं न तवास्ति लोचनयुगे लुप्तो गिरां चण्डिमा नीरागौ रदनच्छदौ विलुलिता चित्रा च पत्रावलि:। कस्यैतत्तरुणस्य हन्त तपसा साफल्यमासादितं

येनैषा गजगञ्जितेव नलिनी तन्वि त्वमुत्ताम्यसि ॥

- (জা) PV 476 (a. Mohana Ojhāka), SuSS 748.
- (d) [°]मुत्तास्यसि PV (var.). Sardulavikrīdita metre.

O Slender one, your eyes are no longer restless, the harshness of your speech is gone, the lips are shorn of redness, the decorative paintings (on your body) are disarranged. Oh! Who is the lucky youth whose penance has borne fruit, because of which you are wasting away yourself like a nalini (lotus) crushed by an elephant.

14164**

चाञ्चल्यं स्वदृशोरघीव्य पुरुषस्वान्तेङ्गितज्ञा भव व्यक्तं चापि विमुञ्च मार्ववमयाकर्षोत्तरं कामिनाम् । कि पादापितवृष्टिरप्यसि कुचो कि वापि घस्से मुघा पुत्र्यालिङ्गनचुम्बनैर्घनपतीन् कि मङ्क्षु नोह्लुण्ठसि ॥

- (41) PV 327 (a. Rāmajit).
- (a) ^०ष्ठान्तेसितज्ञा PV (var.).

Śārdulavikridita metre.

O Daughter, read through the fickleness of your eyes, grasp the gestures of
men's hearts, give up your distinct
tenderness, extort response from the
lustful folks. Why do you (sit with) gaze
fixed on your feet? Do you bear the
beautiful breasts in vain? Why don't
you rob the rich (of their wealth) by
kisses and caresses?

14165*

वाञ्चत्यमुर्व्यः भवसम्तुरङ्गात् कौटित्यमिन्दोविषतो विमोहः । इति भिवाऽशिक्षि सहोदरेभ्यो न वेद्यि कस्माद् गुणवद् विरोधः ॥

- (आ) SR 63. 23, SSB 328. 23, SRM 2. 1. 204.
- (a) বাঁড়ব° SRM (Printing error).

 Upajāti metre (Indravajrā and
 Upendravajrā)

Fickleness from the horse Uccaiśravas, crookedness from the moon, stupefaction from poison, Laksmi picked up these (traits) from her co-uterines. But wherefrom this aversion to the virtuous, I know not.

14166*

चाञ्चल्ययोगि नयनं तव जलजानां भियं हरतु। विभिनेऽतिचञ्चलानाम् प्रिपि च मृगोणां कथं नु तां हरति ॥

- (সা) Alk 215. 15-6, Rasagangā 145. 5-6 and 535. 1-2 (88).
- (d) मृगाणां कथं हरति Rasagangā 145. 5-6, (contra metrum); मृगाणां कथं न Rasagangā 535. 1-2.

Udgiti--arya metre.

Your eye, endowed with fickleness, may surpass (lit. steal) the beauty of the lotuses. How it is that it steals the splendour of the female deer as well, frolicking in the forest?

1. Because they are close by.

14167

चाटतस्करदुवृंत्तंस् तथा साहसिकादिभिः। पीडचमानाः प्रजा रक्षेत् कायस्थैश्च विशेषतः।।

- (अ) Y 1. 336 (in some texts 1. 335), P (Pts 1.343, PtsK 1.390) (Cf. Mn 7.144, V (3.1, G 10.7-8, Vas 29.1, B 1. 18. 1, Ap 2. 10. 6).
- (317) SR 149. 299 (a. Y). SSB 473. 205, IS 2272
- (a) चारत SR (printing error).
- (ab) °वृतमहासाह° Y (var.), IS.
- (c) रक्ष्या: PtsK, Pts, SR, SSB.
- (d) कूटच्छद्मादिभिस् तथा PtsK, Pts, SR, SSB.

(The king) should protect his subjects from the atrocities of the spies, swindlers rogues and robbers, and Kayasthas¹ in particular.

 One born from a Kşatriya father and Sudra mother. 14168*

चाट्कममनुरागं

प्रणयरुषौ विरहजनितशोकार्तिम् !

प्रकटयति वाररमणी

नटीव शिक्षामियोगेन ॥

- (3) Kutt (Kutt (BI) 91, Kutt (KM) 91).
- (आ) GVS 215.
- (a) चाट्कि सानुरागं (KM) (var.), GVS.
- (c) विदधाति [प्र°] Kutt (KM) (var.), GVS.
 Arya metre.

Like an actress a harlot, by virtue of her training, displays (in succession) attachment preceded by flattery, love, resentment, grief and agony caused by separation.

[A venal beauty, you must know, good sir, speaks ordinarily with the art of an actress on the stage; she is prodigal in flattery and reverence, in speeches warmed by love and loathing, and in cries of passion and of grief. (E. Powys Mathers)]

14169

चाणक्यनाम्ना तेनाथ शकटालगृहे रह:। कृत्यां विधाय सहसा सपुत्रो निहतो नृप:॥

(31) Daś ad 1.68 (p. 34).

Thereafter he, Canakya by name, resorting to magic, suddenly killed in private the king alongwith his son, in Sakatāla's house.

[Thereafter that man named Canakya rashly killed the king and his son using krtya.1]

1. A female deity worshipped for others' destruction.

14170

चाणक्यमाणिक्यभिदं कण्ठे बिस्रति ये बुषाः।
ग्रथितं मोजराजेन भुवि तैः कि न प्राप्यते।।

- (3) Cr 368 (CRr 8 135; closing verse).
- (a) चाणिक्य CR (var.).
- (b) कुविन्त [बि°] CR (var.).
- (c) प्रहितं CR (var.).
- (d) तेषां वद्धये द्वयं C (var.) (sic!); कि प्राप्यते न तै: CR (var.); के [कि] CR (var.).

Wise men who retain in throat (commit to memory) these ruby-like verses of Canakya, compiled by king Bhoja, what is there on the earth that they do not achieve?

 Literal translation: The wise who wear round the neck this ruby of Cāṇakya, strung by king Bhoja.

14171

चाणक्यविज्ञो नवनन्दवंशं
प्रवृद्धसाम्त्राज्यमहाप्रभादम् ।
समूलघातं सहसा जघान
बुद्धिप्रभावो यदि दृष्करं किम् ।

(জা) SSB 365.4.

Upajāti metre (Indravajrā and Upendravajrā).

The actute Canakya forcibly destroyed, root and branch, the dynasty of the nine Nandas along with their mighty empire and great authority. What is hard to do, if one has the might of wisdom?

MS-VIII. 36

14172*

चाणवयेन स्वयं प्रोक्तो राजनीतिसमुच्चयः । तदहं संप्रवक्ष्यामि नराणां मतिबृद्धये ॥

- (জ) Cr 369 (CLr 1.2; introductory stanza).
- (a) चाण्वियेन (°णा°; °न°; °ख्ये°; °णारूये°) CL (var.); प्रोवतं CL (var.).
- (b) नीतिशास्टसमुच्चय: (°यम्) CL (var.).
- (c) तमहं CL (var.); संप्रवक्षामि CL (var.); श्रोतुमिक्ष्यामि [सं°] CL (var.).
- (d) बृद्धिवर्द्धनं [मिति°] CL (var.).

Cāṇakya himself has spoken a lot on the science of polity. That I will explain for the enrichment of men's understanding.

14173*

चाणक्यो नक्तमुपयात् नन्दक्रीडागृहं यथा। क्षिकान्तोपलच्छन्नं विवेद पयसां कर्णः ॥ (आ) KaBh 3.13.

As Canakya entered the pleasure-house of Nanda at night, he was convinced by the drops of water (trickling from it) that it was made of (lit. covered with moon-stones).

1. It is believed that moon-stone cozes water in moon-shine.

14174*

चाणक्यो नीतिसामर्थ्याद् राक्षसीयानभेदयत् । भेदो विभीषणस्याभूद् रावणाद् दैवयोगतः ॥ (आ) AA 100. 7-8 (AA (ALed) 125.1-2).

Cāṇakya split the partisans of Rākṣasa by the might of his strategy.

Vibhīṣana's split from Rāvaņa occurred by accident.

[Cāṇakya created rift among men of Rākṣasa by contrivance. The saplit between Vibhīṣaṇa and Rāvaṇa sprang by providence.]

चाणिकामाणिक्यमिदं see No. 14170.

चाणिक्येन स्वयं प्रोक्तो see No. 14172.

14175

चाण्डालश्च दरिद्रश्च द्वावेतौ सव्शाविह । चाण्डालोऽपि दरिद्रोऽपि सर्वकर्मसु निन्दितौ ॥

- (अर) SMa 2. 34, SRK 58. 19 (a. Sphta-śloka), VP 8. 35.
- (d) निन्दित: SRK.

A Candala and a poor man, both these are (considered) similar in the society. The Candala is condemned in all his actions, so is the poor.

14176*

चाण्डालानां सहस्रे च सूरिभिस्तत्त्वर्वाश्रभि: । एको हि यवनः प्रोक्तो न नीचो यवनात्परः॥

- (अ) Cr 370 (CVr 5, CPS 258.102).
- (आ) IS 2273, Sama 1 च 7 and 2 न 9.
- (a) सहस्रश्च CV, CPS, Sama 1; सहस्रोश्च Sama 2.
- (b) संमितस् [सू°] CV (var.).
- (c) समो [एको] CV (var.) Sama 2; ययन: (sic!) CV (var.); प्राप्तो Sama 1.
- (d) यवनात CV (var.).

Of the thousands of Candalas only one is called (condemned as) Yavana by the wise who have realised the

truth. There is none more lowly than a Yayana.

14177

चातक: स्मरते मेघान् मयूरोऽपि पुनः पुनः । विरिह्णी स्मरेव् मर्तुस् तथाहं तव दर्शनम् ॥

(अ) MK (MK (S) 181, MK (G) ad 78) ending

The Cataka remembers the clouds, the peacock also does it over and again. A woman in separation remembers her husband, so do I long to see you.

चातकः स्वानुमानेन see No 14178.

14178

चातकः स्वास्यमानेन जलं प्रार्थयतेऽम्बुदम् । स तूदारतया निश्यं प्लावयत्यम्बुना महीम् ॥

- (अरा) JS 69. 1, PdT 192, ŚP 770, Any 18. 146, SSpr 32, SR 211. 2, SSB, 590. 2, SRM 2. 2. 388, (Cf. Ro 2. 106).
- (a) चातक PdT (var.), स्वानु JS, PdT, ŚP, Any, SSPr, SR, SSB, SRM.
- (b) इम्ब्दात् PdT, ŚP, Any, SSpr, SR, SSB, SRM.
- (c) स्वौदायं° [तू°] JS (var.), PdT, Any, SSpr, SR; स्वोदायं° SP, SSB, SRM; सर्वा° [नि°] SP, SSpr, SR, SRM; सर्वान् SSB.

(d) °म्बुदो Any

The Cataka bird solicits the cloud for water proportionate to the capacity of its beak; but 'he' (the cloud), out of generosity, invariably floods the earth with water.

14179

चातक जलिषप्रमुखान् अपि विगणस्य किम्पचस्वेन । प्रार्थंन^{भिन्द्रा}स्थवां मरसं द्वारसं समाश्रयसे ।।

(अर) SSB 616, 10.

Upagiti-āryā metre.

O Cātaka, ignoring (the sources of water) with ocean foremost amongst them because of their miserliness, you pray to Indra (for it) or resort to death.

14180

चातक तात कियद् भवता पातकममुलमकारि । नवजलदादिप चञ्चुपुटे यत् सब न पतित घारि ॥

- (अा) VS 684. Cf. Ro 2.106.
- (d) न [बारि] VS (var.).

Āryā metre.

Dear Cataka, what a grave sin you have committed that not (a drop of) water falls in the cavity of your beak even from a fresh cloud?

14181

चातक धावसि कि घनबुद्धचा करिणमृदेक्ष्य भ्रमयातः । न हि दास्यति स त्वत्सदृशानां गजपतिदानं मधुपकुनेभ्यः ।।

(अ) Ava 237.

Aryā metre.

O Cataka, why do you, caught in confusion, run after it on seeing an elephant thinking it to be a cloud. It will not give any thing to the likes

of you, the lordly elephant gives ichor to the swarms of bees only.

14182

चातक धूमसमूहं दृष्ट्वा

मा धाव वारिधरबुद्ध्या।

इह हि भविष्यति भवतो

नयनयुगादेव वारि परम्।।

- (आ) JS 84. 1, ŚP 857, SSH 1. 59, Any 72.158, SR 226. 152 (a. ŚP), SSB 615. 5, Vidy 957, SRK 190. 6 (a. Śārṅgadhara), RS 412, SRM 2. 2. 444, VP 10.42, Cf. RO 2. 106.
- (b) °वृद्धया Vidy; °ब्रह्या SRK.
- (c) प्रतिष्यति [भ°] Any, Vidy (but some texts as above).
- (d) 'युगादिप परं वारि Vidy, वारिणां पूर: SSH, SR, SSB, SRK, SRM.

Āryā metre (in SSH, Giti-āryā metre).

O Cataka, do not rush to it on seeing a column of smoke, thinking it to be a cloud. It is rather from your eyes that water will flow here, (not from the cloud).

14183

चातकपोतकसंघो

धनाधनालीमिबोद्दामम् । श्रीभूपमण्डलमरो

तव नित्यं भावये भव्यम् ॥

- (आ) SSN 12 (a. Mauni-Ranganatha),
- (b) [°]घनालि SSS (MS) (contra-metrum).
 Upagīti-āryā metre.

O gem of kings! I always wish you immensely well as does a flock of young Cātakas to a row of dense clouds.

14184

चातकस्त्रिचतुरान् पयःकगान् याचते जलधरं पिपासितः । सोऽपि पूरयति भूयसाम्भसा चित्रमत्र महतामुदारता ॥

- (अ) Pūrvacātakāstaka (KSH 237) 2.
- (आ) SR 49.160, SSB 360.164, IS 2274, AlK 370, 12-3, SH 937, 179 Kuv 67, 130 (p. 151), Rasagangā 681. 13-14, AlS 164, 12-5.
- (a) °चतुर: AlK.
- (b) पिपासया (°साय) SR, SSB, AlK, SH, Kuv, Rasagangā, AlS.
- (c) विश्वम्भसा [भू°] SR, SSB, IS, SH, Kuv, Rasaganga, AIS.
- (d) हन्त हन्त [बिंग] SR, SSB, IS, AlK, SH, Kuv, Rasaganga, AlS.

Rathoddhatā metre.

The thirsty Cataka begs from the cloud three or four drops of water; / and it satisfies him with an abundant stream; wonderful indeed is the generosity of the great! (Cowell).

14185

चातकस्य खलु चञ्चुसंपुटे
नो पतन्ति यदि वारिबिन्दवः।
सागरीकृतमहीतलस्य कि
दोष एष जलदस्य दोयते।।

- (बार) ŚP 854, Any 72. 163, SR 212. 25, SSB 591.31, SRK 189.3 (a. Śarṅgadhara), RS 407, SRM 2. 2. 127, Cf. RO. 2. 106.
- (a) मुख° [ख°] Any, SRM.
- (b) किल [य°] SR, SSB, SRK.
- (d) एव Any (var.), SRK, SRM. Rathoddhata metre.

If drops of water do not fall in the cavity of the Cataka's beak, is it a fault of the cloud that turns the earth into an ocean (with copious rain)?

14186

चातकेन तृषार्तेन यत्पीतं क्षारमम्बुधौ । तदेव हि दहत्यन्तः पुनः पानस्य का कथा ॥ (आ) Vidy 68.

The brackish water that was drunk by the Cataka, restless with thirst, in the ocean, that itself is causing it burning inside. There is no question of its drinking it again.

14187

चातकेन तृषितेन यदम्भो-बिन्दुमात्रममलं परिलब्धम् । बैवतस्तदपि वातनिपाताद् श्रन्यतः पतितमास्यमपास्य ॥

(अर) Ava 238.

Svagata metre.

The mere drop of clear water that the thirsty Cataka was (destined) to receive, that too, as ill luck would have it, fell aside, under the impact of wind, leaving its mouth (awaiting).

14188**

चातुर्यस्यैकिष्ट्रह्नं फलममलिगरां मूलमुत्तापशान्तेः पद्मायाः सप्रसादं स्थलमिष च रुचां कोशभूतं फलानाम् ।

शृङ्कारस्यातिमानं शरदमृतकरस्पीध सौभाग्यसिन्धोर् ग्रास्यं तस्याः सहास्यं मनिस न मृदुले कस्य लास्यं तनोति ।।

- (अर) SR 263.206, SSB 81.92, RJ 902 (=6.15).
- (c) [°]मान्यं SSB. Sragdharā metre.

In whose tender heart the smiling face of her, a (veritable) ocean of beauty, does not cause joy?—face, which is the sole symbol of amiability, fruit of faultless speech, cause of allaying agony, benevolent abode of fortunes and charms, the very treasure of rewards, high standard of the sentiment of love and the peer of the autumnal moon.

14189

चातुर्वर्ण्यं तथा वेदाश् चातुराश्रम्यमेव च । सर्वं प्रमुह्यते ह्येतद् यदा राजा प्रमाद्यति ॥

- (अ) MBh (MBh (Bh) 12.92.7, MBh (R) 12.91.7, MBh (C) 12.3409).
- (अर) SRHt 67. 28 (a. MBh) and 88. 2 (a. MBh), SSSN 74. 2.
- (a) चतुर्वर्ण तथा वेदास् MBh (var.); वयो [त°] MBh (var.).
- (c) सर्वमेतत् प्रमुह्येत MBh (var.), SRHt, SSSN; प्रमुच्यते (°ह्यति) MBh (var.); तदा or तच्च [ह्ये°] MBh (var.).

(d) यदि MBh (var.); प्रमुह्यति MBh (var.), SRHt.

When the king swerves from his duty, the four varnas (castes), Vedas and four aśramas (stages of life) – all this goes haywire.

14190

चातुबंग्यं त्रयो लोकाश् चत्वारश्चाश्रमाः पृथक्। भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिष्यति।।

- (3) Mn 12, 97.
- (आ) SRHt 5. 1 (a. Mn).
- (₹) SS (OJ) 44.
- (a) °वण्णंन SS (OJ) (var.); तथा [व्र°] SS (OJ).
- (b) स्मृतिश्वत्वारश्चाश्रम: (°र आश्र°) Mn (var.).
- (c) भवत् Mujh; भवाम् SS (OS) (var.); भविष्यच् च Raghavananda's and Nandana's commetary, SS (OJ) SRHt; भवट्भविष्यच् च Mn (var.).
- (d) वेदे प्रतिष्ठितम् SRHt.

The four castes, the three worlds, the four orders, the past, the present and the future are all severally known by means of the Veda. (G. Bühler).

14191-92

चातुर्वण्यं हितार्थाय कर्तव्यं राजसूनुना ।
नृशंसमनृशंसं वा प्रजारक्षरणकारणात् ।।
वातकं वा सदोषं वा कर्तव्यं रक्षता सदा ।
राज्यभारनियुक्तानाम् एष धर्मः सनातनः ॥

(3) R (R (B) 1. 25. 17cd-19ab, R (R) 1.25.17cd-19ab, R (B) 1.24.15cd+670*+1.24.16ab, R (G) 1. 28, 15cd-17ab, R (L) 1.23.15cd-17ab).

- (अा) IS 2275-6.
- (a) चतुर्वणं R (var.); हितार्थं हि R (var.), IS; प्रजानां हि (तु or च) हित (°तां) नित्यं or प्रजानां च हितार्थं च R (var.).
- (b) राजसूनुभि: R (var.).
- (c) पापं वापि or अनुष्ण वापि [न्°] R (var.); राजवंशेभिजातानां R (var.).
- (e) मदोषं वाष्पदोषं R (var.); पावनं [पात°] R (var.); सुदोषं [स°] R (var.).
- (f) नाव संशय R (var.); °सता (°तां) R (var.); यक्षया तदा R (var.); रक्षसा तदा R (var.).
- (g) राजवंशोभि (°शा°; हि; प्र); जातानाम् ।र (var.); राज्यभारं (°भार° °रे) or राजधर्मे R (var.).
- (h) एव R (var.); सनातन R (var.).

A prince may do cruel or kind deeds for the welfare of the four castes and for the protection of his subjects.

While guarding (the subjects), he may do sinful or improper act. This is the eternal duty of persons entrusted with the duty of administration.

14193*

चात्थारि राज्ञा तु महाबलेन वर्ष्यान्याहुः पण्डितस्तानि विद्यात्। ग्रह्मपप्रज्ञैः सह मन्त्रं न कुर्यान् न दोर्घसूत्रैरलसंश्चारगौश्च॥

- (37) MBh (MBh) (Bh) 5.33.58, MBh (R) 5.32, 73, MBh (C) 5.1039).
- (ঙা) IS 2235.
- (a) sfq or fe [] MBh (var.).

- (b) विद्यात् or जह्यात् or विद्वान् [विद्या°] MBh (var.)
- (cd) अ° न दीर्घ° tr. MBh (var.).
- (c) प्रक्यांत् [न कु°] MBh (var.).
- (d) ^{*}रथसँश् [°अल°] MBh (var.); अशनैश् or ग्रबलैश [चा°] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. (P. C. Roy).

14194*

(अ1) SR 200. 43, SSB 557. 44.

Aryā metre.

What sert of question could it be where 'Cādayaḥ' is the answer'? Tell quickly, what could be the means of propelling a boat²?

- Ke nipātāh? What are the indeclinables.
 Answer: 'Ca' and others.
- Ke nipātāḥ: Those which are dropped in water—oars.

बान्द्रायणसहस्रं तु see No. 6005.

14195**

चान्द्राय एसहस्रे ए यः कुर्यात् कावशोधनम् । पिबेद् यश्चापि गङ्गाम्भः समी स्यातामुभावपि ॥

- (羽) VCsr 15.6, Cf. No. 6005.
- (अ**र**) IS 2277.
- (a) [°]सहस्राग्गां VC (var.).
- (b) यत् VC (var.); °शोषणम् VC (var.).
- (d) समा VC ((var.); स्यात or सत्यम् or सत्वाव VC (var.).

One who purifies his body by a thousand moon-fasts, and one who merely drinks the water of the Ganga, —there shall be no difference between these two. (F. Edgerton).

14196*

चान्द्रों लेखां दशित दशनैदिष्णः सीहिकेयो नव्यां वल्लीं दवदहनकश्चान्दनीं दन्दहीति। श्रप्युत्मत्तः कुवलयमयीं मालिकामालुनीते मूलादुन्मूलयित निलनीं दुष्टहस्ती करेण।।

- (अ) Prasannarāghava 6. 32.
- (अт) SR 178, 1006 (a. Pra°), SSB 516. 1006.

Mandakranta metre.

Ruthless Rāhu cuts the streak of the moon with his teeth; forest-fire burns completely the tender creeper of sandlawood; the restive elephant plucks in intoxication the row of blue lotuses and roots out the lotus—plant with his trunk.

14197*

चान्द्री कलेव शरपाण्डुरगात्रलेखा
तन्वी विभाति मिथिलाधिपतेस्तन्जा ।
लक्ष्मीमयं च रचिता जिल्हातनोति
पद्माकरस्य विनिमोलितपङ्कलस्य ॥

(34) 本幺 5.30.

Vasantatilakā metre.

Like a fragment of the Moon, the daughter of the Lord of Mithila shines with her slender frame of body, white as Kuśa-grass¹; and, this, our master, with his folded palms of hands, puts forth the display² of a lotus-tank full of lotus buds. (C. S. Sastri).

- 1. Reed.
- 2. Splendour.

14198

चार्यं पुष्पमयं गृहासा मकरः केतुः समृच्छीयतां चेतोलक्ष्यभिदश्च पञ्च विशिखाः पासी पुनः

सन्तुते।

दग्धा कावि तवाकृतेः प्रतिकृतिः कामोऽसि कि गूहसे रूपं दर्शय नाऽत्र शंकरभय सर्वे वयं वैष्णवाः ॥

- (MI) KavR 163, KH 17.6-8.
- (a) °म्रस्थीय° KH.
- (b) चैते ल° KH.

Śārdulavikrīdita metre.

(O Cupid), take up the flowery bow, hold aloft the Makara¹ banner, let the five arrows piercing the target of heart be again in your hand. A certain replica of your form was burnt. You are Kāma, why do you hide yourself? Show yourself. There is no fear here from Śańkara (to you). We all are Vaiṣṇava-s.²

- 1. Makara is an emblem of Cupid.
- 2. Devotees of Vişnu, kind and harmless.

14199*

चापं मुहिटर्भवान्याः सरसिजम्कुलश्रीः कथं वा विधत्ते प्रत्यालीढं कथं वा रचयतु मणिमन्तूपुरो वामपादः । इत्थं यावद्वितकं विद्यपित विद्युपास्तावदप्रे य श्रासीद् बाणाग्निः प्लुब्टदैत्यो मयपुरमथने घूजंटेः सोऽवताद्वः ।।

- (आ) Skm (Skm (B) 80, Skm (POS) 1. 16.5).
- (b) रचयति Skm (var.).
- (c) यदासीदत् Skm (var.).
- (d) बाणग्नि: Skm (B) (Printing error), °पुरदहने [°मथने] Skm (POS).

Sragdharā metre.

'How will Bhavani's fist, delicate like a lotus-bud, wield the bow and how her left foot with anklet of gems, would strike the 'Pratyālīḍha¹ posture'? When the gods were thus reflecting, just then the fire of Śiva's arrow, which appeared in front, reducing the demons to ashes at the destruction of Maya's² city, may protect you all.

- 1. A particular posture in shooting.
- 2. Name of a demon,

14200**

चापः क्षमाधरपतिः फिश्मिनां पतिज्यां
बार्गः पुराराण्युरुषस्त्रिदशाः सहायाः ।
ईशः पुरामिति पुरां तिसृशां विजेता
पुष्पायुधः पुनरयं त्रिजगद्विजेता।।

(311) Skm (Skm (B) 467, Skm (POS) 1, 94 2) (a. Bhavānanda),

Vasantatilakā metre.

With the lord of mountains (Himālaya) as bow, the lord of serpents (Vāsuki) as arrow, and the deities as companions, the Primordial Purusa Tripurāri (lit. the lord of cities) conquered only three cities, but the Cupid (with his missiles of flowers) conquered all the three worlds.

14201**

चापच्युतेव गुलिका वियति जवाद्याति दूरदेशं या । तारा रागाय गन्तुर् वामा श्यामा तु मरागाय ॥ (ग्रा) SP 2712.

Āryā metre.

The star, which, like a ball shot from the bow, speedily goes afar in the sky, presages a battle for the traveller, in case it is to his left, and death if it is blue in colour.

14202

चापमानय सौमित्रे शरांश्चाशीयिषोपमान् । कृरस्य चोग्रदण्डस्य लोकोऽयमनुवर्तते ।।

- (अ) Cr 1460 (CRP 8.123, CRB 8.125, CRBh I 8.135). Cf. No. 14203.
- (b) शाराश् CRBH I.

Laksmana! bring me the bow and serpent-like arrows. This world obeys him alone who is ruthless and awards severe punishment.

14203

चापमानय सौमित्रे शरांश्चाशीविषोपनान् । समुद्रं शोषिष्ठियामि पद्भ्यां यान्तु प्लवङ्गमाः ॥ MS-VIII. 37

- (3) R (R Bar) not yet issued; R (B) 6.21.22 R (R) 6.21 23), Han 7. 18.
- (अर) SRHt 81. 2 (a. Śri Rāmāyaṇa), Pras 1. 2. Cf. No. 14202,
- (b) राघवेऽधिज्यधन्वनि Han.
- (c) सागरं [स°] SRHt.
- (d) पदा गच्छन्तु वानरा: Han.

Laksmana! bring me the bow and serpent-like arrows. I will turn the ocean dry. Let the monkeys cross it on foot.

14204

चापलं साहसिकता शाकिग्गीसंवरादरः । दोषाः स्त्रीणां त्रयः प्रायो लोकत्रयमयावहाः ॥

- (খ) KSS 7. 37. 170.
- (b) °नी शंबरादय: KSS (AKM).

Women generally have these three faults, terrible to the three worlds—flightiness, recklessness and a love for the congregation of witches. (C. H. Tawney).

14205

चापलाव् वारयेद् दृष्टि मिथ्यावा स्यं च वारयेत् । मानवे स्रोत्रिये चैव भृत्यवर्गे सर्वेव हि ॥

- (अ) Cr 1461 (CRT 4. 12), GP 1.111.28. Cf. Crn 85.
- (a) The Tibetan text suggests according to S. Pathak: चापत्यमश्रयेत् यो वा.
- (b) The Tibetan text suggests according to S. Pathak : तथैव च [न चा°]; चाम्रवीत् CRT (?).
- (d) सुखायते CRT (?) My changes in b and d.

One should invariably turn away one's eye from wantonness before a learned Brāhmaņa and one's dependents, and should desist from (uttering) false words to them.

14206

चापह्यं लील्यतां कोपं परिशून्यं च मत्सरम्।
मूखं बालं च सर्पं च बाह्यरां नृपतिस्त्रियम्।।

- (ঙ্গা) CR 2155 (CNP II 135 ab/dc, CM 209).
- (a) °at [°at] CNP II.
- (b) मूर्खं परिशृत्य म° CNP II.
- (c) मुख CNP II; सर्प CNP II.

One should avoid rashness, fickleness, anger, sterile jealousy, a fool, a child, a snake, a Brahmana and king's wife.

चापल्यमध्ययेत् यो वा see No. 14205.

14207

चापस्तेन निपीडितो रग्गरसः सद्योऽगलहिहिषां दूशकृष्टिरकारि तेन धनुषो निष्पन्दताभूद् हिषाम् । सक्षं प्राप्यत मार्गगः परबले तस्याभवत्तद्यशः पञ्चरवं रिपुषु स्थितं स नृपतिलें भे न संख्यान्तरम् ॥

(ম) JS 346.69 (a. Subandhu). Śārdūlavikrīdita metre.

He held fast the bow, the zest of his foes to fight instantly vanished. He stretched the bow afar, the enemies became motionless. His arrows hit the mark in the rival forces, that brought him fame (lit. turned into his fame). Death (pañcatva) came (lit. stood) to his enemies, he did not get another battle (to fight thereafter).

14208

चापस्यैव परं कोटि- विभवत्वं विराजते। यस्माल् लभन्ते लक्षाणि निर्मुणा ग्रिप मार्गेणाः ॥ (आ) SkV 1659.

Pre-eminent above all is the power of the bowtip [or: wealth to be counted in ten millions] of a bow, since from it arrows [or: suppliants] cast from the string [or: even without virtue] reach their mark [or: get hundreds of thousands (of gold pieces)]. (D. H. H. Ingalls).

14209

चापाकृति धनुर्मासे मकरे कुण्डलाकृति । कुम्मे शीतमशीतं वा मीने शीतनिवारणम् ॥ (आ) Sama 2 म 9, SRM 2.2.604.

In the month (when the sun is) in the sign of zodiac *Dhaṇuḥ*¹, one assumes the form of a bow (due to cold); (when) it is in *Makara*², one takes to the form of earring; (when) it is in *Kumbha*³, it is sometimes cold and sometimes hot, and (when) it is in *Meena*⁴, the cold disappears.

- 1. Sagittarius.
- 2. Capricorn.
- 3. Aquarium
- 4. Piscas.

14210

चापाचार्यस्त्रिपुरविजयी कार्त्तिकेयो विजेयः शस्त्रव्यस्तः सदनमुदधिर्भूरियं हन्तकारः। अस्त्येवैतत् किमु कृतवता रेणुकाकण्ठवाधां बद्धस्पद्धंस्तव परशुना लज्जते चन्त्रहासः॥

- (अ) Balaramayana 2. 37.
- (37) Amd 24.35 and 154.392, Kpr 7.201 and 230 (beginning only),

AIR 371, VyVi ad 2 (p. 234), KāP ad 7.4 (p. 202 and p. 219), KHpk 232,310, Vakrottjīvitā (CbSS) 1.66, AIS 257.8-11, SR 360.34 (a. Bāla), SSB 247. 34 (a. Rājaśekhara).

- (a) कार्तवीर्यो SR, SSB, Vak.
- (b) भाडदव्य Amd (var.).
- (c) ग्रस्त्वे° SR, SSB, VyVi, Vak; अस्त्ये° (°स्त्ये°) Kpr, KaP, AlS; कृतवती SR, SSB.
- (d) स्पर्धं Amd (154.392), SR, SSB, KPr, ALR; पर्धं Amd (var.).

Mandakranta metre.

Your coach in archery, was the destroyer of the three cities, —your subduable was Karttikeya—your abode too, the Ocean forced by your weapons, —and this Earth an object of gifts (to be given away) for you; —though all this is so, yet my sword the candrahasa is ashamed at ever having competed with your axe, which cut off the head of Renuka. (G. Jhā).

14211

चारोश्सेपापसपंद्वलयकिः गिगुगोतंसितापाङ्गिभिति-प्रश्यालीढानुबन्धोच्छिलितजलिनिधव्याप्तवेलोपकण्ठम्। उन्मीलद्भालविह्न क्रमशिथिलजटालम्बिगङ्गेन्दुलेखं स्र्यादृश्चन्द्रमौलेर्मयनगरिमदः सौष्ठवं मङ्गलाय।।

- (अर) Skm (Skm (B) 72, Skm (POS) 1. 15.2) (a. Jalacandra).
- (c) °जूट° ['लम्बि°] Skm (POS). Sragdharā metre.

May the excellence of the moon-crested god, who destroyed Maya's town, be propitious for you; excellence—wherein the regions of his eye-corners were provided with ear-rings of the wreaths of snakes, worn as armlets, that crawled as he raised up the bow, the sea-shore submerged in the sea-water leaping as a consequence of his striking the pratya-lidha posture (to shoot at it), the fore-head fire shot up and the Ganges and the moon-crescent rested on his matted hair, loosening successively.

14212**

चामरं श्रीकरं दिव्यं राज्यक्षीमाकरं परम् । सिहासनं सुखैश्वयं- करंलोकानुरञ्जनम् ।।

- (সা) ŚP 1413, SR 145. 107 (a. ŚP), SSB 465.1 ab and 465.1 ab.
- (b) राज^o ŚP.
- (cd) in fist SSB 465.1 निषेनितुमिव स्वच्छं, यशः समुपतिष्ठते.
- (cd) in second SSB 465.1 यत्रासीन: सुराधीश-पदम्भूषयते नृप:.

The divine chowrie lends grace and imparts immense grandeur to the king-dom. The throne brings about happiness and supremacy (to the king) and serves to please the people.

14213*

चामराणि सुराध्यक्ष भवन्ति शुभकर्मणाम् । पूर्णेन्दुमण्डलामेन रस्नांशुकविकाशिना ॥

(羽) Matsya-pur 212. 13,

O chief of deities (Indra), men of pious acts have chowries that resemble the orb of full moon and shine like gems and silken cloths.

14214

चामीकरस्य खलु गौरगुगां समेत्य त्रैलोक्यमल्पमवगस्य दघासि गर्वम् । रीते यदैव निकषे विदुषा निघृष्टा श्यामं वमन्त्यणुक एकपदे तदा स्याः ।।

(अर) AnyT 1.42.

Vasantatilakā metre.

O Brass, you have certainly become vain on acquiring the bright (yellow) colour of gold, and treat the three worlds as of no consequence. But the moment an intelligent person rubs you on the touchstone, you will become small (worthless) all at once, revealing your (inherent) darkness.

14215

चारचक्षुर्नरेन्द्रस्तु सम्पतेत् तेन भूयसा । ग्रनेनासम्पतन् मार्गात् पतत्यन्धः समेऽपि हि ॥

- (3) KN (KN (ÅnSS) 13.31, KN (TSS) 13.31, KN (BI) 12.30).
- (a) नरेन्द्र: स्यात् KN (BI).
- (c) मौद्यात् [मा^o] KN (BI).

Spies are the eyes of the ruler of earth; he should always look through their medium; he that does not look through the medium, stumbles down, out of ignorance, even on level grounds; for he is said to be blind. (M. N. Dutt).

14216

चारगौर्वन्विमिनींचैर् नापितैर्वालकरेपि । न मन्त्रो यतिभिः कार्यः साधै मिक्षुभिरेव च ।।

- (अ) P (PP 551, Pts 5. 66, PtsK 5. 55, PM 5. 33). Cf. No. 13941.
- (अरा) 1S 2278, Sama 2 न 42, SRM 1. 3.89.
- (b) मालिकर [बा°] PtsK, Sama.
- (c) मन्त्रं मितमान् कुर्यात् PtsK, Pts, IS, Sama, SRM.
- (d) स्त्रीभिर् [सा°] SRM.

All advice you make discard / from a barber, child, or bard, / monk or hermit or musician, / or a man of base condition. (A. W. Ryder).

14217

चारप्रचारकुशलः प्रशिषिप्रशायाः सवान् । षाड्गुण्यविभितत्वज्ञ उपायकुशलस् तथा ।।

- (अ) Vişnudharmottara 2. 6. 6.
- (आ) ŚbB 2.52.
- (b) प्राणिभि: प्रणयात्मक: \$bB.
- (d) °ज्ञश चोपा° SbB,

A king should be adept in assigning the spies and should have trusted envoys. He should be (addedly) proficient in the application of six measures and four means of royal policy.

14218**

चारमदचौरचेटकनटविटनिष्ठीवनशरावम् ।
कश्चुम्बति कुलपुरुषो
वेश्याधरपटलयं सनोज्ञमपि ।

- (अर) AA 17. 17-18, AA (AL ed. 19. 17-8).
- (a) चारशठचोर° AA (var.); °चोर° AA.
- (b) विटनट° AA (var.).
- (c) क्लपुत्रो AA (var.).
- (d) मधुरमपि AA (var.).

Udgīti-āryā metre.

Who of noble descent would ever kiss the sprout-like lower lip of a harlot, even if it is heart-captivating? It serves as a spittoon for the spies, soldiers, thieves, servants, actors and rogues.

14219

चारान् विचार्यं दैवजैर् वक्तव्यं भूभुजां फलम्।

ग्रहचारपरिज्ञानं तेषामावश्यकं यतः।।

- (अ) Kalivi 14.
- (आ) SRK 252.8 (a. Kalivi).
- (b) भूमतां Kalivi (var.), SRK.
- (c) गृहाचार[°] SRK.

The soothsayers should convey to the king the result (of their reading) after deliberating on the movements (of the planets), because a deep knowledge of the movement of the planets is imperative for them.

14220

चारित्रं चिनुते तनोति विनयं ज्ञानं नयस्युन्नति
पुष्णाति प्रधामं तपः प्रबलयत्युल्लासयस्यागमम् ।
पुष्यं कन्बलयस्यघं दलयति स्वगं ददाति क्रमान्
निर्वाणिश्रयमातनोति निहितं पात्रे पवित्रं घनम् ॥

- (জা) Sumn 77.
- (a) धिनोति [तनो°] Sumn (var.).
- (d) पवित्रे Sumn (var.).

Śardulavikridita metre.

Honestly earned money, made over to the worthy, enhances good conduct, lends humility, heightens knowledge, strengthens equinamity, augments penance, multiplies sacred lore, unfolds virtue, crushes sin, bestows heaven and successively grants the glory of emancipation.

14221

चारित्रनिर्मलजलः

सत्पृद्यनबोऽक्षयो मवतु निस्यम् । यस्य विभवारविन्वे विद्वदभ्रमराः कृतविनोदः ॥

(अ) Dvi 24.

Arya metre.

May the mighty river of good men, full of clear water of conduct, be always in spate, in whose lotus of prosperity the bees of learned men find delight.

[Let the clear water of the river called good men be full and perennial, in whose lotus of prosperity, bees of learned men delight. (Translation in Bhavan's Journal 14. 2; p. 23).]

14222

चारित्राणि रवेर्जयन्ति जगतामग्रे तमो दुर्गित दृष्ट्वास्तं व्रजतापि येन शशमुत्यारोपिता दोष्तयः। प्रीताः स्मः पुनरस्य संप्रति सदाचारेण शीतद्यृतेर् यसद्वन्थुषु पङ्कजेषु किमपि प्रारम्मि दुर्नाटकम्॥

- (अरा) Skm (Skm (B) 1666, Skm 4. 6. 1) (a. Jalacandra).
- (a) तमोर्दुगति Skm (POS). Sardulavikridita metre.

Victorious is the noble conduct of the sun. While proceeding to set, it, on seeing the miserable state of darkness. transmitted its rays to the moon before the whole world. We are now delighted (i. e. dismayed) at the noble (i. e. ignoble) conduct of the Cool-rayed moon that it has commenced a dismal drama against the lotuses, his (sun's) kinsmen.

चारित्रे योषितां पूर्णे See No. 14100.

14223

चारित्रयं नरवृक्षस्य सुगन्धि कुसुमं शुभम्। श्राकर्षगां तथैवात्र लोकानां रञ्जनं महत्।। (आ) SSap 643.

The conduct of the tree of (noble) man is (akin to) a fragrant and lovely flower. There is attraction likewise in it and it imparts great delight to the people.

14224

चारुगुणो विदिताखिलशास्त्रः कर्मं करोति कुलीनवितिन्द्यम् । मातृपितृस्वजनान्यजनानां

नैति वशं मदनस्य वशो ना।।

- (अ) AS 578.
- (d) मा [ना] AS (var.).

Dodhaka metre,

A man endowed with good qualities and versed in all the fastras does despicable deeds (lit. acts denounced by the high born) when in the grip of lust. He then does not submit himself to his parents, kinsmen and other (well-wishers).

14225**

चारुचन्द्रावलीलोचनैश्चुिन्बतो गोपगोबृन्दगोपालिकावल्लमः । वल्लवीबृन्दबृन्दारकः कामुकः सञ्जगो वेणना देवकीनग्दनः।।

(अ) Kṛṣṇakaraṇāmṛta 2. 38. Sragvinī metre.

Kissed by eyes (of Gopi-s) shining like a row of beautiful moons, the Beloved of cowherds and cows and cowherdesses—the very Deity adored in the world of cowherdesses—Himself mad with love, the beloved son of Devakl upon His flute did pipe. (M. K. Acharya).

14226**

चारुचामीकराभासमामाविभुर्
वैजयन्तीलतावासितोरःस्थलः ।
नन्दबृन्दायने वासितामध्यगः
सञ्जगौ वेणना देवकीनन्दनः ॥

(জ) Kṛṣṇakarṇamṛta 2. 40. Sragviṇī metre.

The Lord all pervading, in the midst of damsels radiant like finest gold, His broad chest rendered fragrant by the vaijayanti-garland standing in the pleasure-garden of Nanda, in the centre of His playmates, —the son of Devakī upon His, flute did pipe. (M. K. Acharya).

14227**

चारुगा स्फुरितेनायम् ग्रपरिक्षतकोमसः । विपासतो ममानुज्ञां ददातीव प्रियाधरः ।।

(अा) Sāh 6. ad 479 (p. 184).

O, the under lip of my beloved, tender and unbitten, seems, as it quivers so sweetly, to give my thirsty self, permission (to suck its nectar). (Translation Bibl. Ind. 9).

14228

चारुता परदारेभ्यो धर्न लोकोपतप्तये । प्रभुत्वं साधुनाज्ञाय खले खलतरा गृणाः ॥

- (अ1) SRHt 40. 15 (a. Śrńgāraprakāśa), VS 356, SR 56.95, SSB 318.97.
- (a) परदारार्थं VS, SR, SSB.

The characteristics of the wicked are all the more wicked. Their beauty is there to seduce other's wives, wealth to oppress the people and power to liquidate the good.

14229**

चारुता वपुरभूषयदासां

तामन्तनवयौवनयोगः

तं पुनर्मकरकेतनलक्ष्मीस्

तां मदो दियतसंगमभूषः ॥

ı

- (a) Śiś 10. 33.
- (27) SR 315. 36 (a. Śiś), S4B 171. 36 (a. Magha), VyVi ad 2.31 (p. 305) and ad 2. 38 (p. 336), KHpK 220. 270, Almn 52.25-6, Vakroktījīvita (ChSS) 1. 24.

(d) ता पदस् तमपि वल्लभसङ्गः VyVi ad 2.38; °सङ्गतिरेनम् Almn

Svagata metre

Beauty adorned the persons of these women, the wealth of fresh exuberant youth embellished the beauty, the splendour of the god of love (in turn) bedecked youth and intoxication that has union with the beloved as its hall-mark, hightened that splendour.

14230*

चारुनूपुररणस्कृतं रते
कामिनां हरित मानसं यथा।
नो तथा मधुरगीतवादितं
केकिचातकपिकस्वना श्रिपि॥

(জা) ŚP 3689 (a. Śārṅgadhara), SR 318.8, SSB 176.9 (a. Śārṅgadhara).

Rathoddhatā metre.

Sweet talk and song as also the (charming) notes of the peacock, Cataka and Cuckoo do not so captivate the hearts of the lovers as does the fascinating tinkle of the anklets in the course of sexual enjoyments.

चारमधुवतनयन° see वसनमधु नयन°. चारेण प्रचरेद् राजा See No. 14102.

14231

चारेण विदितः शत्रुः पण्डितं वंसुवाधिपैः । युद्धेष्वल्पेन यत्नेन समासाद्य निरस्यते ॥ (आ) SRHt 158.3 (a. MBh, but does not occur in the MBh (Bh) edition).

An enemy identified by the spies, when confronted in the battle, is liquidated by the wise king with small effort.

14232-33

चारेणोत्साहयोगेन क्रिययेव च कर्मणाम्।
स्वक्षित परक्षित च नित्यं विद्यान् महीपितः ॥
पीडनानि च सर्वाणि व्यसनानि तथैव च।
श्रारमेत ततः कार्यं संचित्त्य गुरुलाघवम्॥

- अ) Mn 9. 298-9. (Cf. Brahmavidy **a** 30. 16).
- (b) केवलम् [कर्म°] Nandana's commentary).
- (d) परात्मनो: [म°] Mudh, Govindarāj's, Nārāyaṇa's, Nandana's and Anonymous Kaśmīrian Commentaries; परात्मन: Medhātithi's commentary, MS in Grantha characters
- (gh) गुरुलाघवतो ज्ञात्वा ततः कर्म समाचरेत् Nandana's commentary.

By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations (G. Bühler).

14234**

भारोब्टाक्सवर्णाङ्ब्रिर् यशोहर्षप्रदो घ्रुवः । फणिभाषायुती वीर- रसे कन्दुकतालके ! लघुद्वयं विरामान्तं ताले कन्दुकसंज्ञके ।। (आ) ŚP 1987. Cara type of Dhruva¹ song has eighteen letters in a quarter and leads to fame and pleasure. It is couched in Phaņi Bhāṣā², and is (sung) in heroic sentiment and Kanduka Tala.³ Kanduka Tala has two short syllables and a pause at the end.

- Dhruva Rāga is of sixteen types and Cāra is one of them.
- Its meaning in not clear, but since Phani means serpent, it may denote some dialect used by the Näga tribe.
- 3. Beating time in music.

चित्रके यस्य लोमानि see No. 14364.

14235

चिकित्सकः शल्यकर्तायकीर्णी

स्तेनः कूरो मद्यपो भ्रूगहा च ।

सेनाजीवी श्रुतिबिकायकश्च

भृशं प्रियोऽप्यतिथिनीयकार्हः ॥

- (अ) MBh (MBh (Bh) 5.38.4, MBh (R) 5.37.4, MBh (C) 5.1401).
- (b) तथा or पापो [क्रू°] MBh (var.); म° भ्रू° tr. MBh (var.); मधुपो [मद्य°] MBh (var.).
- (c) श्येनाजीवी or श्येनीण्जीवी MBh (var.); वेदविकः MBh (var.); श्रुत MBh (var.); श्रुत MBh (var.); क्यों or कायक: MBh (var.).
- (d) हाति° MBh (var.).

 Epic Upajāti metre (Upendravajrā
 and Indravajrā).

A physician, a maker of arrows, one that hath given up the vow of *Brahmacarya* before it is complete, a thief, a crooked-minded man, a Brahmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one

that selleth the Vedas, when arrived as a guest, however undeserving he may be, even the offer of water, should be regarded (by a house-holder) as exceedingly dear.¹ (P. C. Roy).

1. The translation of the last quarter is indefensible. It means: "Such a guest, howsoever dear (to the host), does not deserve even (a glass of) water."

14236

चिकित्सका वे दुष्टा ये लोभमोहसमन्विताः । स्र[थापि]ते व्रणकृष्ठैश्च श्वित्ररोगार्शसंपुताः ।।

- (अर) SRHt 136.5 (a. Manasollasa) ab also in MBh (Bh) 13. App. I, No. 15 1. 1840).
- (a) वा दुष्टाश्च MBh.
- (d) [°]थापि suggested by the Edi. in place of gap.

The wicked physicians, who are full of greed and ignorance, invariably suffer from wounds, leprosy, white spots and piles.

14237

चिकित्सां वेत्ति वाहानां निमित्तशकुनादिवित् । कृतविद्यश्च शूरश्च सारिषः पार्थिवोचितः ।। (आ) SRHt 142. 1.

A charioteer who knows the treatment of the horses, is conversant with omens and prognostics, is learned and brave, suits the king best.

14238**

विकित्सा कथ्यते तेषां मन्त्रविद्यामिरीषधैः । यो ज्ञात्वा सर्वजन्तूनां नरः स्यादुपकारकृत् ॥ (आ) \$P 2860.

The treatment of those (poisons) is said to be done by the science of spells and medicines, knowing which man brings benefit to all.

14239

चिकीषितं विप्रकृतं च यस्य
नान्ये जनाः कर्म जानन्ति किचित्।
मन्त्रे गुप्ते सम्यगनुष्टिते च
स्वत्यो नास्य स्थायते कश्चिवर्थः॥

- (अ) MBh (MBh (Bh) 5 33.100, MBh (R) 5.32.126, MBh (C) 5.1089.
- (अर) SR 394. 699 (a. MBh), IS 2279, Sasa 16.65.
- (a) किञ्चित् [य°] MBh (var.).
- (b) जन: MBh (var.); जानाति MBh (var.); केचित् or यस्य [कि°] MBh (var.).
- (c) अपि or न [च] MBh (var.).
- (d) नाल्पोऽप्यस्य [सव° ना°], SR, Saśā; नाल्प: or स्वार्था: MBh (var.); नाल्पोप MBh (var.); अप्यर्थ: or तस्य MBh (var.); वाध्यते MBh (var.); नास्य कश्चित् or नापवाद: [क°] MBh (var.); च्यवते (व्य°) MBh (var.), SR, Saśā.

Epic Upajāti metre (Upendravajrā and Indravajrā).

Whose counsel is well kept and well executed, and even a trivial act that he means to do or that has gone haywire others do not know, even the most insignificant of his objects does not gowrong.

MS-VIII. 38

[He whose counsels are well kept and well carried out into practice, and whose acts in consequence thereof is never known by others to injure men succeded in securing even his most trifling objects. (P. C. Roy). 1

14240

चिकोषिते कर्माण चक्रपार्थेर्
नापेक्ष्यते तत्र सहायसंपत्।
पाञ्चालजायाः पटसंनिधाने
मध्येसभं यन्न तुरी न वेमा।।

(311) Sama 2 9 48, SRM 2. 2. 20.

Upajāti metre (Upendravajrā and Indravajrā).

In the work that the disc-weilding god Visnu wishes to do, no trappings of help are needed. There was neither shuttle nor loom in providing cloth to Draupadi in the midst of the assembly.

14241*

चिकुरं बहलं विरलं भ्रमरं
मृदुलं वचनं विपृलं नयनम्।
प्रधरं मधुरं वदनं मधुरं
चपलं चरितं च कवा नु विमोः॥

- (आ) Kṛṣṇakarṇāmṛta 1.61.
- (a) बहुळं Kṛṣṇa (var.).
- (c) ललितं [म° second] Kṛṣṇa (var.).
- (d) नु [च] Kṛṣṇa; कदाऽनुभवे [क°नुवि°] Kṛṣṇa (var.).

Totaka metre.

The knotted hair that are dense, the curls that hang on the forehead, the speech sweet to hear, the eye glaring

wide, underlip juicy-sweet, the face most lively, and the bearing (towards the Gopīkā-s) wayward (apparently) —all this when shall I (personally) experience? (M. K. Acharya).

14242*

चिकुरनिकरमूले चित्रकारीकृतं द्राक् कमलमुकुलमेकं कल्पियत्वोध्वंनालम् । सकलमदनविद्याचातुरीचातुरामा प्रविश्वति मणिसौधं चित्रिणी केशवस्य ॥

(अ) Kṛṣṇabhāvaśataka (ABL 33; p. 366) 69.

Mālinī metre.

Inserting soon a spotted lotus-bud with stalk rising upwards in the mass of her hair, the Citrini (type of Cowherdess), seemingly skilled in all the arts of love, entered Keśava's jewel-mansion.

14243**

चिकुरिनचये यत् कौटिह्यं विलोचनयोश्च या तरलतरता यत् काठिन्यं तथा कृचकुम्भयोः । वसति हृदि तद् यासां विण्डोभवसनु ता इमा गहनहृदया विज्ञायन्ते न कैश्चन योषितः ॥

(अ) Raj (Raj (VVRI 8. 365, Rāj (S) 8. 365).

Harini metre.

Nobody can understand these women of unscrupable mind, in whose heart is found, as it were, combined the waviness of their ample locks, the excessive unsteadiness of their eyes and the firmness of their round breasts. (M. A. Stein).

14244

चिक्रप्रकरा जयन्ति ते

विदुषी मूर्धनि सा विर्मात यान्।

पशुनात्यपुरस्कृतेन तत्

तुलनामिष्ठतु चामरेण कः।

- (अ) Nais 2, 20.
- (अ) SR 257 19 (a. Nais), SSB 69.20 (a. Śrī Harsa), VS 1485 (a. Śrī Harsa), SRK 273.1 (a. Rasika-jīvana), RJ 635 (a. Śrī Harsa), Kuv ad 60.121 (p. 137) (a. Nais).
- (b) यान्विभति सा SR, SSB, SRK, Kuv.
- (d) इच्छति SR, SSB, VS, SRK, Kuv.

Viyoginî metre.

Glorious, indeed, is the lock of hair that the learned Damayanti holds on her head; who will wish to compare it to the Camari deer's tail which even the animal does not put to the fore. (K. K. Handiqui).

14245*

चिकुरविसारणतिर्यङ्-

नतकण्ठी विमुखवृत्तिरपि बाला। त्वामियमङ्गुलिकल्पित-

कचावकाशा विलोकयति ॥

(अ) ArS 2.231.

Āryā metre.

Though her neck is bent obliquely in diffusing the hair, and face is turned aside, this damsel is peeping at you through the space created in the hair by her fingers.

14246*

चिक्रंसया कुल्लिमपत्रिपड्वतेः

कपोतपालोषु निकेतनानाम् । मार्जारमप्यायतनिश्चलाङ्गं

यस्यां जनः कृत्रिममेव मेने॥

- (sī) Śiś 3.51.
- (সা) Almn 194, Sar 3.113 (p. 336).

 Upajāti metre (Indravajrā and Upendravajrā)

In which city¹ people mistook as an artificial cat even a real cat which stood with its body extended and still, with a desire to catch the row of artificial birds on the aviaries of houses. (S. V. Dixit).

1. Dvarika.

14247**

चि ज्विण्युक्तिः करीरोक्तिः कण्टकोक्तिम् ततः परम् । कन्थेर्युक्तिश्व बिल्वोक्तिर् प्रकंक्षोग्गीरुहोक्तयः ।। (आ) Any 109.17.

Ciñcini, Karira, Kantaka (thorn), Kantheri Bilva, Arka, and tree are (some of the subjects of) Anyoktis.

14248

चितां प्रज्वितां दृष्ट्वा वैद्यो विस्मयमागतः। नाहं गतो न मे भ्राता कस्येदं हस्तलाघवम्॥

(आ) SMa 2.88, SRS 2.2.42, SR 44.3, SSB 299.3, SRK 292.12, Vaidyakīyasubhāṣitāvalī p. 67 (a. Laṭakamelana, but not found in the KM 20 edition 1), RJ 1307.

The physician was amazed on seeing the burning pyre. 'Neither I nor my

brother went (to treat him), who then it was whose hand has shown this expertise?'

[Seeing the lighted funeral pyre the quack is taken aback. 'Neither I nor any of my colleagues has treated him. Whose deft hand has achieved this creditable result?' (Dr. P. M. Mehta).]

14249**

चिताग्नेराकृष्टं नलकशिखरप्रोतमसकृत् स्फुरद्भिनिवर्थिप्रलयपवनैः फुत्कृतशर्तैः।

शिरो नारं प्रेतः कवलयति नृष्णावशललत्-

करालास्यः प्लुष्यद्वदनकुहरस्तूद्गिरति च ॥

- (अ) Candakausika 4. 21 (in some texts 4. 19). Cf. No. 1674.
- (আ) SkV 1539 (a. Śrīkṣemiśvara).
- (a) अनलशिखरप्रोतं Cand (var.).
- (b) स्फुरद्भिनिविष्य Cand (var.), SkV;
 °िन्नम्नोद्वाप्य; (°वाय्य) Cand (var.);
 °प्रचल° Cand (var.);
 °प्रचल° Cand (var.);
 SkV; फुत्कृतिशतै: (°कृतरवै:) Cand (var.);
 स्फूत्कृ° SkV.
- (c) नालं (°रै:) Cand (var.); तृष्णावशगतः (°शतगतः or चलत्; (°तं) Cand; °रसवलत् Cand (var.); °वशवलात् Cand (var.); °वलत् SkV.
- (d) शुष्यद्वदन° (पुष्य°) Cand (var.); तद्गिरति or °लति Cand (var.).

Sikharini metre.

Drawing it out of the funeral as it is fastened (funeral fire) on the point of a long bone, and repeatedly with hundreds of kisses flashing like the uncheckable wind of universal destruction, the ghost, with a terrible face wagging out of greed, devours the human head, but vomits it

out as the cavity of the mouth gets burnt. (S. D. Gupta).

14256**

चिताचक्रं चन्द्रः कुमुमधनुषो दग्धवपृषः
कलञ्चस्तत्रस्यः स्पृशित मिलनाङ्गारकलनाम्।
यदेतत् सञ् ज्योतिदंरदिलतकर्पूरधवलं
महद्भिसमैतत प्रसरित विकीणं दिशि दिशि।।

- (31) AuC (ad 15) 21 (a. Rājaśekhara), SkV 907, Skm (Skm (B) 419, Skm (POS) 1. 84. 4) (a. Rājaśekhara), Kav p. 84.
- (b) °त्रत्यो बहृति SkV; °स्यायं वहृति Skm; °तुलनाम् Skm.
- (c) इदं त्वस्य ज्योति: SkV; ग्रथंतस्य ज्यो° Skm.
- (d) भस्मेव SkV, Skm. Sikharini metre.

The Moon is the circular funeral pyre of the dead body of flower-bowed god. The dark spot in it resembles the black charcoal; and since with its light, it looks like camphor slightly cut, (it seems as if) the ashes are blowing in all directions, being scattered by wind. (Dr. Sūryakānta).

14251

चिता चिन्ता द्वयोर्मध्ये चिन्ता एव गरीयसी।
चिता वहति निर्जीवं चिन्ता वहति जीवितम्।।

- (अ) Cr 1462 (CNW 62, CNL 97), Vet 3. 119 and 11. 150. Cf. Nos. 14252-53.
- (आ) ŚKDr 2.892 a ad निर्जीव (a. Prancah), IS 2280, NT 170, O. Böhtlingk's

Sanskrit Chrestomattic (1909) p. 203; A. Gawrońkshi, Padrgegnic Sanskrytic 147.9.

- (a) समायुक्ता [द्व°] Vet 3; समाल्याता [द्व°] Vet 11.
- (b) तेन चिताधिका [द्व^o] Vet 11; नाम [एव] NT, Bähttingk, Gawrońshi (better).
- (c) जीवं [नि°] CNL (Contra metrum).
- (d) दहेच्चिन्ता साजीवनम् CNL; चापि सजीवकम् Vet 3; जीवेन संयुवतम् Vet 11; प्राणयुतं वपु: Bähttingk, Gawronshi; चिन्दा (sic!) ŚKDr.

Of the two, pyre and anxiety, anxiety is more deadly. Pyre burns the dead, while anxiety burns the alive.

14252

चिता चिन्तासमा हचुक्ता बिन्दुमात्रं विशेषतः। सजीवं दहते चिन्ता निर्जीवं दहते चिता।। (भा) Sama 2 स 74, SRM 2. 2. 533. Cf. Nos. 14251; 14253.

With difference of a mere dot (anusvāra), the pyre is said to be equal to anxiety. Anxiety consumes the alive, pyre burns the dead.

14253

चिता बहति निर्जीषं चिन्ता जीवं बहत्यहो। धवन्दुनैवाधिका चिता चितात्यल्पा हि भूतले।। (आ) Pras 30. 7, SR 394. 670 (a. Pras), IS 2281 Cf. Nos. 14251-52.

Pyre burns the lifeless; anxiety, alas, burns the alive. With a mere dot (anusvara) Cinta is formidable on the earth; (without it) Cita is trifling.

14254

चिताभस्मालेपो गरलम्बानं दिक्पटघरो
जटाधारी कण्ठे भुजगपतिहारी पशुपतिः
कपाली भूतेशो मजति जगदीशैकपदवीं
मवानि त्वत्पाशिप्रहश्यपरिपाटी फलमिदम् ।।

(अर) SH fol. 2 a (72).

Sikharini metre.

Bhavani! this is the result of the process of (his) holding your hand in marriage that Pasupati, (though) he is smeared with the ashes of funeral pyre, has poison as food, wears the robe of quarters, bears matted hair, carries lord of serpents around his neck, and a begging bowl (in hand) and is known as master of ghosts, enjoys the rank of the sole lord of the universe.

14255

चिता स्थूलमि प्रेतं यथा दहति तस्करणात्। चिन्ता शूरं दहस्येवं सजीवमिष पण्डितम्।। (आ) Lau 82.

As the funeral pyre burns a dead person in an instant, howsoever burly he may be, so does anxiety burn a living person, no matter how brave and learned he is.

[Just as the flames of a pyre consume in a short time even a bulky corpse, so anxiety consumes alive even a valiant and learned man. (V. Krishnamācārya).]

चितिकां दीपितां पश्य see दुःखेन श्लिष्यते भिन्नम् ,

14256*

चितौ चैत्यकेन्द्रस्य वासो भवेते

ततो दशंदेदीश्वरेच्छां त्वदिच्छा।

प्रहितुं प्रभोः प्रेम कल्पेत सत्ता

तथ प्राप्तरूपान्तरा व्यञ्जितुं च॥

(बा) SSMa 24. 4-7.

Bhujangaprayata metre.

If the centre of pure intelligence is lodged in your consciousness, then your will may reveal the will of God. Your existence (or goodness) assuming many a diverse form may be able to beget God's love and express it.

14257*

चितौ परिष्वज्य विचेतनं पति
प्रिया हि या मुञ्चित देहमात्मनः ।
हत्वापि पापं शतलक्षमप्यसौ
पति गृहीत्वा सुरलोकमाप्नुयात् ।।

- (अ) H (HJ 3, 32, HS 3, 31, HM 3, 30, HK 3,30, HH 79, 11-4, HC 105, 3-6) (Cf. Mit and Vir ad Y 1,86), Cf. JSAIL 23, 11, 3.
- (आ) IS 2282, Sama 1 च 8.
- (a) विचेतसं IS.
- (c) कृतातिपापं HS, HH; कृत्वापि [ह°] HM, HK, Sama; भतसंख्यम् HM, HK, Sama.
 Upajāti metre (Vamsastha and Indravamsa).

The wife, who embracing her dead husband, gives up her body on the pyre, she, having destroyed hundred of thousands of her sins, shall attain, alongwith her husband, the abode of gods (heaven).

[The loving one who, embracing (her) lifeless husband, resigns her own body on the pyre; she having effaced a hundred thousand sins, a hundred times told, (and) taking (her) husband shall obtain a mension among the gods. (F. Johnson).]

14258*

चित्तं प्रसादयति लाघवमादशाति
प्रत्यङ्गामुज्यवस्यति प्रतिमाविशेषम् ।
दोषानुदस्यति करोति च धातुसाम्यम्
ग्रानन्दमर्पयति योगविशेषगम्यम् ॥

- (अ) Candakausika 1.8.
- (b) प्रतिभविशेष: Cand (var.)
- (d) °शेषयोग्यं Cand (var.).

Vasantatilaka metre.

It¹ soothes the mind, brings lightness to every limb, kindles excellent understanding, removes deficiencies, keeps the balance of body-humours, and brings happiness attainable by a peculiar concentration of the mind. (S. D. Gupta).

I. Sleep.

14259

वित्तं यावन्त लोयेत वस्तुनीष्टे तदात्मना। प्रेमाख्या कृत्रिमा तावद् गिशाकादारयोरिव ॥ (आ) SSB 369. 3.

As long as one's mind is not fully absorbed in the cherished object (Brahman), the thing called love is unnatural till then, like the love of a harlot and wife.¹

1, Wife's love for her husband is sincere while that of a harlot is artificial. Likewise one's love for God is not genuine till one's mind strays away from him, but it is sincere when the mind is absorbed in Him.

14260

चित्तं वातविकासियांसुसिववं रूपं दिनान्तातपं भोगं दुर्गतगेहबन्धचपलं पुष्पस्मितं यौवनम् । स्वष्नं बन्धुसमागमं तनुमपि प्रस्थानपुष्यप्रपां नित्यं चिन्तयतां भवन्ति न सतां भूयो भवग्रन्थयः ।।

- (ল) Caturvargasamgraha 4.23.
- (লা) Kav ad 5. 1 (63) (a. Caturvargasamgrha).
- (a) वातविलासिपांसुसदृशं वित्तं Catur (var.).
- (b) °गेहदीपच तले Catur (var.).

Śārdulavikridita metre.

Mind, an associate of dust wafted by wind; beauty passing away like the afternoon¹ sun; pleasures tottering like the joints of a dilapidated house; youth (evanescent) like the bloom of flowers, meeting with kinsmen, as dream; this body, a public place for water-service on the road-side; — ever reflecting on these, the good do not suffer from world-bondage. (Dr. Sūryanātha).

1. Evening.

14261

चित्तं विरक्तं यदि कि तपोभिश् चित्तं सरागं यदि कि तपोभिः। चित्तं प्रसन्तं यदि कि तपोभिश् चित्तं सकोपं यदि कि तपोभिः।

(अ) Dar 7. 3.

Indravajrā metre.

If the mind is free from attachment (to worldly pleasures), there is no need to undertake penance. If the mind is suffused with attachment (to them), penance will serve no purpose. If the mind is happy, penance is not needed. If the mind is fraught with anger, penance is of no avail.

14262

चित्तं विशुध्यति जलेन मलाविलय्तं
यो भाषतेऽनृतपरो न परोऽस्ति तस्मात् ।
बाह्यं मलं तनुगतं व्यपहोन्त नीरं
गन्धं शुभेतरमपीति वदन्ति सन्तः ॥

- (अ) AS 759.
- (a) विश्वद्यति AS (KM).
- (b) °परोऽस्ति जनो न AS (KM); यस्मात् AS (var.).

Vasantatilakā metre.

He who asserts that mind soiled with impurities is sanctified by water, is a liar. There is (rather) no liar greater than him. The water purges the body of (only) its outward filth and foul smell, so tell the wise.

14263

चित्तं समाधिना पूर्तं वदनं सत्यभावरो । ब्रह्मचर्यादिभिः कायः शुद्धो गङ्गां विनाध्यसौ ॥

- (आ) IS 2283, Subh 121.
- (a) समाधिसंपूर्त Subh.
- (d) गङ्गा Subh-

Mind is sanctified by profound meditation and the mouth by truthful speech. The body is purified by celibacy and such other observances even without (bathing in) the Ganges. 14264

चित्तज्ञः कुरुते यद्यत् तत्तत् सम्पद्यते गुगाः।
प्रभुचित्तमजानानः फलभाङ् नैव सेदकः॥

- (জা) SRHt 144. 5 (a. Vallabhadeva), VS 2845 (a. Vallabhadeva).
- (c) विभोश्च^o SRHt.

Whatever one who knows (his master's) mind does, that turns into a virtue. A servant unaware of his master's mind (,on the other hand,) does not ever get a reward.

14265

चित्तज्ञः शीलसंपन्नो वाग्मी दक्षः प्रियंवदः। यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तिमिर्गुणैः॥

- (आ) IS 2284, Subh 299. Cf. मेधावी वावपट्: प्राज्ञ:
- (b) प्रियंवद Subh.

Seven qualities make an envoy. He should understand the (intricacies of) human mind, have good conduct, be an eloquent speaker, skilful, soft-spoken and report (to his master) whatever is communicated to him, and have a sharp memory.

14266

चित्तनिर्वृतिविधायि विविक्तं
मन्मथो मधुमदः शशिभासः।
संगमश्च दियतैः स्म नयन्ति
प्रेम कामपि भुवं प्रमदानाम्।।

- (अ) Kir 9.71.
- (आ) SR 316.63, SSB 172.63. Svägatä metre.

Privacy, love, intoxication of wine, moonshine and union with one's dear ones impart pleasure to the mind. These carried the love of the young women to a plane different (from sexual enjoyments).

14267

वित्तभूवित्तभूमत्तभूपालको पासनावासमायासनानाभ्रमेः ।
साधुता सा धुता साधिता साधिता
किंत्रया चिन्तया चिन्तयामः शिवम् ॥

(জা) SR 374. 213, SSB 272. 100. Sragvinī metre (Padmiṇī).

That goodness was discarded by a variety of our bewilderments and exertions involved in the desire to attend upon the kings intoxicated with lust, wealth and kingdom. We have instead courted that (notorious) agony. But away with that anxiety. We will now meditate upon Lord Śiva.

14268

चित्तमन्तर्गतं दुब्टं तीर्थस्नाने न शुध्यति । शतकोऽपि जलैभौतं मद्यमाण्डमिवाशुचि ॥

- (अा) IS 2285, Subh 192, SuB 4. 6.
- (a) अनगंतं Subh.
- (d) इवाश्व चि: Subh.

An intrinsically evil mind is not sanctified by a bath at a sacred place as a defiled wine-jar (is not purified) even if washed in water a hundred times.

14269

चित्तमिरथं वर्तमानं यत्नाद्योगी निवर्तयेत् । बह्मसङ्गि मनः कुर्वन्न् उपसर्गात् प्रमुच्यते ॥

- (अ) Mārk-pur 40. 5cd 6ab.
- (अ) ŚP 4521 (a. Mărk-pur).
- (a) [°]मित्थं प्रवृत्तं हि \$P.
- (b) लयाद्योगी ŚP.
- (c) ब्रह्मा° ŚP.

A Yogi should turn away with effort his mind thus straying (into worldly objects). Fixing the mind on Brahman, he is released from all afflictions.

14270

चित्तमेव हि संसारो रागादिक्लेशदूषितम् । तदेव तैर्वियुक्तं च भवान्त इति कथ्यते ॥

- (अ) KH 276. 12-3.
- (夏) SS (OJ) 404.
- (b) °भूषितम् SS (OJ) (var.).
- (c) तदिनिर्मुक्तं KH.
- (d) मोक्ष इत्यभिधीयते KH; भावान्त SS (OJ) (var.).

Mind tarnished with afflictions like attachment, constitutes our world. Shorn of them, that itself is said to mark the end of the world.

[Consciousness, defiled by excessive attachment to other afflictions, forms our world. The same consciousness, when liberated from these, is known as the end of our world. (Raghuvīra)]

14271

चित्तरत्नमसंक्लिष्टम् प्रान्तरं घनमुच्यते। यस्य तद् दूषितं दोषैस् तस्य सर्वा विपत्तयः॥ (आ) JS 404.13 (a. Ravigupta), Cf.

ABORI 48. 152 No 29.

MS.-VIII 39

The jewel of mind, free from afflictions, is known as inner wealth. All calamities break upon him whose mind is defiled by sins.

14272

वित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये। वस्तुसिद्धिविचारेशा न किचित् कर्मकोटिभिः॥

(अ) Vivekacudāmaņi 11.

Work leads to purification of the mind, not to perception of the Reality. The realisation of truth is brought about by discrimination and not in the least by ten millions of acts. (Swami Mādhavananda).

14273

वित्तायत्तं भातुबद्धं शरीरं वित्ते नष्टे धातवो यान्ति नाशम्। तस्माच् वित्तं सर्वतो रक्षग्गीयं स्वस्थे वित्ते बुद्धयः संमवन्ति॥

- (अ) Cr 371 (CRr 7, 78, CPS 217, 108), CoP 1, 114, 75, GP 1, 114, 75,
- (প্রা) SR 172.815, SSB 507.815, IS 2286, Subh 121, Sama 2 ব 85.
- (a) धातुवश्यं GP.
- (b) चि° न° tr. SR, SSB, Sama; नष्ट CR (var.); याति Subh.
- (c) सर्वथा CR (var.); सर्वद° GP, SR, SSB; सर्वदा Sama; यत्नतो [स°] Subh.
- (d) सुस्थे CR (but CRP, GP, Subh as above); धातव: [बु°] GP (GPy as above).

Śalini metre.

The body is constituted of (seven) essential ingredients and is controlled by mind. The ingredients perish when the mind disintegrates. The mind should therefore be protected (from defilements) intevery way. Discernment has its genesis in a healthy mind.

14274

चित्ताह्वादि व्यसनिवमुखं शोकतापापनोदि

प्रज्ञोत्पादि श्रवशासुभगं न्यायमार्गानुयायि ।

तथ्यं पथ्यं व्यपगतमदं सार्थकं मुक्तवाधं

यो निर्दोषं रचयित वचस्तं बुधाः सन्तमाहुः ॥

- (31) AS 461.
- (a) °ह्लादिव्यसन' AS (KM); °मुख: AS (KM).
- (b) [°]नुजायि AS (var.).
- (c) [°]मल AS (KM); मुक्ति AS (var.). Mandākrāntā metre.

The wise call him a saint who writes blemishless poetry which pleases the heart, is free from poetic faults, drives away sorrows and afflictions, spurs wisdom, is agreeable to the ear, follows a worthy path (style) and is factual, wholesome, void of flamboyance, meaningful and facile.

14275*

चित्ते सदिस्त किन्चते नखजं यस्त्रुधा क्षतम्।
प्राप्तावाधिगमागःस्थे त्वया शम्बाकृतं क्षतम्।।
(अ) Nais 20.83.

Do you remember the wound you had inflicted with the nails on me, out of

anger, for the fault of deriving pleasure earlier in the sexual act. The wound looked like a furrow drawn on an already ploughed field.

14276

चित्ते न धत्ते सुजनो दुर्जनानां हि दुर्वचः । ददास्याम्त्रः फलानीव पाषामाक्षेपमाविप ॥

(अर) Nisam 2. 32.

A good man does not take to heart the foul language of the wicked as a mango tree gives only (sweet) fruits even when stones are hurled at it.

चित्तेन रक्ष्यते धर्मो see वित्तेन रक्ष्यते धर्मो. चित्ते निवेश्य see No. 14313.

14277

चित्ते भ्रान्तिर्जायते मद्यपानाव् भ्रान्ते चित्ते पापचर्यामुपैति । पापं कृत्वा दुर्गीतं याति सूढस् तस्मान् मद्यं नैव पेयं न पेयम् ॥

- (अ) SMa 2. 95, SRS 2.2.71, SR 100.6, SSB 338. 6, SRK 105 1 (a. Jina-dharmaviyeka), SRM 2. 2, 317.
- (a) [°]पनात् SMa.
- (c) यांति SR, SSB, SRK, SRM; मूद: SMa, SRS; मूढास् SR, SSB, SRK, SRM. Salini metre

Confusion is caused in the mind by the intake of wine. When the mind is confounded, one takes to committing sinful acts. The fool is reduced to a miserable state on indulging in sinful acts. Wine, therefore, should never be drunk, never be drunk.

14278

वित्ते वेत्ति मरालराजगृहिग्गी कान्तः क्विचन् मे सर-स्यानन्वाढचतनुः पयोजकवलं भृङ्क्ते स्वयं निर्वृतः । नेयं जातु विजानते(?) बहुमनाः पङ्कं समालोडयज्-छीर्णस्वच्छसुपक्षतिर्यवनिशं शैवालकं नाऽऽप्नुते ॥

- (आ) PV 730 (a. Venidatta).
- (a) °गृहणी PV (MS).
- (b) °तनु PV (MS).
- (c) वकुमना: PV (MS); °लोडत् PV (MS). Sardulavikrīḍita metre.

The spouse of the royal swan thinks in her mind that her beloved mate, brimful with joy, is peacefully enjoying the lotus-morsels in a pond somewhere. She is not at all aware that he, being indecisive, churns mud day and night, has shed his white feathers (in the process) and does not get even moss (to eat).

14279

चित्रं कनकलतायां

पल्लव एवामृतं सूते । कुसुमसमुद्गमसमये

नो जाने कि फलं मावि।।

- (a) AVa 390.
- (अरा) SR 363.7, SSB 252.8, RJ 678 (=4.52).
- (d) परं [फ°] SR, SSB, RJ. Upagiti-āryā metre.

It is surprising that even the sprout of the golden creeper (kanakalata) produces nectar. What the fruit will be like, when it flowers, I know not!

14280

चित्रं कनकलतायां

शरिबन्दुस्तत्र खञ्जनद्वितयम्।

तत्र च मनोजधनुषी

तद्वपरि गाढान्यकारास्यि॥

(अT) SR 363. 11, SSB 252, 12, SRK 290. 4 (a. Rasikajīvana), RJ 1368 (=9. 86).

Arya metre.

What a surprise? There is an autumnal moon on a golden-creeper, in that (moon) is a pair of khanjana (wag-tail) birds, on them are two of bows of Cupid, and above them spreads dense darkness.¹

 Description of a young woman through the figure of speech Atisayokti wherein upameyas are absorbed by the upamānas.

14281

चित्रं कारणमन्यत्र कार्यमन्यत्र वृश्यते।
महान् प्रतापो देवस्य दाहस्तु हृदि विद्विषाम्।।
(आ) VS 2434.

It is strange that the cause is at a different place while its effect is seen elsewhere. Great is the fire (might) of your lordship, but it is the hearts of your enemies that are burning.

14282

चित्रं कियद्यदयमम्बृधिरम्बृदीघ-सिन्धुप्रवाहपरिपूर्णंतया महीयान्। श्वं श्विथनामुपकरोषि यदल्पकूप निष्पोडच कुक्षिकुहरं हि महत्त्वमेतत्।।

(বা) VS 977 (a. Vallabhadeva) Cf.

Vasantatilakā metre.

How strange it is that the ocean is (considered to be) great because it is full to the brim with the inflow of water of the rivers and torrents of the clouds. But, O small well, since you do good to the needy (thirsty), draining out (water) from the cavity of your belly, that is really great.

14283

चित्रं चित्रं बत बत महच् चित्रमेतद् विचित्रं जातौ वैवादुचितरचनासंविभाता विधाता। बन् निम्बानां परिणतफलस्फोतिरास्वादनीया यच् चैतस्याः कवलनकलाकोविदः काकलोकः।।

- (31) Kpr 10.536, Amd 300.862, Kuv ad 39. 71 (p. 117), ARJ 163. 7-10, KaP ad 10.39 (p. 377), KHpK 392. 646, AlS 163. 19-22, JS 77. 5, Vidly 292, SR 241. 158 (a. Kpr), SSB 643. 4.
- (a) वत वत ALS; °मेयद् ALS.
- (b) °घट° [°रच°] Kuv, SR, SSB.
- (c) परिणतिफलस्फाति° Amd; °स्फूर्ति° JS (var.); "स्फी° [°रफी°] SR, SSB, Kuv, Kap; °स्फा° ARJ, KHpK, ALS.

(d) °विदकाक° Amd (var.) (Contrametrum).

Mandākrāntā metr.

Strange, strange, extremely strange is this, —that the Creator fortunately has become the Creator of proper phenomena—that the immense quantity of the fruits of the nimba have to be tasted; and the appreciator of this too has been made the crow. (G. Jha).

14284*

चित्रं चित्रगतोऽप्येष मनालि मदनोपमः। समुन्मूल्य बलाल्लज्जाम् उत्कण्ठयति मानसम्।।

- (अ) RŚ 1.94.
- (अरा) Skm (Skm (B) 944, Skm (POS) 2. 94. 4) (a. Rudraţa).
- (a) ° प्येष: RŚ (var.).
- (b) ममालिर्मंदनो° RŚ (var.).
- (c) समुन्मील्य RŚ (var.); बलान् ल° RŚ (var.).
- (d) [°]ਯੂਨਥ R**Ś** (var.).

It is strange, O Friend, that he, the peer of Cupid, though drawn in a picture, inflames my heart with longings, forcibly rooting out my bashfulness.

14285*

चित्रं चित्रमरङ्गमितकिमवं निभित्तिकं शिल्पिनः संकल्पस्य विकल्पनेविरचितं चिष्व्योमपट्टे जगत् । दीर्घस्वव्नमिवं वदन्ति सुधियः केऽपीन्द्रजालं पुनः प्रोचुः केचिवयान्तरिक्षनगरीमेवापरे मेनिरे ।।

(अ) Bhartrharinirveda (KM 29), 5. 29. Śardulavikrīdita metre.

Strange is this mostly world wherein we dwell, / a blot upon the tablet of the sky, / born of the doubts of God the Artisan, / to some it is one long dream of agony, / while others call it by Delusion's name / or even a phantom city of the clouds. (L. H. Gray's translation in JAOS 25).

14286*

चित्रं तदेतच्चरगारिवन्दं चित्रं तदेतन्तयनारिवन्दम् । चित्रं तदेतद्वदनारिवन्दं चित्रं तदेतद्वपुरस्य चित्रम् ॥

- (37) Kṛṣṇakarṇāmṛta 1.88 (in some texts 1.89).
- (a) तदेच्च° Kṛṣṇa (S. K. De's edition) (printing error).
- (d) तदेतत्ुुन रम्ब Kṛṣṇa.

Indravajrā metre.

Beautiful is the lotus-like foot; beautiful the lotus-like eye; beautiful the lotus-like face, beautiful, wondrously beautiful his body! (M. K. Acharya).

14287*

वित्रं तदेव महदश्ममु तापनेषु

यन्नोद्गिरस्यनलिमन्दुकराभिमृष्टाः ।

संमाव्यतेऽपि किमिदं नु यथेन्दुकान्तास्

ते पावनं च शिशिरं च रसं सृजन्ति ॥

(মা) SkV 1116 (a. Acala).

Vasantatilakā metre.

It is wonderful enough of sunstones / that when touched by moonlight they do not emit / their usual fire / But can one picture even in imagination / their sending forth a pure and cooling liquid/ as moonstones do? (D. H. H. Ingalls).

14288

चित्रं तपति राजेन्द्र प्रतापतपनस् तव । श्रनातपत्रमुरमुज्य सातपत्रं द्विषद्गराम् ॥

- (आ) Kuv ad 34, 79 (p. 106). AlK 312. 12-3, SR 133.1 (a. Kuv), SSB 445.1.
- (c) उत्सच्य AlK.

O king, it is strange that the sun of your might oppresses the herd of enemies who have royal parasols¹, not those who are devoid of them.²

- 1. Those who do not owe allegiance to you.
- 2. Who have become your vassals.

14289*

चित्रं तरुणिमराज्ये

समाश्चिता बलिभिरप्यबला।

किमपरमुरोजशम्भूर्

जीवातुर्जायते मनोजस्य।।

(সা) SHM 9. 13.

Udgītī-āryā metre.

It is strange that in the kingdom of youth even the mighty have sought refuge with a weak woman. What else? The Sambhu of breast serves as a medicine to restore the Cupid to life.

14290**

चित्रं तावदिदं सुरेन्द्रमवनान् मन्दाकिनीपाथसा केनाप्युत्तमतेजसा नृपतिना क्ष्मामण्डलं मण्डितम् । नातश्चित्रतरं निशाकरकलालावण्यदुग्घोदधे भूमेर्यंद् मवता विरिञ्चिनगरी कीर्तिप्लवैः

प्लाब्यते ॥

(अ1) Suvr ad 35 (67) (a. Lāţadindīra). Śardūlavikrīdita metre.

It is indeed surprising that a certain king (Bhagiratha) of great might, sanctified (lit. adorned) the earth with the water of the Ganges (brought) from the heaven (lit. Indra's abode). But is it not more surprising that, O Milky ocean of beauty resembling that of the lunar rays, you have flooded the abode of Brahman with the profusion of your glory, even from the earth.

[It is indeed wonderful that a certain king of great lusture, adorned this world, with the waters of the Ganges brought from the abode of the lord of gods. But it is not more wonderful, O you, the very milky ocean possessing the beauty of lunar rays, that you have filled the abode of Brahman with the greatness of your glory, even from (your position on) the earth? (Dr. Suryanatha).]

14291

चित्रं न तद् यदयमम्बुधिरम्बुदौघसिन्धुप्रवाहपरिपूरतया महीयान् ।
त्वं त्विधनामुपकरोषि यदल्पकूप
निष्पीड्य कुक्षियुगलं हि महत्त्वमेतत् ॥

- (अर) ŚP 1145, SSg 140, Any 104. 93, SR 220. 7, SSB 606. 8, SRK 200 1 (a. Śārngadhara). Cf. No. 14282.
- (b) °पूर्णतया SSg, SRK; °पूरणया SR, SSB.
- (d) °युगुलं SSg; °कुहरं SR, SSB, Vasantatilakā metre.

Is it not strange that the ocean is (considered to be) great because it is full to the brim with the torrents of clouds and the inflow of water of the rivers. O small well, since you do good to the needy (thirsty), draining out (water) from the Cavity of your belly, that is really great.

14292

चित्रं नतंनमम्बरे शिखरिशो शीतांश्रुबिम्बे तमः

संचारं जलजं कपोतरिं कामागमप्रक्रियाः।
मीनो विद्युति सारका विहरणं ज्योत्स्ना विकोशाम्बुजे
कुवति कुरुते करोति कुरुतः कुर्वन्त्यलंकुर्वते॥
(आ) SR 184. 70, SSB 528. 1. Cf. यस्य
दारि सदा समीरवरणौ.

Śardulavikrīdita metre.

It is surprising that two mountains dance in the sky, darkness dances in the moon-orb, the cooing of the pigeon makes the lotus wave, the two fish indulge in amorous play, the stars have a pleasure-walk in the lightning and the moonshine adorns the two blooming lotuses.¹

 Description of a young woman through the figure of speech Atisayokti.

14293

चित्रं नृपद्विपाः पूत - मूर्तयः कीर्तिनिर्भरैः । भवन्ति व्यसनासक्ति- पांसुस्नानमलीमसाः ॥

- (¾) Rāj (Rāj (V) 5. 164, Rāj (S) 5. 164, Rāj (T) 5, 163, Rāj (C) 5. 168).
- (आ) IS 2288.
- (ab) 'भूतं य: Raj (var.).
- (b) °निभंरै: Rāj (var.).
- (c) ब्यसनाशक्ति Raj (var.).
- (d) °पांशु° Raj (var.).

O wonder! Kings, after having purified themselves in the torrents of fame, become impure by indulgence in vices, like elephants by (covering themselves with) dust after bathing. (M. A. Stein).

14294*

चित्रं नेत्ररसायनं त्रिदशतासिद्धेर्महामङ्गलम्

मोक्षद्वारमपावृतं मम मनःप्रह्लादनाभेषजम्।

साकं नाकपुरिन्ध्रिभिनंवपितप्राप्त्युत्सकाभिः सुराः

सर्वे पश्यत रामरावणरणं वन्ध्येष वो नारदः॥

(a) Bālarāmāyan 2. 16. Sārdūlavikrīdita metre.

nymphs keen to acquire new spouses, you all see Rāma's battle with Rāvaṇa, which is a wonderful elixir to the eyes, very auspicious for securing godhood, an open door to final liberation and a (potent) medicine to gladden my heart. Nārada says this to you.

14295

चित्रं महानेषु बतावतारः

क्व कान्तिरेषाऽभिनवैव मङ्गिः।
लोकोत्तरं धैयँमहो प्रमावः
काप्याकृतिर्नूतन एष सगैः।।

(37) Kpr 4. 43, KaP ad 4. 6 (p. 84), PdT 179, SR 363. 12 (a. Rasaganga). SSB 252. 13, Rasaganga 52. 12-3.

- (a) महानेष KPr, PdT; तवावतार: PdT, SR, SSB, Rasaganga.
- (b) শিল্প PdT (MS).

 Upajāti metre (Indravajrā and Upendravajrā).

What a peculiarly superb Incarnation, this! Whence this lustre! This altogether unprecedented gait of walking! Uncommon equanimity! What a grandeur! What a figure! Quite a novel creation this! (G. Jhā).

14296*

चित्रं यदेव गुरावृन्दिवमर्वदक्षं
पुंसः सस्ते निखिलदोषवितानधाम ।
मौग्ध्यं तदेव द्यातावदने नितान्तं
जातं विभूषरामनेकगुरातिशापि ॥

- (সা) VS 1520 (a Govindarāja).
- (b) निकायथ**धाम^o VS (var.).**Vasantatilakā metre.

How strange, friend! Silliness which is capable of destroying all virtues, and is an abode of the host of all vices, the same (innocence) has become an embellishment on the face of the beloved, excelling a number other qualities.

- 1. Maugdhya-has two meanings :-
 - (1) Silliness, foolishness,
 - (2) Charm, innocence,

14297

चित्रं वटतरोर्म्ले वृद्धाः शिष्या गुरुर्युवा । मौनं व्याख्यानममलं छिन्नमूलश्च संशयः ॥ (आ) SSB 251.1.

Strange! Under the fig tree there are sitting old pupils and a young teacher. There silence is faultless speech (discussion) and doubt is (thus) removed right from its roots.

14298

कुनरेश्वरः । क्वंद्यः चित्रकृत काव्यकर्ता च चस्वारो नरकं यान्ति प्रामक्टकः ॥ पञ्च**मो**

- (अ) Cr 1463 (CNI I 220).
- (31) IS 2287, Subh 135.
- (a) °क: क: व्य° CNI I.
- (b) च वैद्य को ज्योतिसूचक: CNI I.
- (d) °कोटक: CNI I.

A painter, a poet, a quack and a bad king, these four (are condemned to) go to hell; who cheats his co-villagers is the fifth (such person).

14299*

चित्रगतायामस्यां

कान्तिविसंवादशिङ्क मे हबयम्। संप्रति शिथलसमाधि

येनेयमालिखिता ॥ मन्ये

(ন) Māl 2.2. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 2 (p. 21).

Āryā metre.

My mind was apprehensive that her (Malavika's) actual beauty differed from that depicted in the picture. But now (after seeing her), I think he was deficient in concentration by whom was she drawn.

[My mind anticipated that her beauty could not possibly come up to that represented in the picture, but now I think that the painter, by whom she was taken1, studied his model but carelessly. (G. H. Tawney).]

1. Drawn : Edi.

चित्रचादुकरैर्भृत्यैर् see No. 14307.

14300*

विबधैरपि यत्तैः चित्रमत्र भूरनुसस्रे । स्वविहाय बत द्यौनं काचिद्यवास्ति निरूढा सैव सा चलति यत्र हि चित्तम्।।

- (अ) Nais 5. 57.
- (d) चरति Nais (var.); Mallinatha. Śalini metre.

Alack, it was strange that even those gods followed the way to the earth, leaving the heavens; or perhaps, there is no heaven called as such; that is heaven where one's heart goes. (K. K. Handiqui).

14301

विक्रमस्ते न शास्यति। चित्रमाऋान्तविश्वोऽपि हविर्भुजः ॥ कदावाद्श्यते तृष्तिर् **उदीर्गं**स्य

- (अा) KaD 2. 165 (in some editions 2. 163).
- (b) तृष्यति |शा°] KaD (var.).

It is strange that your might does not rest though it has traversed all over the universe, or when the leaping fire is seen to be satisfied?

I It is a wonder that your might does not rest though it has traversed all over the Universe, or way when is statisfaction seen of the growing fire, (V. Narayana Ayer)]

14302-14303*

चित्रमियं बह वित्तं क्षपयति वेश्यापि मत्कृते तृणवत्। प्रीतिपदवी विसृष्टो घननिबन्धनो रागः ॥ वेश्याना

मिथ्या धनलवलोभाव् ग्रनुरागं दर्शयन्ति बन्धक्यः। तदिप धनं विसृजिति या

कस्तस्याः प्रेम्णि संदेहः॥

- (37) Kal 4. 19-20.
- (अर) GVS 51-2.

Giti-arya metre.

Strange it is that she, though a harlot, squanders away for my sake ample wealth like a straw. The amour of the harlots, shunning the path of love, rests on wealth.

Unchaste women display false love out of avrice for paltry money. There is no doubt about her love who discards that money also.

चित्रमुच्छुायपाताभ्यां see यदि तावद् हरत्य°.

14304

चित्रयति यन् मयूरान्
हरितयति शुकान् बकान् सितीकुरुते ।
कर्मेंव तःकरिष्यति
सुखासुखं कि मनः खेदैः ॥

(अ) AS 361.

Arya metre.

Which makes the peacocks variegated, parrots green and the cranes white, that action alone will bring you joy or sorrow.

Mental depression serves no purpose.

MS VIII. 40

14305

चित्रवर्तिन्थपि नृषे तत्त्वावेशेन चेतसि । व्रीडार्धवलितं चक्रे मुखेन्दुमवर्शव सा ॥

- (জ) Navasāhasānkacarita 5. 42.
- (জা) AA 33.4-5 (AA (Ahed.) 39.17-8), Daś ad 2. 39 (p. 129).
- (b) चित्रावेशेन AA (var.); चेतसा AA.
- (c) ब्रीडाधव° Nava (ChSS).
- (d) भ्रवशेन सा AA (var.).

Taking in her heart the king to be real, though he was depicted in a picture, she unwittingly half-turned her moon-like face due to bashfulness.

14306*

चित्रस्थानिय या विलोक्य फणिनः कम्पं समासादयत्य्-एकािकन्यपि जातु यातु सहसा नो याति वाटीमिप । सैवाहो विषमे फणाभृति पदं विन्यस्य निःसाध्यसं कान्तारेऽतितमोमयेऽभिसर्तत स्नेहस्य किन्दुष्करम् ॥

- (आ) Vidy 426.
- (d) ऽभिरसति Vidy (var.). Sardulavikridita metre.

She, who comes to tremble on seeing snakes depicted even in a picture; who may ever venture out suddenly but does not go alone to the garden also, Oh, the same woman is rushing for a secret meeting in the extremely dark forest, placing foot, without fear, on a deadly snake. What is hard to do in love?

14307

- (জ) P (PT 1. 57, PTam 1. 144, PP 1. 377, PtsK 1. 429, PRF 1. 148). Cf. Ru 76.
- (अर) SR 149. 303 (a. P), SSB 473. 209, IS 2289.
- (a) चित्रचाटुकरेर् PP; चित्रास्वादकथैर् Pts, PtsK, SR, SSB, IS.
- (b) °कामुर्क: PT (var.).
- (d) नमन्ते [र°] PT (var); श्रियम् PP.

The kings who amuse themselves with the servants that speak charming and sweet words but do not bend their bows, their enemies revel in riches.

[Kings who delight in servants that speak brilliant and pleasing words but do not bend their bows!—their dominious are enjoyed by enemies. (F. Edgerton).]

1. Do not want to fight.

वित्राकारमिवं शिर: see No. 14549.

चित्राकारश्च शिखिवद् see विश्वासयेच् चाप्यपरं. चित्रान् कलापान् विस्तीर्घ see तथैव पदावण्डैस् च.

14308

चित्राभिरस्योपिर मौलिशासां भाभिर्मणीनामनणीयसीभिः । स्रनेकघातुच्छुरिताश्मराशेर् गोवर्धनस्याकृतिरत्वकारि ॥

(对) Śiś 3. 4.

(अर) SR 123. 3 (a. Śiś), SSB 431. 3 (a. Magha), SSS 38 (a. Magha).

Upajāti metre (Indravajrā and Upendravajrā).

By the variegated and massive lustres of the jewels in the crown on his head was imitated the appearance of Govardhana (mountain) having heaps of stones, glistening with many minerals. (S. V. Dixit).

14309*

वित्राय त्विय चिन्तिते तनुभुषा सज्यं वितेने धनुर्वित धर्तुमुपागतेऽङ्गुलियुगे बाणा गुणे योजिताः ।
धारब्धे तव चित्रकर्मणि धनुर्मृक्तास्त्रखिन्ना मृशं
भित्ति द्वागवलम्ब्य निवंय चिरं सा तत्र चित्रायते ॥

- (अ) IS 159. 21 (a. Simhalapati or Kuntalapati), PG 362 (a. Bāna or Bāla or Bārnna), SR 291. 92, SSB 128. 98, Pad 40. 7 and 108. 14, RJ 1004, Kav X (ad 57).
- (a) स्मृतिभुवा सज्जीकृतं स्व ध° RJ, SR, SSB, Pad: चक्रे तत्तज्यं ध° PG.
- (b) "मुखे ["युगे] PG (var.); बागाो PG; योजित: PG.
- (c) प्रारब्धे PG, SR, SSB; °भिन्ना (°न्नः)
 JS; पुनस्तद्बाणभिन्ना सती SR, SSB,
 Pad, RJ.
- (d) सिंहलपते [नि° चि°] SR, Pad, RJ; जीवितपते SSB; केशव [नि°] PG.
 - In Bhandarkar Report.
 Śārdulavikridita metre. (hyperanetric in c).

As you reflected to draw her in a picture, the Cupid took up his strung bow; as two of your fingers came to hold the brush, he put the arrows on the string; as you began to (actually) draw her, she was harshly tormented by the arrows shot from the bow. (Now), O cruel one, reclining slightly against a wall, she herself has been looking like a painting since long.

14310*

चित्रास्वाती गता वर्षाः प्रसूता गतयोवना । प्रवासी गतसोल्यश्च याचना गतगौरवा ।।

- (эп) SR 166. 585, SSB 499. 585.
- (a) °स्वातिगता वर्षा: SSB.

With the transit of Citra and Svati constellations, the rainy season ends; when she gives birth to a child, the youth (of a woman) departs; when in an alien land, one is deprived of happiness, and supplication robs one of dignity.

चित्रास्वादक थेर्भृत्येर् see No. 14307.

14311

चित्रे चन्दनचित्रके समुचिते कर्प्रपश्ताङ्कुरे कस्तूरीमकरेषु कुङ्कुमरसस्थानेषु यत्कौतुकम्। कि कुमंस्तदमुत्र पामरपुरे सैरंधि दूरेऽस्तु ते वृत्ता यत्र कृतः प्रसाधनविषो वार्तापि वामध्युवाम्।।

(a) Anymuk 95.

Sardulavikridita metre.

O maid servant, the eagerness that you had for (drawing) the beautiful fore-head mark with the sandal-paste, the Camphor-leaf needed (for designs), makara-motifs drawn with musk, and

the forms depicted with saffron dye, may now be away from you. What do we do? In that cussed town even the talk of lovely woman in the course of adornment is past.

14312

चित्रेश वर्णातचयेन विरोचमानं शुद्धोडज्वलैरपि गुर्गः कृतगाढबन्धम् । सहायमुत्कावविषे: (?) प्रथितं निदानं काव्यं वितानमिष्ठ कस्य न तापशान्त्यं ॥

- (अर) PV 780 (a. Candracude).
- (b) सुधोत्वलैर् PV (var.).
- (c) वृथितं PV (var.).

Vasantatilakā metre (corrupt in c).

Whose agony poetry, charming with a variety of agreeable words, compactly composed with pure and splendid qualities, and whose cause is well-known...., does not allay, as a canopy shining with a number of different colours, and closely strung with strong and attractive threads, and held with ropes....., wards off heat from all.

14313

चित्रे निवेश्य परिकत्पितसत्त्वयोगा

रूपोक्चयेन मनसा विधिना कृता नु ।
स्त्रीरत्नसृष्टिरपरा प्रतिभाति सा मे

धातुर्विभृत्वमनुचिन्त्य वपुश्च तस्याः ।।

- (জ) Śāk 2.10 (in some tests 2.9), (Cf. A. Scharpe's Kālidāsa-Lexicon I.1; p. 29).
- (अा) Sar 3. 122 and 5. 33, Amd 85, 186, JS 171.6 (a Kalidasa), SRHt 244.5

- (a. Kālidāsa), SR 253.21 (a. Śāk), SSB 62.34.
- (a) चित्ते Śāk (var.), Sar, Amd, SR, SSB; °सर्वयोगान् Śāk (var.); °योगान् Sar, SR, SSB; °गाद् Amd.
- (b) महता मनसा [म° वि°] Śāk (var.); म° वि° tr. Śāk (var.), JS; विहिता मनसा Śāk (var.); रचिता मनसा Sar 3; घटिता मनसा Sar 5, Amd; विधिना विहिता कृशाङ्गी SR, SSB.

Vasantatilakā metre.

Was she endowed with life by the Creator, after having delineated her in a picture, or was she mentally fashioned by him with the combination of (all) the beauties? When I consider the Omnipotence of the Creator, and her form, she appears to me to be quite a different (special or matchless) creation of the jewel of woman kind. (M. R. Kale).

[She¹ is God's vision, of pure thought / composed in His creative mind; / his reveries of beauty wrought / the peerless pearl of womankind / do plays my fancy when I see / how great is God, how lovely she. (A. W. Ryder)]

1. Śakuntala.

14314

वित्रेषु पथिषु चरतां क्विचिदुचितज्ञः स कोऽपि संघटते ।
येन समं संसरतां संसारपरिश्रमः सकलः ॥

- (ar) VCjr 20. 8.
- (b) संघटति VCjr (var.).

- (c) संचरतां (°ति) VCjr (var.).
- (d) °परिभ्रम: VCjr (var.).

Arya metre.

Sometimes by chance those who wander at random paths meet some man who knows what is truly fitting; and if they wander through life with him, the toil of their existence becomes fruitful. (F. Edgerton).

14315

चित्रैयंस्य पतित्रिभिवंशिदशो भ्राम्स्या समेतैः सुसं विश्वान्तं शियतं प्रभुक्तमुषितं स्कन्धे फलैः प्रश्रिते। तस्यैयोन्मिथतस्य दुष्टकरिणा मार्गदुमस्याधुना कारीषाय कषन्ति शोषपरुषां गोपालबालास्त्वचम्।।

(ঙ্গা) VS 810 (a. Śivasvāmin), Kav p. 112. Śardūlavikrīdita metre.

On whose fruit-laden trunk various birds gathering after having roamed over ten quarters used to rest, comfortably asleep, eat and dwell, the dry and hard bark of the same wayside tree now uprooted by a vicious elephant is being stripped off by cowherd youths for a heap of dry cowdung. (G. Shankar).

14316*

चित्रैवंसन्तकुमुमैः कृतकेशहस्ता
स्रादाममाल्यरचनासुविभूषिताङ्गी ।
नानावतंसकविभूषितकर्णापाशा
साक्षाद् वसन्तिसलकेव विभाति नारी ॥

(अर) Nat (Nat (BI) 16.68, Nat (Regnaud) 16, 64).

- (a) कृत° om. Nat (Re).
- (c) नागातंशितविभूषितगण्डपाली Nat (Re). Vasantatilaka metre.

This well-dressed woman who has adorned her braid of hair with the many-coloured vernal flowers, and the rest of her body with various flower-garlands and her ears with various ornaments, looks indeed like the decoration on the forehead (of the goddess) of spring.² (M. Ghosh).

- 1. Tilaka.
- Quoted in Nat. as example of the Vasantatilaka metre.

14317**

चित्रोत्कीर्गं यदङ्गं स्मरमपि शनकैर्मावयन्त्यम्बुजाक्षी निश्चेष्टापाङ्ग - भङ्गं प्रियतममवदत् कोऽनयोर्मारदेवः ।

भूयो भूयो विचार्यागदद् हृक्ष्यानन्दसन्दोहकान्ते यो वामे दृक्तरङ्गे वसति तव पुनः सैव (?) पञ्चेषुलेखः ॥

- (সা) PV 57 (Venidatta).
- (c) °गददत PV (Printing error).
- (d) सैव PV (स एव not सैव) Śragdharā metre.

The lotus-eyed woman, slowly observing his form and also the Cupid drawn in a picture, asked her husband with a wink of her still eye-corner 'who of the two was the Cupid'. He deliberated upon it deeply (lit. again and again), and replied 'he who lived in your left eye, charming with the profuse joy of your heart, was the five-arrowed god'.

14318

चित्रोत्कीर्गादिष विषधराद्भीतिभाजो निशःयां कि तद् बूमस्स्वदिमसरग्गे साहसं नाथ तस्याः । ध्वान्ते यान्त्या यदतिनिभृतं मुग्धयाऽऽत्मप्रकाञ-

त्रासात् पाणिः पथि फिएफणारस्नरोषी व्यथायि ॥

- (आ) JS 161. 33 (a. Harihara), ŚP 3494 (a. Harihara), PG 196, SR 289. 50 (a. ŚP), SSS 825. 54 (a. Harihara), Pad 67. 54 (a. Harihara).
- (a) विषधराद् यद्भयात्ती पुरासीत् SSB, रजन्यां [नि°] PG.
- (b) वा [तद्] PG; नु [तद्] SR, SSB, Pad; ब्र्यां SSB; माधवास्याः [ना° त°] PG.
- (c) मेघच्छन्ते रजनितमसा सह्ताशेषद्घी SSB; बालयात्म° ŚP, Pad; राधयात्म° PG; बालया सप्र° SR.
- (d) नीलाभूषेयमिति भुजगं हस्तसारस्तः द् व्यधारसा SSB.

Mandakranta metre.

She, who was scared of a snake, drawn even in a picture, how do we describe, O Lord, her boldness in proceeding for a secret meeting at night. While going in the dark with utmost secrecy, the silly lass, fearing her exposure blocked, on the way, (the light of) the gem in a serpent's hood with her hand.

13119

चित्रोत्तरावैष्णवरोहिनीषु ।
चतुर्वशीदर्शदिनाष्टमीषु ।
स्थानं प्रवेशं गमनं पश्नां
ग्रीमान्विदश्यान्न कदाचिदेव।।

- (आ) ŚP 2858 (a. Nanaśastra).
- (a) ° हिणीषु SP (var.).

Upajāti metre (Indravajrā and Upendravajrā).

A wise man should never sell, buy or exchange animals on the days of Citra, the three Uttara-s¹, Śrāvaṇa and Rohiṇi constellations and on new moon day (amāvasyā), and the eighth and fourteenth days of the month,

 Uttraphalguni, Uttraşadha and Uttrabhadrapada.

14320*

चिवानन्वद्रुकन्वाय सर्वातिशयशालिने । नमः सर्वज्ञसङ्घाय तमःस्तोमांशुमालिने ॥ (आ) Any 2.10.

Obeisance to the group of omniscients who form the bulb of the tree of eternal bliss, are blessed with all excellences and are a Sun to the mass of darkness.

14321*

चिवानन्दमये देवे क्रियतां चित्तसंगतिः। बीर्घमोहमयी निद्रा त्यज्यतां संप्रबुध्यताम्।। (आ) SP 4345 (a. Vāsistha = Vāsistha rāmāyaņa).

Apply your mind to the Lord who is eternal bliss. Give up the slumber of long delusion. Be awake.

14322*

चिदेव ध्यातव्या सततमनवद्या सुखतनुर्
तिराधारा नित्या निरविषरिवद्यादिरहिता।

ग्रनास्थामास्थाय भ्रमवपुषि सर्वत्र विषये

सदाशेषव्यास्यानिपुणमितिभिः स्यातपितिभिः॥

(अ) Vijñānaśataka (in BhŚ p. 214) 25. Śikharini metre.

Having no regard for the senses objects that are illusion incarnate, the noted ascetics proficient in elucidating all (tangled) matters, should always meditate upon the supreme spirit, which is blemishless, an embodiment of bliss, without substratum, eternal, limitless and free from ignorance.

14323*

चिद्रत्नमत्र पतितं वपुरन्धकूपे
पुंसो भ्रमावनुषमं महनीयतेजः।
बद्धृत्य यो जगित तद् मिवता कृतार्थो
मन्ये स एव समुपासितविश्वनायः॥

- (अ) Vijnanasataka in BhŚ (p. 212) 55.
- (b) सह° [मह°] Vijña (var.).
- (c) सद्य: समुद्धरित [उ° यो ज°] Vijña (var.).

Vasantatilakā metre.

Matchless and supremely refulgent, the gem of consciousness (spirit) has fallen in the blind well of body due to man's ignorance. He who retrieves it, will have accomplished his object in the world. Methink, he alone has truly waited upon the lord of universe, Siva.

14324*

चिन्तनकीर्तनभाषग्यकेसिस्पर्शनवर्शनविश्रमहास्यैः ।
झस्टविधं निगवन्ति मुनीन्द्राः
काममपाकृतकामविद्याधाः ॥

- (अ) AS 582.
- (a) °कीत्तिन° AS (var.).
- (c) घ्रष्टिविध AS (var.); भिगदंति AS (var.). Dodhaka metre.

Great sages, who have frustrated the onslaughts of Kāma, describe love to be of eight types: thinking (of one's loved one), narrating (his qualities), talking (intimately with each other), love sport, touching and seeing (each other), amorous play and laughter.

14325

चिन्तनीया हि विपदाम् प्रादावेव प्रतिक्रिया। न कृपखननं युक्तं प्रदीप्ते वह्मिना गृहे।।

- (अर) ŚP 1440, VS 2687 (a. Vyāsamuni), SR 157. 17 (a. ŚP), SSB 480. 17 (a. Vyāsa), GSL 76, SuB 8.8, SRS 2. 1. 18, SH 1182.
- (b) °िक्रयाः SR, SSB, SRS.
- (c) कार्यं [यु°] SuB.

One should think beforehand of a remedy against possible misfortune. It is not wise to try to sink a well when the house is actually on fire. (Dr. A. Sharma).

14326

चिन्तनेनैधते चिन्ता त्विन्धनेनेव पावकः।
नश्यस्यचिन्तनेनैव विनेन्धनमिवानलः।।

- (a) Yogavāsistha 5. 21. 6.
- (बा) SSap 449.

Anxiety flares up by brooding over it as does the fire with fuel. It ends

by not brooding over it as the fire is extinguished without fuel.

14327

चिन्तयति न चूतलतां याति न जाति न केतकीं कमते।

कमललता**ल**ग्नमना

मधुपयुवा केवलं क्वराति।।

(आ) Any 85. 76.

Arya metre.

The young bee does not think of the mango-creeper. It neither goes to the Jati (jasmine creeper) nor does it approach the Ketaki. With its heart attached to the lotus-creeper, it just hums.

1. Tree.

14328

चिन्तयन्तो जगत्सूर्तो परब्रह्मस्वरूपिराम् । निरुच्छ्वासतया मुक्ति गतान्या गोपकन्यका ॥

- (बरा) Kpr 4.81, KaP ad 4.19 (p.115), Sāh 4 ad 261 (p. 109).
- (a) °सूर्ति **Kā**P.

The other milk-maid obtained final release without death by reflecting on the origin of the universe and true form of the supreme spirit. (G. Jhā).

14329

चिन्तया नश्यते रूपं चिन्तया नश्यते बलम् । चिन्तया नश्यते प्रज्ञा व्याधिर्मवित चिन्तया ॥

- (अ) Cr 1464 (CvH 7.13).
- (a) चितया CvH.

(b) वलं [बलम्] CvH.

Beauty is tarnished by anxiety. Strength is depleted by anxiety. Intellect is dimmed by anxiety. Ailment comes from anxiety.

14330*

चिन्तयामि किमपि स्मरवक्त्रं
पद्मनेश्वमतिचित्रविलेखम् ।
किशुकाषरपुटम्पट्तेजोभ्राजमानविपुलस्तनमारम् ॥

(अ) Caur (A) 68. Svägatä metre.

I think of someone with Cupid-like face, lotus-like eyes, kimśuka-like lips, with attractive (decorative) designs (on her person), bright lustre, and with shining and prominent breasts.

14331

We worry about the things that are past and become absorbed in them.

14332*

चिन्तां मुञ्च गृहाण पल्लविमवं प्लक्षस्य शालस्य वा गाञ्जस्यास्य जलस्य चन्द्रवयुषो गण्डूषमेकं पिव। जीवन् द्रक्ष्यसि ताः पुनः करभ हे बासेरकीया भुवो एम्याः पोलुशमीकरीर-बदरीक्जल्कपोताकुलाः !।

(知) ŚP 954, Any 42. 37, AAS 4. 3, SR 234. 134 (a. ŚP), SSB 629. 11, SRK 181.4 (a. Śārňgadhara).

- (a) इमं [इदं] Any; सालस्य AAS.
- (d) रम्या AAS; °कलापीकृला: AAS (var.). Sardulavikridita metre.

O young camel! Leave anxiety, have a sprout of the Palakṣa or Śala tree, and drink a mouthful of water of the Ganges of moon-like form. If you survive, you will see again the beautiful tracts of the camels, infested with the Pilu, Sami, Karīra and Badarī trees and cooing pigeons.

1. Pure in colour.

14333

चिन्ताकुलः सहचरीविरहार्द्वशोकः स्वच्छायया च वियतेति कृतप्रलापः । स्यक्तस्तयापि विहगश्चपलोमिवेगाद् श्रालम्बनान्यपि विधिविधुरो निहन्ति ॥

- (आ) VS 1992.
- (a) चिताथंल: VS (var.) (Contra metrum).
- (c) विरहाच्च° VS; विहराध्च° VS (var.). Vasantatilakā metre.

The worried bird, smitten with grief of recent separation from its mate, cried piteously, mistaking its shadow as its mate. That shadow too deserted it because of a strong current of wave. Adverse fate destroys even (minor) supports.

14334*

चिन्तागम्मीरक्पादनवरतचलद्भूरिशोकारघट्टव्याकृष्टं निःश्वसन्त्यः पृथुनयनघटीयन्त्रमुक्ताश्रुधारम्।
नासावंशप्रणालीविषमपथपतद्वाष्पपानीयमेतद्
वेव स्वद्वेरिनायं: स्तनकलशयुगेनाविरामं वहन्ति।।

- (अ) PrC 100, Khandaprasasti 79.
- (अर) JS 340.34, SR 112 279, SSB 409.6.
- (b) निश्व° Khaṇd (var.); °यन्त्रनिर्मुक्तधारम् PrC, Khaṇd, SR; °क्तभारम् SSB.
- (c) ° मेताद् PrC; °ता Khand, SR, SSB.
- (d) राम [दे°] Khaṇd; बार [दे°] SSB; कुच° [स्तन°] Khaṇd, SR, SSB; °नान्बहं संबह° Khaṇd, SR, SSB.

Sragdhara metre.

O King, the women of your foes ceaselessly carry in the pairs of jars of their breasts, this water of tears flowing through the uneven path of the channels of their noses, drawn from the deep well of sorrow by the persian-wheel of severe agony, revolving with no break; sighing (deeply) and shedding the streams of tears from the machines for raising water in the form of their wide eyes.

14335

चिन्ताग्रस्तो भयग्रस्तः शत्रुग्रस्तोऽतिपातको । ऋग्रग्रस्तोऽतिकृपग्रः न गेहं यामि पापिनाम्।।

(अ) Brahmavaivarta-purāņa.

I' do not go to the hemes of those sinners who are in the grip of depressing thoughts, fear, and the enemy; the perpetrator of heinous crimes; one immersed in debt, who is extremely miser, and sinners in general. (Bhavan's Journal 13.7; p. 20).

1. Mahālakşmi, goddess of prosperity.

MS-VIII. 41

14336**

चिन्ताचिकित्सि हन्त चिकिणि भिया कुब्जासनेऽब्जासने नश्यद्धामिन तिग्मधामिन धृताशङ्के शशाङ्के भृशम्। भ्रश्यच्चेतिस च प्रचेतिस शुचा तान्ते कृतान्ते च यो व्यग्नोऽभूत् कटुकालकृटकवलीकाराय पायात्स वः॥

- (आ) VS 88, SR 7.97.
- (d) °कलनाकाराय VS (var.).

Śardulavikridita metre.

May he who was anxious to swallow the deadly (lit. bitter) Kalakūţa, (even) when Viṣṇu was caught in the wheel of anxiety, Brahmā turned hump-backed out of fear, sun lost its brilliance, moon was extremely apprehensive, Varuṇa had his mind reeling and Yama withered with grief, protect you.

14337

चिन्ता चितासमा प्रोक्ता चिन्ता च जीवितेन सह। चिता दहित निर्जीवं चिन्ता च सजीवं वहेत्।।

- (अर) Pañcākhyānavārttika 34.2 (p. 50).
- (b) Hypermetic.

Anxiety is said to be similar to a funeral pyre. And anxiety persists with life. Pyre burns the dead while anxiety burns the alive.

14338

चिन्ताज्वरो मनुष्याणां क्षुधां निद्रां बलं हरेत् रूपमुत्साहबुद्धि श्रीं जीवितं चन संशयः।

- (3) SkP, Kāśikh 1. 69.
- (c) श्री SkP (var.).

The fever of anxiety robs men of their hunger, sleep, strength, beauty, courage, wisdom, prosperity and life. There is no doubt about it.

14339

चिन्ताज्वरो मनुष्याणां वस्त्राशामातपो ज्वरः।

प्रमीभाग्यं ज्वरः स्त्रीणाम् अस्त्रानां मैथुनं ज्वरः ।।

- (3) Cr 372 (CNr 39, CSr 2. 33 ad/ab), Dharmaviveka (KSH 509) 15. Cf. No. 1176.
- (খা) SR 155.82 ad/cb (a. C), SSB 482. 82 ad/cb, IS 2290.
- (a) अध्वा जरा [°चि° जव°] CN (var.); जरा
 SR, SSB; ज्वर or जार or जोर CS (var.); मनुष्याणा CN (var.).
- (b) मनुष्वांदत्तिनां जरा CN (var.); आतप CS (var.); अनध्वा वाजिनां जरा SR, SSB; ज्वरं (°र) or जारे CS (var.).
- (c) ग्रसंभोगो जग स्त्रीणां CN (var.); SR, SSB; नारीना चरितं जोर (जार) CS (var.); असौभाग्य जर: CN (var.); ग्रसौभोग्य CS (var.); ज्वरा: CN (var.); ज्वर CN (var.); ज्वरं or ज्वाला CS (var.).
- (d) अण्वानान्त श्रयो ज्वर: CN (var.); अण्वाना-मातपो ज्वरम् CS (var); श्रनध्वा वाजिनां ज्वर: CN (var.); वस्त्राणामातपो जरा SR, SSB; गृहीणां कलह (°हो) ज्वर: CN (var.); सभोगो वाजिनां जरा CN (var.); अणोनां CS (var.); मैथुनो CN (var.); ज्वरं or जार CS (var.).

Anxiety is the scourge of man, sun is the undoing of clothes, widowhood (or ugliness) is the bane of women, (and) mating is the distress of horses.

चिन्तातुराणां न मुखं न निद्रा see No. 2959.

14340*

चिन्ताभिः स्तिमितं मनः करतले लीना कपोलस्थली
प्रश्यूषक्षण्यदेश राण्डुवदनं श्वासैकखिन्नोऽधरः ।
ग्रम्मः शीकरपद्मिनीकिसलयैनपिति तापः शमं
कोऽस्याः प्राधितदुलंभोऽस्ति सहते दीनां दशामीवृशीम् ॥

- (अा) Sāh ad 3. 222 (p. 83) (a. Viśvanātha-father), SR 286. 26 (a. Sāh), SSB 121. 29.
- (b) °पाण्डु वदनं Sah (var.); [°]वदन SSB (Printing error).
- (d) कस्ते SSB.

Śardulavikridita metre.

Her mind is paralysed by anxiety, her cheek rests on her hand, her face is pale as the withering moon, her lip is wearied with mere sighing, her fever is not alleviated by the fresh leaves of the lotus or the spray of the water, —who is her beloved, hard to come to, and who suffers to continue such a wretched state? (Bibl. Ind. 9).

14341

चिन्ताभुजंगीपरिवश्यमानं
संमूछितं चित्तमिवं मदीयम् ।
शक्वत् कृताजातर्केसप्रयुक्ताशस्य (?)
संजीव्यते वाक्स्मरगामृतेन ॥

- (31) Vet after 3. 11 (p. 119).
- (c) कृपातङ्कजमुप्ततश्च Vet (var.).
- (d) or sवीक् Vet (var.). Indravajrā metre.

My mind, being bitten by the sheserpent of anxiety, has lapsed into swoon.It can be revived by the nectar of recalling her words.

14342**

चिन्तामिएाप्रभृति रत्नमुदारभावात् सर्वोपकारकृतये परितो वितीर्णम्। को दिव्यवाग्विमवमच्छगुणं न हेम-

चन्द्रं स्तुशीत सुमनाः सुमनोवरेण्यम् ॥ (आ) SSB 287. 2 (a. Samgrabituh).

Vasantatilaka metre.

Who is the learned man that will not extol Hemacandra, who is the most eminent of the learned, has (unique) command over the divine language and excellent qualities, and who composed, out of magnanimity, Cintamani and other valuable works for the benefit of all.

14343

चिन्तामणिस्त्रिभुवनेश्वरि कौस्तुमश्च व्यातौ मणी तब गृहाङ्गणकुट्टिमस्थौ। कि रत्नमन्यद्रुपलभ्य किरोटकोटि वाचस्पतिप्रभृतयस् तव वर्णयन्तु॥

- (a) Anas 97.
- (d) वर्णयन्ति Anas (var.).

Vasantatilakā metre.

O Queen of the three worlds, Cintamani and Kaustubha gems are known to be fixed in the floor of the courtyard of your house. What other gems could Brhaspati and others find to describe the pinnacle of your crown? 14344

चिन्तामणे भुवि न केनचिदीश्वरेण
मूर्घ्ना धृतोऽहमिति मा स्म सखे विषीदः।
नास्त्येव हि स्वदिधरोहणपुण्यबीजं
सौमाग्ययोग्यनिह कस्यचिदुत्तमाङ्गम्॥

- (अ) Bhallatasataka 52.
- (आ) VS 902 (a. Bhallata).
- (b) ध्तोऽसि यदि VS; ततो [स°] VS.
- (c) नास्येव Bhalla; °रोपण° VS; ^०बीज-Bhalla.

Vasantatilakā metre.

O Friend Cintāmaņi (wish-granting gem)! do not despair that you were not worn on his head by any king on the earth None has the head that contains the seeds of meritorious deeds to merit the honour of your occupying it.

14345

चिन्तामर्गोस्तृग्गमर्गोश्च कृतं विधात्रा केनोमयोरिय मिश्गित्वमदः समानम्। नैकोऽथितानि ददद्यिजनाय खिन्नो गृह्णञ्जरत्तृग्गलवं तु न लज्जतेऽन्यः॥

- (ম) Bhallataśataka 54.
- (अर) VS 903 (a. Bhallata).
- (d) °तोऽन्यः VS (var.).

Vasantatilaka metre.

Who is that creator who made Cintamani and Trnamani¹ to be equally proud of being a gem! One is never tired of granting the wishes of the supplicants while the other is not

ashamed of catching (burning) even a handful of dry grass.

1. Amber which produces fire.

14346

चिन्तामिमां वहसि कि गजयूथनाथ यूथाद्वियोगिविनिमीलितनेश्रयुग्मः । पिण्डं गृहाशा पिब वारि यथोपनीतं वैवाद् भवन्ति बिपदो किल संपदो वा ॥

- (अ) \$ts 23. 29 (84. 6-9).
- (জা) SuM 22. 5, Any 32. 60, ASS 14. 1, Vidy 56.
- (a) किमित्यादि Śts (var.); जगयूथा° Śts (var.).
- (b) योगिवयोग° Śts (var.); योगीव योग° SuM, Any, Vidy; °योगमनुमीलि° ASS; °योगवश° Vidy; °युगम Śts; °युगमम् ASS; °पद्मम् Vidy.
- (c) गृहान Sts (var.); यथोपनीत Sts (var.).
- (d) विषद: खलु SuM, Any, ASS, Vidy. Vasantatilakā metre.

O Leader of the herd of elephants, why do you thus despair? With the pair of your eyes closed owing to separation from your flock, eat the lump of food and drink the water, brought to you (by your captors). Indeed hardship or happiness comes by luck.

14347*

चिन्तामीलितमानशे मनसिजः सख्यो विहीनप्रमाः
प्राणेशः प्रणयाकुलः पुनरसावास्तां समस्ता कथा।
एतत् स्वां प्रतिबोधयामि मम चेद्रिक्ति हितां मन्यसे
मुग्धे मा कुरु मानमाननमिवं राकापतिर्जेष्यति॥

- (अ) BhV (BhV (POS) 2.52, BhV (C) 2.51), Rasaganga 82.4-7.
- (c) प्रतिवेदयामि BhV (var.); विनिवेदयामि Rasaganga.

Śardulavikridita metre.

The god of love has his mind vacant with anxiety¹; your friends have lost their splendour² and the lord of your life is distressed on account of his love; but let all this consideration be set aside. This, however, I tell you, if you think my advice to be beneficial, that you should not, O foolish one, be head strong, otherwise the husband of Raka³ will vanquish⁴ this face of yours. (H D. Dutt).

- does not know what to do to influence your mind.
- 2. since they cannot persuade you.
- 3. The moon.
- 4. surpass.

14348*

चिन्तामोहनिबध्यमानमनसा मौनेन पादानतः
प्रत्याख्यातपराङ्मुखः प्रियतमो गन्तुं प्रवृत्तः शठः।
सत्रीडैरलतैनिरन्तरलुठद्वाष्पाकुलैरीक्षर्णस्
तन्वङ्गचा न पुनस् तया तरलया तत्रान्तरे वारितः॥

- (31) Amar (Amar (D) 70, Amar (RK) 101, Amar (K), Amar (S) 64, Amar (POS) 64, Amar (NSP) 87).1
- (अर) SR 329. 23 (a. Amar), SSB 194.19, IS 2292.
- (a) °विनिष्चलेन म° Amar (D), (RK) (NSP), SR, SSB; विसंस्थूलेन Amar (D) (var.);

°निगृह्यमान° Amar (S) (var.); °निपीडच-मान° Amar (POS) (var.).

- (b) प्रत्याख्यान° Amar (D), Amar (RK), SR, SSB, IS; °वृतोऽधुना Amar (D) (RK), (NSP), SR, SSB, IS; वृतो यदा Amar (D) (var.).
- (c) लोचनै: [ई^o] Amar (D) (var.).
- (d) श्वासोत्कम्पकुचं निरीक्ष्य सुचिरं जीवश्चया (जीवे°) वारितः Amar (D), (RK) (NSP) SR, SSB, IS; तन्त्र्य Amar (D) (var.). \$\frac{8}{2} rdulavikrīdita metre.
 - Western (Arj) 87, Southern (Vema) 64, Ravi 90, Rāma 99, Br MM 98, BORI I 103, BORI II 101.

With a mind overcome by bewildering care, she had silently repulsed her lover who had thrown himself at her feet, and becoming indifferent he was about to leave her; but being impatient she held him back, in the meanwhile, with her bashful tired eyes, dim with uninterruptedly rolling tears. (C. R. Devadhar)

14349

चिन्तामोहमनङ्गमङ्ग तनुते विद्रेक्षितं सुभूवः । ॥

- (अर) KaVa ad 2. 2. 11.
- (a) °हमाङ्गनेङ्ग KāVa (var.).
- (b) °क्षितुं or °श्लेषितं KāVa (var.).

O Friend, the glances of the charmingeyed girl produce in my mind thoughts of love giving rise to anxiety and stupefaction. (G. Jhā).

14350

चिन्तायाश्च वितायाश्च बिन्दुमात्रं विशेषतः। चिता दहति निर्जीवं चिन्ता जीवन्तमप्यहो।।

- (러) BhŚ 496.
- (अर) NBh 143.

Cinta differes from Cita by a mere dot (anusvara). Cita (pyre) burns the dead, Cinta (anxiety) the alive as well.

14351

चिन्ता व्याधिप्रकाशाय नरकाय प्रकल्पयेत्। तस्माच् चिन्तां परिस्यज्य चानुवर्तस्व शोमने।।

(अ) PdP, Bhumikh 14. 33.

Anxiety causes disease and leads to hell. So, O graceful one, give up anxiety and be favourable to me.

14352

चिन्ता शशाम सकलापि सरोव्हाणाम् इन्दोश्च बिन्बमसमां सुषमामयासीत्। ग्रभ्युद्गतः कलकलः किल कोकिलानां प्राणिप्रये यदविष त्वमितो गतासि॥

(31) BhV 3.7.

Vasantatilakā metre.

O you, dear as my life, the entire anxiety of lotuses has subsided, the orb of the Moon has attained an unrivalled grace, and indeed the noise of cuckoos has arisen, since the time you went away from this place. (H. D. Dutt).

14353*

चिन्तासक्तिमानमिन्त्रिसिललं दूर्तोमिशङ्खाकुलं
पर्यन्तस्थितचारनक्रमकरं नागाश्विहिस्राध्यम्।
नानावाशक - कञ्कपक्षिरिचरं कायस्थसर्गास्पवं
नीतिक्षुण्णतटं च राजकरणं हिस्रेः समुद्रायते।।

- (अ) Mrcch 9. 14.
- (अर) SR 101. 14 (a. Mṛcch), SSB 390. 16, IS 2293, SuMuñ 257. 4-7.
- (a) °शङ्काकुलं Mrcch (NSP).
- (b) [°]चारुन[°] Mṛcch (var.); नाग्राय्व[°] or नाग्यव[°] Mṛcch (var.); [°]हिसा[°] Mṛcch (var.); [°]हिसाश्रय: IS.
- (e) °रिचत [°ए°] Mrcch (NSP).
- (d) भवनं [करणं] Mṛcch (var.). Śārdūlavikrīdita metre.

The royal capital is like a sea on whose shores are found the waves of public business—a sea peopled by strange creatures; the statesmen lost in meditation are the profound waters: the messengers are the flotsam that is driven about by the waves; the soldiers are the crocodiles and makara-s that guard its boundaries; the elephants and warhorses are the carnivorous fish that lurk in the depths; the savage cries of the litigants are like the screams of liberal birds; and the scribes are the snakes that writhe through the waters. (R. P. Oliver).

The Royal Court of justice owing to the destructive agencies (also, animals) looks like the sea, with water in the form of advocates (mantrin) devoted to and plunged in thought; crowded with waves and Conches in the form of messengers [or, Ushers]; with Crocodiles and fishes in the form of spies stationed within [its] precincts; the resort of destructive creatures in the form of elephants and horses; crowded with the Kanka birds in the form of the various touts; the abodes of serpents in the form of Kayasthas [Court-scribes]; and with the shores trodden upon by rules of procedure. (R. D. Karmarkar).

14354

चिन्तासमं नाहित शरीरशोषणं क्षुधासमं नाहित शरीरपीष्ठनम्। मातुः समं नाहित शरीरपोषणं विद्यासमं नाहित शरीरपोषणम्।।

(आ) NBh 59.
Upajāti metre (Indravamsa and Vamsastha).

There is nothing to equal anxiety in wearing down the body, nothing to equal hunger in tormenting the body, nothing to equal mother in nurturing the (child's) body and nothing to equal knowledge in lending grace to the body.

14355

चिन्तासहस्रेषु च तेषु मध्ये चिन्ताश्चतस्रोऽष्यसिधारतुल्याः । नीचापमानं क्षुधितं कलत्रं भार्या विरक्ता सहजोपरोघः॥

- (अ) GP 1, 115, 19 (Cr 1465).
- (अ1) SR 389, 478 (a. GP).
- (a) चिन्तासहस्राणि बहुनि मध्याच् GPy.
- (c) नीचापमानः GPy.

Indravajrā metre.

Of the thousands of worries (that plague man), the four that cut him like the edge of sword are, humiliation (caused) by the mean, starving family (lit. wife), estranged wife and natural disaster,

[The thoughts of a starving family, of a scolding wife, of dissensions with one's own brothers, and of suffering humiliation at the hands of a mean, sordid wretch, are the four thoughts which are like sword blades to the heart out of a hundred that agitate or ruffle the human mind. (M. N. Dutt).]

14356

चिन्तितं मनसा कार्यं कवाचिन्न प्रकाशवेत्। मन्त्ररक्षणयुक्तात्मा कार्यसिद्धिमवाप्नुयात्।।

- (अ) Cr 2156 (CNPh 152; reconstructed).
- (c) मन्त्ररक्षणभूतात्मा Cr (CNPh) (var.).

One should never divulge the (course of) action decided in the mind. One who keeps his deliberations secret, may succeed in his work.

14357

चिन्तितं यदनेनासीव् देशं बह्वल्पमेव वा। देशं तेनाधुना तस्यं कालेनेति न संशयः॥

(31) Vitavitta (Bh\$ 206) 41.

Whatever small or hefty amount he had decided to give her, that should invariably be given by him to her, now or later.

14358**

चिन्तिताभ्यधिकं लामं स्थिता भोजनमाजने। सर्वमेतत् कलं दत्ते बहन्तीनाडिकां श्रिता।। (आ) SP 2535.

If it is in a food-plate, the lizard brings benefit beyond one's expectation. If it is perched on a running channel, it yields all rewards.

14359

चिसयतां भगवानेव सवलेत सदास्विधि।

(आ) SSMa 11, 10.

Always remember God alone. He always resides in you.

14360

चिन्त्यते नय एवादाव् ग्रमन्तं समुपेष्सुभिः। विनम्य पूर्वं सिहोऽपि हन्ति हस्तिनमौजसा ॥

- (अ) Dṛṣṭāntaśataka (KSH 217) 7.
- (31) SR 150.355 (a. Dṛṣṭ), SSB 475. 261, IS 2294.

Those who are keen to attain something great, they chalk out a plan for it, beforehand. The lion too first bends itself to kill the elephant with vigour.

14361**

चिन्वच् चौरचिकीषितानि घटयद्वेतालगोठठीसुखं तन्वानं शवसाधनोत्सवरसं निःयाजधीरात्मनाम् । कुर्वत्कामकृशानुतप्तमनसां गुप्ताङ्गनासंगमं शर्वर्यास्तिमिरं परोपकृतये बद्धक्रमं भावति ।।

- (317) JS 253. 7, ŚP 3608, SR 297. 33 (a. ŚP), SSB 141. 36, SRK 139. 5 (a. Śārngadhara).
- (a) चिन्वञ्चौ° SP; चिन्वद्वीरचिकीषि° SRK; चोर° JS, SSB.
- (b) °नोद्धतरसं SSB, SRK; °जवीरा° ŚP, SR, SSB, SRK.
- (d) दृष्यस्कोिकलकालकण्ठमिलनं (°काककण्ठ SRK) ध्वान्तं समुज्जूम्भते SP, SR, SSB, SRK. Sardulavikrīdita metre.

Augmenting the operations of the thieves, providing the pleasure of meeting to the goblins, heightening the joy of festivity of the steadfast in worshipping a dead body (śavasadhanā), bringing about secret meeting with the women of those whose hearts are burnt with the fire of love; the nocturnal darkness is gradually advancing to do good to others.

चिन्वङ्चौरचिकोषितानि see No. 14361. चिन्वद्वीरचिकोषितानि see No. 14361.

14362**

चिन्वानाभिर्मधूकं मधुरमधुकरध्वानिचूताङ्कुराग्र-ग्रासव्यग्रान्यपुष्टध्वनितधृतजयारम्भसंरम्भणाभिः । गीयन्ते वल्लवीभिः पथिकसहचरीत्राग्णयात्राप्रदीपाः प्रातः प्रातर्वसन्तस्वररचितपदोद्गारिणो गीतभेदाः ।।

- (अर) Skm (Skm (B) 1064, Skm (POS) 2. 118.4) (a. Viriñci).
- (d) गीतिभेदा: Skm (POS).

Sragdharā metre.

Plucking the flowers of the Madhūka tree (buzzing) with the sweet hum of the black bees, anxious to surpass the notes of the cuckoos engaged in tasting the mangoo-shoots, the cowhercesses sing, in the early morning, various types of songs with padas composed in Vasantaraga flowing therefrom, and which (songs) serve as lamps to cheer the life of the spouses of the travellers (i. e. those who are far away from them).

14363**

चिबुकं हिव विन्यस्य पूरयेद् वायुना पुनः।
कुम्भकेन यथाशकत्या धारियत्वा तु रैचयेत्।
वामाङ्गेन समभ्यस्य दक्षिणाङ्गेन चाभ्यसेत्।।
(आ) ŚР 4409.

Resting the chin on the chest, one should again draw the wind, deep inside, and release it, having retained it inside by kumbhaka¹ to one's capacity. It should first be practiced through the left nostril and through the right thereafter.

1. Holding the breath by shutting the mouth and nostrils.

14364

चिबुके यस्य लोमानि न च लोभानि गण्डयोः । तेन सस्यं न कुर्वीत यदि निर्मानुषं जगत् ॥

- (अा) ŚP 1476, IS 2295, Vyās 93, SH 453.
- (इ) Vyās (C) 79, Vyās (S) 80.
- (a) हृदये [चि°] Vyas (C); चिबुके IS (var.); रोमाण Vyas (var.), SH.
- (b) न वक्षसि न गल्लयो: ŚP; न सन्ति च कपोलयो: Vyās (var.); °णि Vyās; रोमानि, SH.
- (c) मैनीन कर्तव्या Vyās, Vyās (C); कर्तव्यं SH.
- (d) ब्रजेत् [ज°] IS (var.); ह्यपि (ग्निपि or न हि) शून्या वसुन्धरा Vyās, Vyās (C), Vyās (S).

If the world is not shorn of men, one should not make friends with one who has hair on the chin, but not on the cheeks.

14365*

चिरं चित्तोद्याने चरिस च मुलाब्जं पिबिस च क्षरादिए।क्षीरां विरुहविषवेगं हरसि नपत्वं मानाद्रि दलयित च कि कौतुककरः

क्रदङ्गः कि भृङ्गो मरकतमणिः कि किमशनिः॥ (अT) AIR 143.

Śikharinī metre.

You wander for long in the garden of heart, and kiss the lotus-face; you instantly allay the effect of the poison of separation of the fawn-eyed damsels, and crush the mountainous pride of kingship. Are you a wonder-man, a deer, a bee, an emerald gem or a bolt ?1

1. A hero is described here.

14366*

विरं जीव चिरं नन्द चिरं पालय मेदिनीम। चिरमाश्चितलोकाना<u>ं</u> पूर्य स्वं मनोरथान्।।

- (a) P (PM Intr. 4); ab in KR 9. 225. 4 and 10.220.4.
- (b) मेदिनी PM (MS).
- (c) चिरमाश्रित्यलोकानां PM (MS).

May you live long, enjoy long, protect the earth for long. May you fulfil the wishes of your subjects for long.

14367

चिरं जीवन्ति निःस्नेहाः प्रथिव्यां वालुकादयः । सस्नेहा झत्र पीड्यन्ते तिलसर्षवाः ॥ केवलं (अर) IS 2296, Subh 244 and 34.

repeated twice); जीवति निस्नेहा: Subh 244. (b) पृथिव्या वालुका इव Subh 34.

सुखं जीवति निस्नेहाः Subh 34 (जीवति

- सस्नेहास्ते च पी° Subh 34: यत्र पीडन्ति (c) Subh 344.
- (d) ° सर्षपं Subh 244.

Those void of love / oil (like) sand etc. live long on the earth, but those full of love / oil (like) seasamum and mustard are merely crushed.

14368

चिरं दुग्घोऽनड्वान स्तनभरनता गौरिति वृथा परिष्वकतः षण्डो युवतिरिति लावण्यकलिता। कृता बेंड्यांशा विततिकरणे काचशकले यदशानासङ्गादविब्धजने सेवनरतिः ॥

- (अ) P (PP 1, 246).
- (अर) IS 2297, VP 8.11.
- (a) °भरतया IS.
- (b) षण्डो IS.
- (d) यदाज्ञा° IS.

Sikharinī metre.

We milked in vain a bull for long thinking it to be a cow bent with heavy udder, clasped an eunuch taking it to be a lovely maiden, sought vaidūrya (lapis lazuli) in the scrap of glass emitting rays; that we revelled in serving the fools out of ignorance.

[Milk a bull, and think him some / heavyuddered cow; / blind to lovely maidens, clasp / eunuchs anyhow; / seek in shining scrape of

MS-VIII. 42

quartz/ lapis lazuli; / do not serve an addlepate / bidding sense good-bye. (A. W. Ryder).]

14369*

चिरं ध्याता रामा क्षर्णमिष न रामप्रतिकृतिः

परं पीतं रामाधरमधु न रामाङ्घ्रिसलिलम्।

नता रुटा रामा यदरचि न रामाय विनतिर्

गतं मे जन्माश्यं न दशरथजन्मा परिगतः॥

- (31) Pad 92. 66 (a. Lakṣmaṇa), SR 374. 215, SSB 272. 102, SRK 95. 11 (a. Sphuṭaśloka), RJ 1381 (a. Lakṣmaṇa in some MSS a. Bhatṛhari).
- (b) पीतो SRK; इह [°मधु] SRK.
- (d) साम्राज्यं [ज°] SRK. Śikharinī metre.

I thought of (i. e. cared for) my beloved for long, but did not meditate upon the image of Rāma even for a moment. I tasted the sweet wine of my beloved's lip, but not the water of Rāma's feet. I bowed to my offended beloved (to mollify her), but not to Rāma (lit. did not extend a bow to Rāma). My precious life is thus gone (in vain), but I did not seek the vicinity of Daśaratha's son.¹

1. Lit, did not go to Dasaratha's son.

14370

चिरं घ्यात्वा घ्यात्वा निहित इव निर्माय पुरतः
प्रवासेऽप्याश्वासं न खलु न करोति प्रियजनः।
जगज् जीर्णारण्यं भवति च कलत्रव्युपरमे
कुकूलानां राशौ तवनु हृदयं पच्यत इव।।
(अ) Uttara 6.38.

(c) विकल्प^o [क^o] Uttara (var.); कलन्नेऽप्युपरते Uttara (var.).

Sikharini metre.

By long and repeated brooding one creates and places in front one that is dear; surely even though far off a dear person does thus produce consolation; but certainly the world is a withered desert when one's wife is dead; then the heart is scorched as if in a heap of burning husk. (C. N. Joshi).

14371*

चिरं युवाकूतशतैः कृतार्थनश् चिरं सरोषेङ्गितया च निर्धुतः। सृजन् करक्षालनलीलयाञ्जलीन् ग्रसेचि किचिद् विधुताम्बुधारया।।

(37) Nais 16. 108.

Vamsastha metre

A youth, who besought a maid for a long while with hundreds of significant gestures, had long been rejected by her, making angry signs. But, when he folded his hands by way of washing them, she splashed him, slightly jolting the stream of water (which she poured out to him).¹ (K. K. Handiqui).

1. In token consent.

14372

चिरं विनिर्गमो बन्धु- वर्गमोदापनोदनः । तस्मादपूर्णकामोऽपि समेत्य प्रवसेत्पुनः ॥ (आ) SMH 12.11.

Long stay elsewhere robs one's kin of happiness. Therefore, even if one's desires are not fulfilled, one should return home (for a short time) and depart again.

14373*

चिरं विरञ्चिनं चिरं विरञ्चिः
साकारता सत्यसतारका सा।
साकारता सत्यसत।रका सा
चिरं विरञ्चिनं चिरं विरञ्चिः॥

- (अ) Rama-Kışnavılomakavya.
- (স্থা) SSB 572.2 (a. Rāmkṛṣṇavilomakāvya). Upajāti metre (Upendravajrā and Indravajrā).

(i) Applicable to Rama:

Brahmā¹ has a long life (of two parardhas). He has a short life also (because of his limited age like other beings). His assumption of the form of Rāma is accompanied by Tāraka or truly releases one (from the worldly bondage).

(ii) Applicable to Kṛṣṇa:

His assumption of the form of Kṛṣṇa is ever-lasting and even the sky loses its identity in it. Brahmā has a long life (of two parardhas, but he has a short life also (because of his limited age like other beings).

14374

चिरं विलम्बो विदुषां विदेशेषु विगीयते। स्वल्पमप्यल्पकालेन तस्मादभ्याहृतं हितम्।। (आ) SMH 12.4.

(d) ग्रन्याहतं SMH.

Long stay of the learned in distant lands is censured, even a short spell (is not approved). Therefore bringing them back after a short time, does good (to all).

14375

चिरं शासित्वायं मृगपितरशेषं मृगकुलं जराजीर्गो यातः परिभवपदत्वं विभिवशात् । उदासीनस्तिष्ठेर्यदि तहराकण्ठीरवगितस् तवाच्येवंरूपा किमु न भविता जम्बुकवृकैः ।।
(आ) Ava 524.

Sikharini metre.

Having ruled over the entire herd of beasts for long, this lion, now decrepit with old age, has unluckily become an object of slights. O young cub, if you remain indifferent, will you also not meet the same fate at the hands of jackals and wolves?

14376

चिरं शीतजलावास- लक्ष्यसंकीचकण्टकाः । निषेवितुमियोत्तस्थुः स्रातपं कमलाकराः ॥

(आ) VS 1656 (a. Īśvarakṛṣṇa).

With the agony of contraction due to their staying long in the cold water evident, the beds of lotuses stood up (i. e. bloomed) as if to enjoy the sun.

14377

चिरं संश्रुणुयान्निस्यं जानीयात् क्षिप्रमेव च । विज्ञाय प्रमजेदर्थान् न कामं प्रभजेत् वत्रचित् ॥

- (3) Śukr 3. 57.
- (अT) Saśa 84, 48.

The king should regularly listen (to the advice tendered to him) for long, and grasp its import without delay. Armed with it (lit. having known it), he may achieve his objective. He should never succumb to lust.

14378

चिरं स्नाति द्वतं भुङ्क्ते पुष्पं प्राप्य न जिझित । यो न पश्येत् परस्त्रियं नियतं चस मे प्रियः ॥

(अ) Brahmavaivarta-purāņa.

I like him who bathes slowly, eats quickly, does not smell the flowers he has picked, does not look at other woman and who is self-possessed (Bhavan's Journal 13.7; p. 21).

14379*

चिरकरपरिमृष्टं मानुविम्बं दिनान्ते सकुतुकमिव शोर्णं कालकापालिकेन । चरमशिखरिकण्डान्तस्थलीं नीयमानं विशति भसितिषण्डं गैरिकैलिप्तमेतत् ॥

- (अा) SMH 8.49.
- (c) °कन्तान्तस्तगीं or °कण्डान्तस्तगीं or °कन्थान्त-स्थलीं or °कन्थान्तस्थगी SMH (var.). Malini metre.

The red orb of the sun, surrounded by its rays for long, enters, like a ball of ashes smeared with red chalk, the hind region of the western mount, at the end of the day, led by the Kāpālika¹ of Time out of curiousity.

1. Follower of the Kāpālika sect of Śaivism.

14380

चिरकालपथिक शङ्का-

तरङ्गिताक्षः किमीक्षसे मुग्ध।

स्विमिहित्रशाश्लेष-

ब्रह्मकिराराजीयमेतस्याः ॥

(अ) ArS 2. 228.

Āryā metre.

O stupid, perpetual traveller¹, why do you stare (at her) with eyes tremulous with apprehension. This is the row of marks of wounds (on her body) caused by your merciless embraces.

1. Who stays away for long.

14381

चिरकालवरिप्राप्त- लोचनानन्दवायिनः । कान्ता कान्तस्य सहसा विद्याति गलप्रहम्।।

- (अ1) Kpr 7. 166, KaP ad 7. 3 (p. 185), KHpK 260. 367 (3. 14-15).
- (a) °प्राप्ति° KaP, KHpK.

The loving wife embraces the neck of her beloved, rejoicing her eyes on account of having got him after a long separation. (G. Jhā).

14382

चिरजीवित्वमनर्थं

कामेर्ड्यासक्तचेतसां पुंसाम् ।

कर्मण्यसमर्थानां

परिमवदःखारिनतप्तानाम् ॥

- (अ) Dvi 55.
- (a) °त्व मन° Dvi (var.).

Aryā metre.

For indolent men scorched by the fire of agony caused by disgrace and with their minds lost in lust and envy, longevity is but a disaster.

14383

चिरजीवित्वमनर्थः

पुरुषस्याधर्मचारिगो मवति । चिरजीवित्वं सफलं भवति हि धर्मैकनिरतस्य ॥

- (31) Dvi 78.
- (a) °वित्व मन° Dvi (var.).

Aryā metre.

Longevity is a disaster for a perpetrator of evil deeds. It is, however, rewarding for one devoted solely to virtuous acts.

चिरतरस्तखेदप्राप्त[°] see No. 14393.

14384*

चिरनियमकृशोऽपि शैलसारः शमनिरतोऽपि दुरासदः प्रकृत्या। ससचिव इव निजंनेऽपि तिष्ठन् मुनिरपि तुल्यकचिस्त्रिलोकभर्तुः॥

- (अ) Kir 10. 14.
- (अर) Almm 195.

Puspitāgrā metre.

Though worn out by arduous penance, he was firm like a mountain; though observing restraint, he was unassailable by nature; though living at a lonely place, he seemed to be attended upon by an entourage; though an ascetic, he equalled the lord of three worlds in splendour.

14385*

चिरपथिक द्राधिमिमल-दलकलता शैवलाविलग्रथिता। करतोयेव मगाध्या

तोयेव मृगाक्ष्या

वृष्टिरिदानीं सदानीरा।।

- (अ1) ArS 2. 224.
- (a) °धिकद्राघि° ArS (changed to °पियक द्राधि ° editorially).
- (b) °लताशैव° ArS (changed to °लता शैव° editorially).

Āryā metre.

O Perpetual traveller, the eyes of the fawn-eyed damsel, covered with long curly hair, are now full of tears, as the Karatoyā river covered by a series of moss, is flooded with water.

14386

चिरपरिचितकेवलकट्-

रिटतं करटं विमर्तु पिचुमन्दः। परमृतरवरसरसिकः

शिरसि रसालोऽपि हा तमुद्रहति॥

(अ) Kavik 1.68.

Arya metre.

Let the Nimba tree give shelter to the crow that knows, since long, harsh cawing alone. Alas, even the mango tree, fond of the sweet notes of the Cuckoo, carries him on its head (top).

[By all means let the tamarind-tree¹ / that knows no other sound / give shelter to the sereaming crow; / but why so the mango-tree / which knows the Cuckoo's melody? (K. Krishnamoorthy).]

1. Nimba tree.

14387**

चिरपरितोषितवाहः

स्ववृत्तिसोत्साह्युमटसन्नाहः

नीरन्ध्रगुप्तमूलः

प्रयाति राजा रिपोरननुकुल: ॥

- (**अा**) SMH 7.30.
- (a) °परिपोषित° SMH (KM).
- (b) सुवृतिसेन: SMH (var.). Gīti-āryā metre.

Against the enemy marches the king, whose base (capital) is closely guarded, whose daughty soldiers eager to do their calling serve as his armour and whose vehicles are always in fine fettle.

14388

चिरप्रेमस्थेमस्थिगतहृदये पदमनयने

समानारम्भेऽस्मिन् भवति न मयागोपि किमिप । उदस्राक्षी रागं नयसि दृशमेनां च यदि मां

हृदा वाचा श्रीमत्यचलनिमदं तत्त्वमुदितम् ॥

- (अ) Ras 81.
- (b) Version A: समानाऽऽरम्भेऽस्मिन् भवति न मयाऽगोपि।

Version B: स-मानाऽऽरम्भेऽस्मिन् भवति न मयाऽऽगोऽपि।

- (c) Version A : उद्-अ-स्नाक्षी।
 Version B : उदस्राऽक्षी।
 Sikharini metre.
- (i) O Friend (aye) with your heart filled with intense love for Kṛṣṇa, I did not conceal anything from you, equally devoted (to the lord) as you are. You have given up attachment (to worldly pleasures), and shifted it to your eye. If you cast the loving

eye on me, this is firm devotion to the illustrious Lord with heart and speech. This is said to be the real essence of life.

(ii) O Lotus-eyed one with your heart filled with intense love, there is nothing wrong in this act of anger. If, shedding tears, you express love through your eyes and cast the loving eye on me, then I have said with heart and speech the firm truth with respect to you.

14389*

चिरमिष कलितान्यपारयन्त्या
परिगदितुं परिशुब्यता मुखेन।
गतधृरा गमितानि सत्सखीनां
नयनयुगैः सममार्द्वतां मनांसि॥

- (अ) Kir 10.48.
- (ঝা) SR 288.37, SSB 124.41 (a. Bharavi).
- (a) अतिकलि° Kir (var.).
- (d) वचांसि [म°] Kir (var.).

Puspitagra metre.

O Ruthless one, being unable to express her feelings for long by her worn-out face, she made wet the hearts of her good friends alongwith their eyes.¹

1. Their hearts melted and eyes shed tears.

14390*

चिरमाविष्कृतप्रीति- भीतयः पान्तु वो द्विषाम् । वलयज्यारवोन्मिश्राश् चण्डचाः कोदण्डकृष्टयः ।।

(आ) VS 76, SR 11.7.

May the drawing of Candi's bow which causes joy and fear to the enemies

and is mingled with the sound of her bracelets and twang of the string, protect you for long.

14391

चिरभीक्षेमिह लास्यं मायाया दोर्घसीमिन स्वप्ने । यद्वासनया वासितम् ग्रात्मानं वेद नापि वेदज्ञः ॥

- (अ) Ras 14.
- (a) Version A: चिरम् ईक्षेमिह लास्यं Version B: चिरम् ईक्ष महिलाऽऽस्यं Giti-arya metre.
- (i) We see for long the gentle dance of ignorance (māyā) in a dream of long duration. Even a Vedist does not know (the true nature of) the individual soul tainted by its (māyā's) impressions.
- (ii) I see the face of a woman in a long dream occasioned by Māyā. Even one versed in Veda does not know his true self overwhelmed by its impressions.

14392*

चिरयति हरिणी हरिन्त जीवं शबरशरास्तरवह्नयः स्फुरिन्त । इति बत हरिणः क्षर्णं वनान्तर् विश्वति विषीदति मूर्छति प्रयाति ॥

(अर) Skm (Skm (B) 1867, Skm (POS) 4. 46.2) (a. Jalacandra).

Puspitāgrā metre.

The doe tarries, hunter's arrows destroy life, the wild-fire rages, alas, because of it the deer enters for a moment into the forest, grieves, swoons and dies.

14393**

चिररतिपरिखेदप्राप्तनिद्रासुखानां
चरममपि शियत्वा पूर्वमेव प्रबुद्धाः ।
अपरिचलितगात्राः कुवंते न प्रियासाम्
ग्रशिथिलभुजचक्राश्लेषभेवं तरुण्यः ॥

- (अ) Śiś 11, 13.
- (अग) SR 322. 3 (a. Siś), SSB 183. 3 (a. Māgha), JS 287. 8 (a. Māgha), Sāh ad 3.178 (p. 67), RA 4. 49, Daś ad 4. 24 (p. 205) (a. Māgha).
- (a) चिरतररतखेद° JS; °खेदात् प्रा° Sāh. Mālinī metre.

These women, keeping their bodies immoved in order not to awake their husbands, having been, though the last to fall asleep, yet the first to awake, do not even unclasp the circling embrace of the listless arms of their lovers enjoying repose after the lassitude consequent on long indulgence. (Translation in Bibl. Ind. 9).

14394**

चिरविरिहिगोक्तकण्ठात्यां श्लथीकृतगात्रयोर् नविमव जगज् जातं भूयश्चिरादिमनन्दतोः। कथमपि दिने दीर्घे याते निशामिष्करूढयोः प्रसरित कथा बह्वी यूनोर्यथा न तथा रितः ॥

(अ) Amar (Amar (D) 40, Amar (RK) 45, Amar (K) 44, Amar (S) 39, Amar (POS) 39, Amar (NSP) 44.1

- (अर) ŚP 3682 (a. Amar), VS 2063, JS 279. 18 (a. Amar), SR 319. 35 (a. Amar), SSB 177 37 (a. Amar), IS 2298, Amd 63. 117, RJ 1097 (a. Amar) SuSS 2063.
- (a) [°]हिणोरत्युकण्ठा ŚP, SR, SSB; उत्कण्ठा-तिक्ल[°] Amar (D) (RK); ग्रत्युकण्टा Amar (NSP); बहुलोत्कण्टा Amar (RK) (var.), IS.
- (c) कथमिव Amar (D) (var.); दी^o या^c tr. Amar (RK).
- (d) °दूनोर्य° [यूनोर्य°] Amar (D) (var.); यु° व° य° VS.
 - Western (Arj) 44, Southern (Veama) 39, Ravi 39, Rāma 48, BrMM 45, BORI 47, BORI II.

Harint metre.

Pining in separation for a long time, their limbs weakened by the aching of intense longing, a young couple greet each other again and again after a long time and the world appears to them as newborn; and after the long day has somehow drawn to its close, and it is to them already night, their conversation continues without abatement, but not so their love-play. (C. R. Devadhar).

14395**

चिरश्रान्तो दूरावहमुपगतो हुन्त मलयात्
तदेकं स्वद्गेहे तक्षण परिग्णेष्यामि दिवसम् ।
समीरेग्णोक्तैवं नश्रकुसुमिता चूतलिका
धुनाना मूर्धानं न हि न हि नहीरयेव वदित ।।
(आ) SR 240.12, SSB 640.27.
Sikharini metre.

'O young woman! I have come from the distant malaya mountain and am greatly tired, so I will spend a day in your house', thus addressed by the breeze, the freshly bloomed mango-creeper shaking her head said — 'no, no, not at all'.

14396

विरसंगताय कुन्ती कुष्णाय क्लेशिता कुष्क्षेत्रे। व्यसनं स्वमाह सर्वं सुहुदे विनिवेदयेद् दुःखम्॥

(बा) Upadeśaśataka (KM II 28). 97. Āryā metre.

Kuntī, being distraught, narrated all her woes to Kṛṣṇa who had met her after long at Kurukṣetra. One should communicate one's sorrow to a friend.

14397

चिरसेवानुरोधेन लोभकृच्छ्रादिनच्छ्या । श्रप्रसादेन यद् दत्तं बलदानेन तेन किम्॥ (अ) Dar 6. 14.

What is the use of that forcible charity which is given unwillingly either out of regard for long service or through the evil of greed¹ or under compulsion or duress.

1. To gain something in return.

14398**

चिराचीणैंदुं:खेः समुदयित यन्नाशनियतं तदाशङ्कादुःखेः स्थितमिष चिरं यद्व्यथयित । विनाशे दुःखानां विधिरहहः यत्तत्र विदुषां सुखे स्वर्गादो चेद्रतिरतितरां नापदि कृतः ॥ (अ) Bhartrharinirveda (KM 29) 5. 23. Sikharini metre.

E'en pain's reward to pain's destruction tends/brings us on by false hopes to our doom; / but fate is mighty to avert this woe, / and sages live but for the peace divine—— / thus seeming sorrow makes for greater joy. (L. H. Gray's translation in JAOS 25).

14399

चिरादक्ष्णोर्जांडचं शमयति समस्तासुरवधू-कचाकृष्टिकोडाप्रसभसुमगं मावुकभुजः। विलोकोजङ्कालोज्ज्वलसहजतेजामनुकुल-

प्रसूतिः सुत्राम्गो विजयसहकृत्वा वशरयः॥ (आ) SR 115. 29, SSB 413. 1.

Sikharini metre.

Daśaratha, a scion of Manu's race, who won victories shoulder to shoulder with Indra, and is endowed with stout arms and inherent lustre (prowess) spreading speedily in the three worlds, removed after long the dullness of eyes, in a graceful manner, in the game of forcibly pulling the hair of all the asura—women.

14400

चिरादि बलात्कारो बलिनः सिद्धयेऽरिषु । ख्रन्दानुवृत्तिदुःसाध्याः सुहृदो विमनीकृताः ।।

- (a) Śiś 2.105.
- (अर) IS 2299.

Use of force towards enemies may succeed in course of time (sooner or

later); but friends, once alienated, are difficult to be won back even by honouring.¹ (M. S. Bhandare).

1. Respecting all their wishes.

14401

विरादाशातन्तुस्तुटतु विसिनीसूत्रिभिदुरो

महानाधिन्यधिनिरवधिरिदानीं प्रसरतु ।

प्रतिष्ठामन्याजं त्रजतु मिय पारिष्मवधुरा

विधिः स्वास्थ्यं धत्तां भवतु कृतकृत्यश्च मदनः ।।

- (a) Malati 4 3.
- (c) ° निट्याज or ° मट्याजां Mālatī (var.); ° वधुरं Mālatī (var.).
- (d) धत्तां स्वास्थ्यं Mālatī (var.); स्थैयं [स्वा°] Mālatī (NSP). Śikharinī metre.

Let the thread of hope, fragile like a lotus-fibre, break asunder after a long while; let the dangerous disease in the form of mental affliction spread on now limitless; let the yoke of distress get established in me without any subterfuge; let Fate be comfortable and let Madana have (his) purpose fulfilled! (R. D. Karmarkar).

14402

चिरादुपेतः प्रथमं प्रदानं विचित्त्य कर्तुं न पतिः ज्ञाशाकः। मध्येसलं केवलमङ्गनानां संयोजयामास विभूषगानि।।

(a) Pad 73.6 (a. Bhānukara).

Upajāti metre (Upendravajrā and Indravajrā).

MS-VIII. 43

Thinking that he had returned after a long time, the husband, at first, could not make gifts (to his spouse) in the presence of her friends, but only put the ornaments on the women.

14403**

चिराद् थत् कौतुकाविष्टं कल्पवृक्षमुदीक्षितुम् । तन्मे सफलमद्यासीन् नेत्रं त्वय्यवलोकिते ॥ (आ) SR 101.2, SSB 391.6, Cit (V) 168.8-9.

My eye that was full of curiousity since long to see the wish-fulfilling tree (Kalpa-taru), had its success to-day on seeing you.

14404**

चिराद् विषहसे तापं चित्तचिन्तां परित्यज । नन्बस्ति शीतलः शीरे पदाब्जनखचन्द्रमाः ।

- (अर) AlK 164. 9-10, Rasaganga 338.4-5, Cit (V) 202. 8-9.
- (d) पादा° Rasagangā.

O my heart, you have been undergoing agony since long. Shake off sorrow. Verily there exists the cool Moon in the form of nail of Krsna's lotus-feet.

1. Take shelter with Kṛṣṇa and He will relieve you of all sufferings.

14405*

चिराव् वेगारम्भी प्रमृत इव तीक्रो विषरसः
कुतश्चित् संवेगात् प्रचल इव शल्यस्य शकलः।
स्रागो स्टग्रन्थः स्फुटित इव हुन्मर्माण पुनर्
स्रतीभूतः शोको विकलयित मां नृतत इव ॥

- (अ) Uttara 2. 26.
- (a) चिरोद्वेगा Uttara (var.).
- (d) पुर:भूत: [घ°] Uttara (var.); मूर्छवित च [नू° इ°] Uttara (var.).

Sikhariņī metre.

My grief having become intense distracts me as if it were fresh, like fierce poison-juice after a long time violently bursting forth and circulating, like a splinter of an arrow shaken with force from some cause or other; like an ulcer, the mouth of which had been closed up, reopened in the centre of my heart (C. N. Joshi).

14406

चिराय सस्संगमशुद्धमानसो

न यात्यसंत्संगतमात्मवान्नरः । मनोहरेन्दीवरखण्डगोचरो

न जातु भृङ्गः कुरापे निलीयते॥

- (अT) VS 262, SR 49.185, SSB 308.190.
- (b) ग्रसत्संगतिम् VS (var.).

Vanisastha metre.

A wise man with his mind purified by long association with the virtuous, never falls in a bad company. A bee perched on a bunch of beautiful blue lotuses, never rests on a dead body.

14407

चिरायुर।रोग्यसु**रूपकान्ति** -

प्रीति - प्रतापप्रियवादिताद्याः । गुणा विनिन्द्यस्य सतां नरस्य

मांसाशिनः सन्ति परत्र नेमे ॥

- (अ) AS 540.
- (a) °सरूप AS (KM); °स्वरूप° AS (var.).
- (b) ° प्रेय° AS (var.).
- (c) सता AS (var.); सतानुह्रपा AS (var.).

 Upajāti metre (Upendravajrā and Indravajrā).

Qualities like longevity, good health, beauty, brilliance, love, valour and sweet speech are found in the virtuous; but these do not exist in a despicable man who eats flesh.

14408*

चिरारूढप्रेमप्रणयपरिहासेन हृतया तदारब्धं तन्थ्या न तु यदबलायाः समुचितम् । अनिर्व्यूढं तस्मिन् प्रकृतिसुकुमाराङ्गःलतया पुतर्लाजालोलं मयि विनिहितं स्रोचनयुगम् ॥

- (জা) SkV 585, Kav 309, Skm (Skm (B) 1150, Skm (POS) 2.135) (a. Końka), VS 2129.
- (a) पुराह्र द्वेम प्रबलरसरागेण Skm; हृदयात् SkV (var.); कृतयः SkV, Skm (var.).
- (b) तदयात्त (var.); समारब्धं (°रूढं) कर्तुं न हि यदवलाभावसदृशम् Skm.
- (c) ग्रनिब्यूढे Kav (MS).

Sikharini metre.

Aroused at last with laughter to the light / of love's abandon, she fought hard of gain / the victory of love, with all her might / but when her slender frame had still not quite / achieved her aim, she realized at length / the undertaking was beyond her strength; / and,

out of breath, before she won the prize, / she lay quite still, and her shy rueful eyes / pleaded with mine, that I should end the game. (J. Brough's translation in his Poems from the Sanskrit No. 238).

14409

चिरेण मित्रं संघोयाच् चिरेण न कृतं ध्यजेत्। चिरेण विहितं मित्रं चिरं वारणमहंति॥ (आ) SR 166.582, SSB 499.582.

One should make (some one) a friend after observing him for long, but, when made, should not discard him till a long time. A friend made after long deserves to be continued for long.¹

1. Lit, should be discarded after long.

14410

चिरेग रक्षितस्यापि पोषितस्याप्यघोगतेः । स्रार्द्रकस्येव नीचानां कटुत्वं केन खण्डचते ।। (आ) SRHt 42.30 (a. Pañcatantra; un-known).

Who can possibly transform the caustic disposition of the vile like the pungent taste of the ginger, which, though protected and nurtured for long, (invariably) spreads (lit. goes) down (into the earth)/meets an ignoble end.

14411**

निलि शूलि रवी भीमे
 विकुरुतिः कूचीति निस्वनावाष्यौ ।
 कितुरिति तैजसः स्यात्
 स्खलिता नादाश्च ये केचित्॥
(आ) \$P 2683.

on) or 2005.

Arya metre (corrupt in b_C).

If a young female pigeon¹ makes sounds like Cili, Suli, Ci, Kuruti, Kucīti Kitu or any irregular sound on Sunday or Tuesday, it is good for dreadful acts (killing etc.).

1. Referred early in SP.

14412**

चिवीति स्रो मास्तः स्याच् चुलिकुलिनादश्च तावृशः कथितः। ग्राम्बरमाहुश्चिरिति चिकुरिति पञ्च विद्वांसः॥

(লা) ŚP 2684.

Aryā metre (corrupt in a and d).

If there be a sound of wind like Civi Culi Kubi, this too is appropriate for similar (i. e. dreadful) acts. The wise opine that the five sounds like Ciri, Ciku etc. are produced out of the sky.

14413**

चिह्नं दर्बुर आवी

मृक्षिला तत्परं मवेद् हरिता।

भवति च पुरुषे वाश्मा

तस्य तले वारि निर्देश्यम्।।

(आ) ŚP 2212.

Arya metre.

If (in a desert) the first sign (encountered) be a frog, then tawny clay, thereafter green clay below it, and a stony layer at the depth of man's measure that is indicative of water below.

14414**

चिह्नध्वजच्छत्त्रकृताधिरोहः

समुद्यतं शत्रुवलं प्रपश्यन् ।

श्राजो जयं जल्पति सूमिपानां

कृतस्वनः क्षीरतरी च काकः ।

(अर) ŚP 2664

Upajāti metre (Indravajrā and Upendravajrā).

If perched on the royal insignia, banner and parasol, the crow sees the enemy-forces girt up (for action) or it caws on an Aśvattha treet, that presages the kings' victory in the battle.

14415**

चिह्नमपि चाधंपुरुषे
मण्डूकः पाण्डुरो हि मृत्पीता।
पुटभेदकश्च तस्मिन्
पापारो भवति बहुतोयः॥
(आ) SP 2177.

Āryā metre.

If at the depth of man's half measure there be a spot, then a pale frog, yellow clay and thereafter a cavity in the rocky layer, that is indicative of abundant water undernearth.

14416**

चीतकारैः सर्वतोऽपि स्वपतिभटमनो मोवयन्तो मदाढचाः

प्रोढाः संग्रामसीम्नि स्वबलबहुलतां बाढमाढौकमानाः । शूण्डादण्डप्रपातैः परममपि बलं कम्पयन्तः परेषां येषां स्युवीरणेन्द्रा भुवि विजयविधी ते मता भूमिपालाः ॥

- (अर) ŚP 1570 (a. (?) Guṇākara), SR 143. 47, SSB 462. 15, RJ 175.
- (a) चीत्कारैर्नाशयन्त: SR, SSB; मदाद्याः SP.
- (c) °प्रहारै: SR, SSB.
- (d) सर्वे गजेन्द्रा (स्युविः) SR, SSB. Śragdhara metre.

The kings who own mighty elephants, that, rutting profusely, gladden the hearts of their master's soldiery with their trumpetings all around, proclaim the enormity of their strength on the battle-ground, and make the rival forces, even though strong, tremble with the onslaughts of their pole-like trunks, (those kings) are believed on the earth to be (adept in gaining) victory.

चीरकारैनशियन्तः स्वपतिभटमनो see No. 14416.

14417

चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः । न शालेः स्तम्बकरिता वप्तुर्गुग्मपेक्षते ॥

- (a) Mudr 1, 3.
- (31) IS 2300, Almm 196, SRRU 735.
- (b) सु° [सत्°] Mudr (var.).
- (c) शाले Mudr (BSS); शालि Mudr (var.).
- (d) अवेक्षते Mudr (var.).

Even in the case of a fool, seed fallen in a fertile soil thrives; the prolific growth of paddy does not depend upon the qualities of the sower. (R.S. Walimbe).

14418

चीरमात्रोत्तरीयाणां किं दृश्यं वनवासिनाम्।

(अ) MPratimanataka 1.31 ab.

Those who dwell in forests clad in coats of bark need to see nobody. (A. C. Woolner and L. Sarup).

14419

चीरािग कि पथि न सन्ति विशन्ति भिक्षां नैवाङ्श्रिपाः परभृतः सरितोऽप्यशुष्पन् । रद्धा गुहाः किमजितोऽवित नोपसन्नान् कस्माद् भजन्ति कवयो घनदुमंदाम्बान् ॥

- (अ) BhPn 2. 2. 5, BhŚ 497 (doubtful).
- (জা) SR 75.15 (a. BhŚ), SSB 347.16 (a. BhPṇ), IS 2301, SSD 2 f 139 a.
- (b) দল° BhŚ, SR, SSB,

Vasantatilakā metre.

Are there not barks lying on the way? The trees bear fruits for the enjoyment of others; therefore, do they not give fruits if prayed for!? Have the rivers been dried up? Have the caves of mountains been blocked by any one? Does not Hari—the Great God—protect His devotees any longer? Then why do the wise solicit the rich who are almost blinded with the pride of their wealth? (J. M. Sanyal).

1. Do the trees, nurtured by others, not give alms (of fruits)?

14420*

चूचुम्ब नोर्वीवलयोर्वशी परं
पुरोऽधिपारि प्रतिबिम्बितां विटः।
पुनः पुनः पानकपानकैतवाच्
चकार तच्चुम्बनचुकृतान्यपि।।

चुचम्य वक्त्राणि-चुम्बनरक्तः सोऽस्या

(ब) Nais 16.99.

Vamsastha metre.

Not only did a gallant kiss the features of a maid, an Urvasi of the earth, mirrored in the cup before him. But he also repeatedly produced the sucking sound of kissing, pretending to drink the wine. (K. K. Handiqui).

14421*

चुचुम्ब वक्त्रास्मि चक्कं वस्त्रं चिरं विश्वशाम नितम्बबिम्बे।

दोलाविलासे गुरुरङ्गनानाम्

ग्रनङ्कुशः केरलमारतोऽमूत्।।

(अ) Vikram 7.26.

Upajāti metre Upendravajrā and Indravajrā metre.

The Kerala breeze kissed their faces, pulled their cloths, rested for a long time on their bimba-like buttocks, that self-willed one became the preceptor to the women in their siding-sport. (S. C. Banerji).

1 Round hips.

14422*

चुचुम्बास्यमसौ तस्या रसमग्नः श्रितस्मितम् । नमीमशारिवाम्मोजं मधुमध्यानविम्बतः ॥

- (a) Nais 20. 25.
- (জা) Almm 197.

Whelmed with emotion, he¹ kissed her² smiling face, as does the sun the flowering lotus, while reflected in its honey. (K. K. Handiqui).

- I. Nala.
- 2. Damayanti.

14423**

चम्बति कपोलपालीम्

त्र्रलोकसौभाग्यमधुरमेकस्याः

सत्प्रति बिम्बितमाननम्

श्रन्यस्याः स्मेरतां नयति॥

- (अI) SMH 10.10.
- (b) °मधुर° om. SMH (KM) (Contra metrum).

Āryā metre.

He kisses the side of the cheek of one (of his mistresses), and makes the other's face, sweet with assumed grace, (and) reflected therein, smile.

14424**

चुम्बनरक्तः सोऽस्या

वदानं च्युतमूलमात्मनो वदने।

जिह्वामू लस्पृष्टं

खाडिति कृत्वा निर**्**ठीवत् ॥

- (अ) Padatāditaka of Śyāmalaka 33.
- (MT) Auc ad 16 (28) (a. Syamala).
- (a) चुम्बनरक्त (°वतं) Pada (var.); चुम्बनसक्त: Auc.
- (b) दशनमूलज् Pada (var.); च्युम्बतमूलम् Pada (var.); वदनात् Auc.
- (c) जिह्वामूलं प्राप्त (स्पृष्टं) Pāda (var.), Auc.
- (d) खाढ् or खाद् Pada (var.); कृत्वांष्टिविन:
 Pada (var.); निरक्षीवत् Pada (var.).
 Ārya metre

Devoted to kissing, with a cough, he spat out her tooth which had lost its root and which, touched by the tip of his tongue, (had found its way) into his

own mouth. (G. H. Schokker's translation of Pāda).

14425**

चुम्बनलोलुपमदधर-

हतकाश्मीरं स्मरन्न तृष्यामि।

हृदयद्विरदालान-स्तम्भं

तस्यास्तदूषयुगम् ॥

(34) Ars 2, 230.

Arya metre.

I am not content with remembering the pair of her thighs, the tying post of the elephant of my heart, wherefrom my lips, keen to kiss as they are, stole the saffron (paste).

14426**

चुम्बनहृताञ्जनार्धं

स्फुटजागररागमीक्षरां क्षिपितः।

11

किमुषसि वियोगकातरम्

ग्रसमेष्**रिवार्धनाराचम्**

(अ) Ars 2. 232.

Arya metre.

Why do you hurl at me, at dawn, (the missile of) your eye, evidently red due to (night-long) awaking, a part (lit. half) of whose collyrium has been wiped out by kisses, and which is restless at the (impending) separation, like the Cupid shooting its half dart?

14427**

चुम्बनादिषु बमूव नाम कि तद् वृथा भियमिहापि मा कृषाः।

इत्युवीर्य रसनाविलब्यय

निर्ममे मृगदुशोऽयमादिमम्।।

- (3) Nais 18.61.
- (c-d) आलपन्निति तदीयमादिमं स व्यथत्त रसनाविन-व्ययम् Mallinātha and Nais.

Rathodhatā metre.

"Was there anything wrong during kissing and the like? Now, too, do not fear in vain." Thus saying, he¹ affected the first unlcosening of the gezelle-eyed maiden's² girdle. (K. K. Handiqui).

- 1. Nala.
- 2 Damayanti.

14428**

चुम्बनाय कलितप्रियाकुचं वीरसेनसुत्ववक्त्रमण्डलम्

प्राप भर्तुममृतैः सुषांशुना सक्तहाटकघटेन

मित्रताम् ॥

(अ) Nais 18, 105.

Rathodhatā metre.

The orb of Nala's face, while it came in contact with his beloved's breasts, in order to kiss them, resembled the moon with two golden pitchers attached for filling them with the moon's own nectar. (K. K. Handiqui).

14429**

चुम्बने विपरिवर्तिताऽधरं

हस्तरोषि रशना-विषट्टने।

विध्नितेच्छमपि तस्य सर्वतो

मन्मथेन्धनमभूब् वधूरतम्॥

(अ) Ragh 19. 27 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p, 291.

- (आ) \$P 3676 (a. Kālidāsa), Skm (Skm (B) 1127, Skm (POS) 2.131.2) (a. Kālidāsa), VyVi 376. 1-2, SR 318.6 (a. Ragh), SSB 175.7 (a. Kālidāsa), Pad 49.20 (a. Kālidāsa).
- (a) चुम्त्रनेषु परि° Ragh (var.); °ने च परि° Ragh (var.); °नेऽपि प° Ragh (var.); °ताननम् or °ताधरा Ragh (var.); चम्बनेषु परि° ŚP (चम्ब° printing error), Skm, SR, SSB, Pad; रसना° Pad.
- (b) रमना Ragh (var.).
- (d) °थोत्तरम् Ragh (var.).

Rathodhatā metre.

His¹ amorous pleasures with young girls² in which they turned their lips away from him when he began to kiss them, in which they held back his hand when he began to loosen the knot of their waist-band and in which they tried to throw an obstacle to his desires in every way, became itself fuel for kindling his carnal appetite. (G. R. Nandargikar).

- 1 Agnivarna's.
- 2. His spouses.

चुम्बनेषु परिवर्तिताधरं see No. 14429.

14430**

चुम्बनेध्वधरवानवीजतं
सन्नहस्तमस्योपगूहने
।
सन्नहस्तमस्योपगूहने
प्रस्तिस्टमन्मथमपि प्रियं प्रमोर्
सुर्लभप्रतिकृतं वधुरतम्॥

- (at) Kum 8. 8. (Cf. A. Scharpé's Kalidasa-Lexicon I. 3; p. 119).
- (अf) JS 275. 10 (a. Kālidāsa).

- (a) °नेत्वधर Kum (var.).
- (b) खिन्न (स्विन्न) हस्तसदयोपगूहनम् (खिन्नपाणि°) Kum (var.); "गूहनम् Kum (var.).
- (c) प्रि° प्र° tr. Kum (var.); विभोर् Kum (var.); सदा [प्र°] JS.
- (d) दुर्लभं Kum (var.); वधूकृतम् Kum (var.). Rathodhata metre.

His enjoyments with the (new-wed) spouse, in which she denied him the lip as he proceded to kiss it, her hands were benumbed as he embraced her tightly, and thus the operation of Kāma was blunted though it was hard to smother it (ratam) altogether, caused delight to the lord.

[She used to take away her lips when kissed by him and her hands used to give away when embraced ruthlessly. Although the husband is pained at heart still rare is the attempt of the newly married brides to prevent the delightful endeavour of the husbands to hold sexual intercourse. (H. H. Wilson).]

14431**

चुम्बन्तो गण्डभित्तीरलकवित मुखे सीत्कृतान्यादषाना वक्षःसूरकञ्चुकेषु स्तनभरपुलकोद्भेदमापादयन्तः । उद्धनाकम्पयन्तः पृथुजघनतदात् स्रंसयन्तोऽशुकानि स्यक्तं कान्ताजनानां विटचरितभृतः श्रीशरा वान्ति वाताः ॥

- (अ) BhŚ 244.
- (37) ŚP 3945, VS 1855, JS 237. 9 (a. Bańkalāvarta), SR 348.19 (a. ŚP), SSB 226. 2, RJ 1299, IS 2302, SuSS 455, Sabh fol. 27a SLP 5.37 (a. BhŚ).

- (a) गल्लभित्तीर् or गडभित्तीन् BhŚ (var.); फीत्कृतान्या° (°ना°) or सीत्कृत ह्या° or स्वीत्कृतान्या° or संसीत्कृतान्या° BhŚ (var.); आददाना BhŚ (var.).
- (b) वक्षस्यूत्° or वक्षस्तत्° or वक्षस्युत्° or वक्षः सत् or वक्षः स्वा° BhŚ (var.); °कं चनेषु or °कंकुमांक° or °कंजुकोषु BhŚ (var.); धुन्वन्तः कञ्चुकानि JS; स्तनपुट° or (उ) द्गण्डम् or (उ)द्भेःम् BhŚ (var.); आसा- दयंतः BhŚ (var.).
- (c) उन्हणां or हस्ताना° or ऊह्नोत्° or गात्नाण्युत् BhS (var.); °तटी° BhS (var.); संश्रयन्तो (°त्त) or श्रंतपन्तं or संसयन्तो or (श्रंग°; स्रथ्यन्) BhS (var.); °टात्स्र° BhS (var.); शुकानि or अंशुकान्ति° or अंकुणानि° BSh (var.); °ऽणुकांष्च JS.
- (d) वृत्तं [स्य°] BhŚ (var.); विटचरितकृत: or विदितरिकृत: (ता:) BhŚ (var.); वांतवाता: or वंतिपात: BhŚ (var.).

Sragdhara metre.

Kissing the broad cheeks, causing a shivering sound in their mouths on which fell their luxuriant hair, giving rise to horripilation on their plump breasts on bare chests, shaking thighs and blowing aside the silken clothes from their prominent hips, the wintry winds are blowing, evidently playing the role of Vitas with the women folk.

[Kissing the checks, causing a shivering sound of their lips in the fairy faces upon which the luxuriant hair is falling in a wanton state, giving rise to the appearance of a distinct line of demarcation between their bare and heaving

breasts, shaking the buttocks, and blowing aside the clothes from their bulky upper legs, the wintry winds are clearly playing the part of paramours¹ with beautiful women in broad day light, (P, G. Nath),]

1. Vita-s.

14432*

चुम्बन्नाननमालुठन् स्तनतटीमान्दोलयन् कुन्तलं व्यस्यन्नंशुकपल्लवं मनसिजकीष्टाः समुल्लासयन् । श्रङ्गं विह्मलयन् मनो विकलयन् मानं समुन्मूलयन् नारीगां मलयानिलः प्रिय इव प्रस्यङ्गमालिङ्गति ॥

- (आ) SkV 1133, Skm (Skm (B) 441, Skm (POS) 1. 89. 1) (a. Vinayadeva), Kav p. 108.
- (b) क्रीडां Skm. Śardulavikrīdita metre.

The breeze from Malabar plays all arts of Cupid, / kissing women's faces and fumbling on their breasts / disheveling their hair and tossing up their skirts. / He excites their bodies, agitates their hearts / and allays their past resentments/ as, like a lover, he embraces every limb. (D. H. H. Ingalls).

14433*

चुम्बितं न मुखमाचकर्ष यत् पत्युरन्तरमृतं ववर्षं तत्। सा नुनोव न भुजं तबिपतं तेन तस्य किमभून्न तिपतम्॥

(3) Nais 18. 70.

Rathoddhata metre.

MS-VIII, 44

That she¹ did not draw back her face when kissed, showed nectar in her consort's heart. No longer she pushed back his hand when he placed it on her. Was not his whole being gratified at this? (K. K. Handiqui).

1. Damayanti.

14434-35**

चुम्बिते चुम्बितैः शिलब्दे समाशिलब्दैः क्षते क्षतैः । श्रमुवृत्यैय तन्त्यङ्गचो वासीकुर्वन्ति वल्लभम् ॥ विक्रमन्ते रतौ कान्ते मौग्ध्यमन्यत्र बिस्रति । कामस्य विनयस्याज्ञां नातिकामन्ति योषितः ॥

(अ) Nātakalakşaņaratnakośa 2327. 30.

Answering a kiss with kisses, an embrace with embraces, and a wound with wounds, the slender ones, by merely following their way, enslave a lover.

In the pleasures of love they advance; elsewhere they bear their innocence. Women transgress the requirements neither of love, nor of modesty. (M. Dylon, M. Fowler and V. Raghavan).

14436

चुम्बितोऽपि हरिगा खलु शङ्घः सूजितोऽप्युवधिना जलपूरैः। वजितोऽपि यदपीह शिवेन वक्रतां तदपि नैव जहाति॥

- (अ1) PdT 248 (a. Bhāskara).
- (a) 羽膏 PdT (MS).

Svagatā metre.

Though it was zealously kisse! by Hari, strengthened by the ocean with a flood of water and (meticulously) shunned by Lord Siva, even then the conch does not relinquish its crooked form.

14437-38**

चुम्ब्यसेऽयमयमङ्कष्यसे नर्लः
शिलब्यसेऽयमयमब्यंसे हृदि।
नो पुनर्न करवाणि ते गिरं
हुं त्यज त्यज इवास्मि किंकरा॥
इत्यलीक-रत-कातरा प्रियं
विश्रलभ्य सुरते हियं च सा।
चुम्बनादि विततार मायिनी

- (अ) Nais 18, 19-1.
- (e) °लीकतर° Mallinatha and Nais. Rathoddhata metre.

"Here 11 kiss thee2; here I scratch thee with my finger nails. Here I clasp thee round; here I carry thee on my bosom. I will do thy behest alone. But leave me, O leave me. I am thy serving maid." Thus during love's career, feigning to be entirely submissive in her caresses, she, a cunning maid, played a trick on her beloved and on shame itself; while she gave him kisses and the like. What, indeed, is inconceivable to those who have a clever mind! (K. K. Handiqui).

- 1. Damayanti.
- 2. Nala.

14439

चुलकोदकमात्रेण धान्यमुहिटस्ययेन वा ।

सहभूमिषु दुर्भिक्षे धर्मसस्यं महाफलम् ॥

(अ) Sabhā 80.

The crop of righteousness (dharma) yields rich dividends at the time of famine in desert-lands by gifting (to the needy) a mere handful of water or fistful of grains.

14440

चृतुकयित चन्द्रदीधितम् अविरलमश्नासि नूनमङ्गारान् ।
ग्रिकितरमृष्णमनयोः

किमिह चकोरावधारयसि ॥

- (अर) Pad 40. 5 (a. Rāmacandra), Vidy 651 (a. Rāmacandra Miśra), Any 75.182, SR 283. 163, SSB 115. 1, RJ 961 (=6. 74) (a. Rāmacandra).
- (a) चुलुकासि RJ (var.); चूलूकयसि Vidy (Contra metrum).
- (b) °ङ्गारात् RJ.
- (c) म्रधिकरणमु SR, SSB, RJ; पनवा Any.
- (d) इति [इह] Any; चकोरोऽवधारवति Any. Āryā metre.

O Cakora, you swallow the lunar beams (in quick succession). You eat, without a pause, a number of burning coals. What else do you think to be hotter than these two?

चलुकासि चन्द्र° see No. 14440.

14441**

चुलुकंजंलपानेन जिह्वाकर्षणतोऽपि वा।
पूगीफलमदो पाति लव्यास्याशनेन वा॥
(आ) \$P 2876.

Intoxication caused by the betel-nuts is cured by drinking water with the cavity

of hand or by drawing out the tongue or by taking salt.

14442**

चुल्लीसीमिन गोरसाईमशनं भुनत्वा परीत्यार्भकैर् श्रभ्याशे सुकृषीक्षुयन्त्रनिनदं हर्षात्समाकर्णयन् । शेते संहतगोगणोष्मणि गृहे स्रस्ताम्बरां गेहिनीम् श्रालिङ्गचागरायस्त्रिशासु तृहिनं प्रोड्डामरः

पामरः ॥

- (জা) ŚP 3941, SR 348.15 (a. ŚP), SSB 225.17.
- (a) चुल्हो° ŚP; परीतोऽभँ° SSB. Śārdulavikrīdita metre.

Having eaten food wet with butter-milk (only), rear the fire-place, in the company of (lit. surrounded by) his children, gleefully hearing, near by, the sound of a sugarcane-crusher of a wealthy farmer, the extremely poor man sleeps, in (winter-) nights, in the room warmed by the herd of cows huddled therein, clasping to bosom his wife with her (lower-) garment slipped down, caring two hoots for the cold.

चुल्हीसीमनि गोरसाईम् see No. 14442.

14443**

चूडागर्भनिवेशि दाम विकलं मुक्ताफर्लर्भूषणं
स्त्रीणां कुङ्कुमिषिच्छलः स्तनभरो गूढोदरं मन्दिरम् ।
द्वित्राः स्थूलपटाः प्रसर्पदगुरुप्रामश्च धूमोदगनः
संभोगाय भवन्ति चात्र कृतिनां दीप्रा विलासाग्नयः॥

- (羽) Bālaramāyaņa 5.36.
- (31) Skm (Skm (B) 1365, Skm (PO3) 2. 178.5) (a. Rājašekhara).

- (a) °िनवेशिदा° Skm; भूषणै: Skm.
- (b) [°]पङ्किला: स्तनभुवो: Bala (var.); [°]च्छिला: Skm; [°]लास्तनभुवो Skm (POS); [°]भुवो Skm.
- (c) चित्रा: Bala (var.); द्वितास्तूल° Skm; °ग्रामा° or °दगमा: Skm.
- (d) दीप्ता Skm; विशालाग्नय: Skm. Śārdulavikrīdita metre.

Garland inserted in the hair, ornament void of pearls, breasts of young women smeared with saffron-paste, house with lonely interior, a couple of heavy garments, smoke of aloe spreading all around—these objects that inflame love (only) the fortunate enjoy (in winter).

14444**

चूडाचुम्बितकंकपत्रमभितस् तूर्णीद्वयं पृष्ठतो भस्मस्निग्धपवित्रलाञ्छितमुरो धत्ते स्वचं रौरवीम्। मौञ्ज्या मेखलया नियन्त्रितमधोबासश्च माञ्जिष्ठिकं

पाणी कार्मुकमक्षसूत्रवलयं दण्डं परं पेप्पलः ।।

- (31) Uttara 4.20, Mahāvīra 1.18, Han 1. 29 (in some texts 1, 21).
- (अर) Sar 3. 399 (p. 310).
- (a) °布雲° Uttara (var.), Han, Sar.
- (b) भस्मस्तोक° Uttara, Mahā, Sar; °लाच्छन° Uttara, Mahā, Sar.
- (c) मौर्व्या Uttara, Mahā, Sar; अधो वासण् Uttara (var.), Han; ^०ठठकं Uttara, (var.), Mahā, Han.
- (d) °कसाक्ष° Han; °वलये Sar; दण्डोऽपर: Uttara (var.), Mahā, Han, Sar. Śardulavikridita metre.

On both sides of his back are two quivers of arrows, the feathers of the kamka-birds at the ends of which are touched by the tust of his hair, his breast has holy and lovely marks of ashes, he has put on the hide of the Ruru-deer, his lower garment dyed with manifistha is tied by a girdle made of murba-grass, he has in his hand a bow, a rosary of beads and a shaft of pippala-tree. (J. Ghosh).

14445**

चूडाचुम्बितच।रचन्द्रकचयं चामीकराभान्बरं कर्णोत्तंसितकांि्णकारकुसुमं कन्दर्पंकल्लोलिनम् । वंशोबादनवावदूकवदनं वक्रीभवद्वीक्षरणं माग्यं भङ्गुरमध्ययाः परिणतं कुञ्जान्तरे मेजिरे ॥

- (आ) PG 289 (a. Jivadasavahinīpati).
- (d) परिगतं कुञ्जान्तरं PG (var.). Sardulavikridita metre.

The cowherdesses with slim waists approached (or waited upon) Kṛṣṇa, the embodiment of their good luck, in a bower; Kṛṣṇa—whose crest-hair was decorated with the peacock-plumes (lit. with eyes on the plumes), garments resembled gold (in colour), ears had ear-rings of the karṇikara flowers, who surpassed Cupid (in beauty), whose mouth was eloquent in playing upon the flute, and eyes were turned oblique.

14446**

चूडापीडकपालसंकुलगलन् मन्दाकिनीवारयो

विद्युत्प्रायललाटलोचनशिखण्वालाविमिश्रश्चिषः।
पान्तु स्वामकठोरकेतकशिखासंविष्यमुग्धेन्ववो

भूतेशस्य भुजंगविल्विलयस्यङ्नद्वजूटा जटाः॥

- (अ) Mālatī 1.1.
- (आ) SR 9. 121 (a. Mālatī), SSB 14.106, SkV 44 (a. Bhavabhūti).
- (a) °कूलपतन् SkV.
- (b) °चनपुटज्योतिविमि° Malati (var.), SR, SSB, SkV.
- (c) °रकेत° Malati (var.).
- (d) °দ্ভৰুৱা [° जूटा] Mālatī (var.); ° जूटाजट: SSB.

Śārdulavikridita metre.

May the matted hair of Siva from which the waters of the Mandakini are trickling, on account of being beset with the skulls (serving the purpose of) the crest-chaplet, the splendour of which is mixed up with the lightning-like flames of fire from the eye on the fore-head, the lovely (crescent) Moon whereof is being confused with the not rough point of the ketaka, (and) the mass of which is tied up with the circular garlands in the form of the creeper-like serpents, protect you! (R. D. Karmarkar).

14447**

चूडापीडनिबद्धवासुिककणाफ्रकारनिर्यद्विष-ज्वालाज्मित्रतम्बरस्यकच्छपवधूलीढेन्दुलेखामृतम् । ग्रन्थाद्वः स्मरसूदनस्य मदनक्रीडाकचाकर्षणश् च्योतन्नाकसरित्सरोषगिरिजादृष्टं जटामण्डलम् ॥

(লা) Skm (Skm (B) 57, Skm (POS) 1. 12.2) (a. Bhavabhūti), Kav p. 60. Śardūlavikridita metre.

May the mass of matted hair of Cupid's foe (Siva) protect you, the

nectar of the moon-crescent whereon is licked by the mates of fish and tortoise gasping (for breath) due to the poisonous flames issuing from the hissing hood of Vāsukī tied as a crest-chaplet; from which the heavenly Ganges trickles as it (hair) is pulled in love-sport, and which is seen with anger by Pārvatī.

14448*

चूडापीडामिरामः स्फुरदुरुमिणिभिर्मृद्रिकाकस्पमूतैर् दोर्दण्डः कुण्डलीन्द्रस्तव जयित जगन्मण्डलाधार एषः । क्षीर-भ्रान्त्याऽरिकीति सपदि समुदितां पातुकामः प्रसर्पज

जिह्वामुच्चैः किमेनां चपलयित चमत्कारिग्गी खड्गधाराम्॥

- (জা) SSS 139 (a. Candracuda), SR 125. 18, SSB 433.18.
- (a) °सूबेर् SSS. Sragdharā metre.

Victorious is this mighty arm of yours, the mainstay of the world, lovely like a crown-chaplet and adorned with prominent lustrous gems, the peers of rings. It is (like) a formidable serpent, which, while moving, flashes repeatedly its tongue of glistening edge of sword, being keen to drink forthwith the rising glory of the enemy, mistaking it for milk.

14449**

चूडाभस्यकरणाङ्किताविव जटापत्राञ्चलेनामृशन्
नेत्राग्निद्युतितापिताविव करैः सिंचन् सुधादीधितैः ।
नागश्वासकलङ्किताविव मुहुर्गङ्गाजलैः क्षालयन्
मानिन्याश्चरणौ गिरीन्द्रदुहितुर्भूत्यै गिरीशोऽस्तु वः ॥

- (আ) JS 17. 7 (a. Umāpatidhara or Śrī Harṣapaṇḍita).¹
 - 1 In Bhandarkar's Report.

Śārdulavikridita metre.

May Siva, wiping out with the ends of his matted hair angry Parvati's feet as if they were covered (lit. marked) with the particles of ashes dropped from his hair, sprinkling them with moon-beams as if they were heated with the flashes of fire of his (third) eye, and washing them, time and again, with the water of Ganga as if they were defiled by the hissings of the serpents, bestow prosperity on you.

14450

चूडामणिः समुद्रोमिः घण्टा चाखण्डमम्बरम् । अथवा पृथिबीपालः मूर्धिन पादे प्रमादतः॥

- (अ) Cr 373 (CRr 3. 11, CPS 70. 51), GP 1 110. 12,
- (a) चूडमणे: CR; समुद्रोमि° CR; समुद्रोऽग्नि (°ग्निर्) GP.
- (b) घट्टनात् खण्डनं वरम् CR; °मण्डलाखण्डनं GPy; घटना CR (var.).
- (c) पृथिवीपाला GP.
- (d) पादावसारणम् CR (var.), CPS; पाद-प्रसाविका CR; पाद: प्रमादज: GPy.

Crest-jewel, sea-wave, gong, untorn cloth¹ and king deserve to be on the head. They are at the feet because of carelessness²

- 1. Perhaps turban.
- 2. A king should not be careless in discharging his duties towards the people

14451

चूडामिशापवे धत्ते योऽम्बरे रविमागतम्। सतां कार्यातिथेयीति बोधयन् गृहमेशिनः॥

- (अर) AIR 70, AR 97.8-9, Kuv ad 19.56 (p. 64), Rasagangā 464. 6-7 (29), Ratnāpaņa in Pratāparudra (BSS).
- (b) यो देवं AIR, AR, Kuv, Ratna.

It (the oriental hill) bears on its head (=peak) the sun rising in the sky, instructing (thereby) the house-holders that due hospitality should be accorded to the good people.

14452*

चूडामण्डलबन्धनं तरलयत्याक्तजो वेपथुः किचित् कोकनदच्छदस्य सदृशे नेत्रे स्वयं रज्यतः। धत्ते कान्तिमकाण्डताण्डवितयोर्भङ्गेन वक्त्रं भ्रुवोश् चन्द्रस्योत्कटलाञ्छनस्य कमलस्योद्भान्तमृङ्गस्य च॥

- (अ) Uttara 5.35.
- (अर) Almn 23, 25-6.
- (a) क्रोधेनोद्धतधूत कुन्तलभर: सर्वाङ्गजो वेपथु: Uttara (var.).
- (c) धत्ते कान्तिमिदं च ववत्रमनयोर्भङ्गेन भिन्न(भोमं) भूवोश् Uttara (var.).
- (d) °स्योत्सफुरला° Almn.

Śardulavikridita metre.

Tremor produced by intense feeling agitates their knots of hair fastened up on their head, their eyes, which are naturally a little red like a leaf of the pink lotus, spontaneously assume a fiery glow; their faces, on account of the knitting of their eye-brows suddenly

dancing, wear beauty of the Moon with its spots made prominent, or of a lotus over which bees are hovering. (C. N. Joshi).

14453*

चूडारत्नमपांनिधियंदि मवेच् चेत् कुण्डलं गण्डकी
कावेरी यदि कङ्कणं यदि पुनग्रैवेयकं गौतमी।
मुक्तास्रक् सुरनिम्नगा यदि यदि स्यान् मेखला नर्मदा
कौद्दोयं यदि कौद्दाकी कृद्दातनोस्तापस्तदाप्येति वा॥

- (अर) PV 623, SR 291,97, SSB 129.103, SuSS 339, Pad 42.17 (a. Bhānukara) RJ 942 (a. Bhānukara).
- (a) चेत्कुण्डल PV (var.); कृत्तलं [कुण्डल] SR, SSB.
- (c) [°]सृक् Pad.
- (d) °पैति PV, Pad; °स्यैति PV (var.). 'Sārdūlavikrīdita metre.

If the ocean be the crest-jewel, Gandaki the ear-ring. Kāverī the bracelet, Gautamī the necklace, Ganges the pearl-necklace, Narmadā the girdle, and Kauśikī the silken dress, even then will the agony (heat) of the slender-bodied one end?

14454**

चूडारश्नेः स्फुरिद्भिविषधरिववराण्युज्ज्वलान्युज्ज्वलानि प्रेक्ष्यन्ते चक्रवाकीमनसि निविशते सूर्यकान्ता-त्क्रुशानुः ।

कि चामी शल्ययन्तस्तिमिरमुभयतो निर्भराहस्तिमस्रा-संघट्टोस्पिष्टसंध्याकणनिकरपरिस्पिंघनो भान्ति दीपाः॥

- (अ) Amar 2.51.
- (अ) SkV 861, JS 68. 19 (a. Śrī Murāri),

SR 298, 40, SSB 142, 43, RJ 1058 (a. Murari), Almn 42, 26-7.

- (a) °रत्ने ज्वं लिद्भि Almn; °लानु ° SR, SSB.
- (c) निर्भरोद्यत्तमिस्रा°- Almn.
- (d) सङ्घट्टाकृष्ट° Almn; °परस्पिधनो SkV (var.).
 Sragdharā metre.

The holes of serpents blaze now with the jewels of their hoods; / from sunstones fire has migrated to the sheldrakes' hearts; / and lamps, spearing the darkness, shine in rivalry / of these fragments of the sunset, powdered / in the fierce encounter between day and night. (D. H. H. Ingalls's).

14455**

चूडाशीतकरस्तनंधयसुधानीरन्ध्रगःधःपृशः

क्रीडाकञ्चरापन्नगेश्वरफराापीतावशिष्टा मुहुः । ग्रङ्कासीनगिरीन्द्रजास्तनतटीहारावलीलोलनाः

संतापं शमयन्तु वो हरजटागङ्गातरङ्गानिलाः॥

(সা) SR 9, 125, SSB 14. 2.

Śardulavikridita metre.

May the winds from the waves of Gangā in Hara's matted hair, which are replete with strong smell of the nectar of the babe of Moon on his head, which are (as much) as remain after the lord of serpents, worn as a sportful bracelet, has inhaled them, and which shake the string of pearls on the breast region of Pārvatī seated on his lap, allay your suffering.

14456*

चूडोत्तंसितचारचन्द्रकतिकाचञ्चिच्छ्छ्छामास्वरो लीलादग्धविलोलकामशलमः श्रेयोदशाग्रे स्फुरन्। ग्रन्तःस्फूजंदपारमोहितिमिरप्राग्भारमुच्छेदयंश्

चेतः सदानि योगिनां विजयते ज्ञानप्रवीपो हरः ॥

- (अ) BhŚ 1.
- (अर) JS 8.6, IS 2303, SSD 1 fol 2 b, SH 16 (a. Indrakavi).
- (a) मारोत्तंसित° or चोडोत्तंसित° BhŚ (var.);

 °चंद्रचास्कलिका° (°तं) or °चंचुःक्षमाभास्वरो

 or चंचिन्छखा भास्करो BhŚ (var.);

 °चंचिन्छखाभासुरो BhŚ (var.), JS;

 °विभ्रन्छिरोभासुरो BhŚ (var.); °सुरो SH.
- (b) श्रेयोद्शाग्ने (°ग्ने:) BhŚ (var.).
- (c) अंत:स्फूजितदपार° or अंत:स्पूजिदपार° (अते:°)
 BhŚ (var.); अन्तर्गूढदुरन्तमा° JS; अन्तवर्यूददुरंत° SH; उद्भेदयन् or उन्मूलथन्
 or उत्सेदयन् or उच्चाटयन् [उच्छे°] BhŚ
 (var.), IS.
- (d) श्रोत: BhŚ (var.); योगिनो BhŚ (var.); कामप्रदीपो BhŚ (var.); ज्ञानं प्रदीपो° BhŚ (var.); बोधप्रदीप JS; हरि: [हर:] BhŚ (var.).

Śārdulavikridita metre.

May the god Siva,—whose person is resplendent with luminous rays of crescent Moon adorning the luxuriant locks of hair on his head; who reduced to ashes, quite in a sportive manner, the god of love, as if it were a mere moth; and who is the abode of all good, the lamp of perfect knowledge, long burn brightly into the mental

abodes of Yogi's driving away the densè cloud of ignorance which is covering their conscience with a thick layer of darkness! (P. G. Nath).

14457

चूतं चर्वय चम्पकं चर नवां वासन्तिकामन्तिकान् मा मा मुञ्च सविश्रमं श्रमर हे सङ्गं लवङ्गे कुरु। एकः कार्मुककर्मनर्मणि सखा देवस्य कान्तागुरोः प्रकान्तः प्रमदामदावहवहन् मन्दानिलो माधवः॥

(अ) AnyMuk 17.

Sardulavikridita metre.

O Bee, partake of (lit. chew) the mango-blossom, taste the Campaka flower, do not at all shun the fresh Vāsantikā creeper, near by, and have sportful contact with Lavanga. The spring season, the sole friend of the god of love in the sport of discharging arrows from his bow, has set in with a gentle breeze, bringing joy to the women folk.

14458

चूतं मुञ्च त्यज सरसिजं भृङ्गं मा गा लवङ्गं सङ्गं दूरीकुर करबुके केतके मा निषीद । लीलोत्तंसीकृतमुकुलकः स्वर्गसोमन्तिनीमिर् यत्ते वैवात्परिसरगतः पारिजातः स जातः ॥

(37) AnyMuk 62.

Mandakranta metre.

O bee, leave aside the mango (blossom) give up lotus, do not go to lavanga, discard the company of Karbuka, do not rest on ketaka. Parijata the buds of which are worn as sportive ear-rings by

celestial damsels, that has luckily grown in your neighbourhood.

14459*

चूतद्रुमालीभुजपञ्जरेण रणद्द्विरेफावलिकङ्कणेन । मित्रं मधुः कोकिलमञ्जुनाव-पूर्वाभिभाषी स्मरमालिलिङ्गः ॥

(अ) Vikram 7.49.

Upajāti metre (Indravajrā and Upendravajrā).

The spring, uttering words of welcome in the shape of the sweet note of the cuckoo, embraced (his) friend, Cupid, with (his) arms in the shape of mango trees having wrist-ornaments in the shape of bees that were humming. (S. C. Banerji).

14460

चूत निसर्गोवारं फलसम्मारं यथा यथा बहसि । विनमसि तथा तथा तत् किमद्भतं ते कुलीनस्य ॥

(अर) AnyS 17.

Aryā metre.

O Mango tree! as you bear more and more the crop of fruits in your inherently liberal way, so do you bend down successively. This is not surprising in case of you of high breed. 14461**

चूतश्रेगोपरिमलमुषश्वञ्चरीकानुयाता
भूयो भूयः कुवलयकुटीकोटरे लीयमानाः ।
सन्दं मन्दं सुरतविरतौ वान्ति सीमन्तिनीनां
गण्डाभोगश्रमजललवग्राहिणो गन्धवाहाः ॥

- (জা) ŚP 3813, SR 326. 27 (a. ŚP), SSB 188. 27.
- (a) °यातां SR.

Mandakranta metre.

Loaded with (lit. stealing) the fragrance of clusters of mango-blossoms, followed by the bees, entering time and again in the hole of the lily-huts, moves the breeze softly, removing the drops of perspiration from the expanse of the women's cheeks at the end of their sexual-sports.

14462

चूताः पत्लवमुद्गिरन्ति वितरस्येतित्पकेश्यस् ततस् तेऽप्येतेन कुहः कुहरिति कलं कुर्वन्ति कूजामिति । निम्बोऽपि स्वयमुद्गिरन् फलमनेनाराध्यम् वायसान् किचित् तेषु ततो रटस्यु सफलं जन्म स्वयं मन्यते ॥ (अ) DikAny 34.

Śardulavikridita metre.

The mango trees put forth sprouts and then gift them out to the cuckoos. They too proudce sweet kuhū-kuhū notes because of (eating) them. The nimba tree too puts forth fruit, imparting delight to the crows thereby. As they caw harshly thereafter, it (the nimba tree) deems its birth to be worth its while.

MS VIII. 45

14463*

चूताङ्कुरास्वादकषायकण्ठः

पुंस्कोकिलो यन् मधुरं चृक्ज । मनस्विनोमानविद्यातवक्षं

तदेव जातं वचनं स्मरस्य ॥

- (अ) Kum 3. 32 (Cf. A. Scharpé's Kalidasa-Lexicon I. 3; p. 45).
- (अर) SR 331. 29 (a. Kum), SSB 197.29, SCSL p. 92,
- (b) 填充計 Kum (var.).
- (c) °रक्षं [°दक्षं] Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

What the male cuckoo with his throat dark-red (hence sweet) on account of tasting the mango-sprouts cooed sweetly, that same became the word of Kama adept in humbling the pride of the high-minded women.

[The sounds which the male Kokila, with the neck red from the taste of the mango sprouts, gave out sweetly became the speech of Kāma able to counteract the sensitiveness of virtuous women. (H. H. Wilson).]

14464**

चूताङ्कुरे स्फुरति हन्त नवे नवेऽस्मिन् जीवोऽपि यास्यतितशं तरलस्यभाव: ।

- कि स्वेकमेव मम दुःखममूदनहपं प्राणिश्वरेण सहितो यदयं न यातः ॥
- (সা) PG 332 (a. Rāṅga or Vāṅga or Sāraṅga).

Vasantatilakā metre.

As these fresh mango-blossoms appear, my life of restless disposition will surely depart. But I have one great regret that it did not depart with the lord of my life.

14465*

चूतानां चिरिनिर्गतापि कलिका बध्नाति न स्वं रकः संनद्धं यदिष स्थितं कुरुबकं तत् कोरकावस्थया । कण्ठेषु स्खलितं गतेऽपि शिशिरे पुंस्कोकिलानां रतं शङ्को संहरति स्मरोऽपि चिकतस् तूणार्धकृष्टं शरम् ॥

- (3) Sak 6.4. (Cf. A. Scharpe's Kalidasa-Lexicon I.1; p 77).
- (बा) SR 333.94 (a. Śāk), SSB 200, 99, Almm 198, Pad 81.24 (a. Kālidāsa), RJ 1188 (a. Kālidāsa).
- (b) यदवस्थितं Śāk (var.); कुरवकं Śāk (var.), SR, SSB.
- (c) कण्ठेडिप Sak (var.).
- (d) तूर्णं Sak (var.) (printing error . Sardulavikrīdita metre.

The mango-blossom, though burst forth since long, does not develop its pollen; the kurabaka, though developed, remains in the form of bud; the sound of the male cuckoos falters in their throats, though the winter is past; I think, even the Cupid puts back in fear the arrow half-drawn from the quiver.

[The mango branches are in bloom, / yet pollen does not form; / the cuckoo's song sticks in his throat, / although the days are warm; / the amaranth-bud is formed, and yet / its power of growth is gone; / the love-god timidly puts by / the arrow he has drawn.

(A. W. Ryder)]

14466*

चूताशोकारिवन्तैः कृष्वकितलकैः कणिकारैः शिरीषैः पुनागैः पारिजातैः बकुलकुवलयेः किंशुकैः सातिमुक्तैः। एतेर्नानाप्रकारैः कृसुमसुरिभमिविप्रकीर्गेश्च तैस् तैर् वासन्तैः पुष्पयून्वैर्नरवर वसुधा स्रग्धरेवाद्य भाति ॥ (आ) Nat (Nat (BI) 16.99, Nat (Regnaud) 16.92).

- (a) लूता° [चूता°] Nāț (Re).
- (b) स्वकुलकुरवकै: Nat (Re).
- (c) °कारेरधिकसु° Nat (Re). Sragdhara metre.

O best of men¹, due to the many and various sweet-smelling vernal flowers such as cuta, aśoka, aravinda, kuravaka, tilaka, karnikāra, śiriṣa, punnāga, pārijāta, vakula, kuvalaya, kimśuka, and atimukta, this earth looks today like a woman wearing (many) garlands of flowers.² (M. Ghosh).

- 1. King.
- Quoted in the Nat. as an example of the Sragdharn metre.

14467

चूते समीपर्वातिन मधुकरकृलकलितमंजरीनिवहे । कीकिल वृतिमारूढं मूढं त्वां मन्यते लोक: ॥

(आ) JS 71.2 (a. Śrī Vaidya Bhānu-paṇḍita).

Āryā metre.

O Cuckoo, people think you to be stupid that you are perched on a (thorny) hedge, when the blossoms of the mango tree in your neighbour-hood are being enjoyed by a swarm of bees.

14468**

वृतोद्यानं सुरिभरितलः शाद्वलश्यामभूमिस्
तन्त्रीवाद्यं चषकमिवरा लोलिता मालतीभिः।
स्वच्छज्योत्स्ना विजनरजनी कृड्मलाक्षीकटाक्षाः
सारं विद्युद्वलयचपले जीवलोके किमन्यत्।।

- (জা) VS 2251 (a. Mangalavatsa).
- (b) चषकमदिर: or चषकमदिरान् दोलिता VS (var.).

Mandākrāntā metre.

Mango-orchard, sweet breeze, green grassy stretch, lute instrument, cup of wine stirred with Malati-flowers, bright moon-shine, quiet night, side glances of lotus- (lit. bud-) eyed women; what else is the quintessence of the world, fleeting like a flash of lightning?

14469**

चूगां कुष्ठमुरानाग- केसराणां घृतान्वितम् । मधू पीतं करोत्यङ्ग- सौरभं सततं नृणाम् ।। (ग्रा) ŚP 3253.

Powder of kustha, mura, nagakesara, mixed with ghee; and honey, taken regularly, lend fragrance to the human body.

14470**

चूर्णं तक्रभवं स्नुहीतरुशिफःपक्वं कदल्याः फलं तुम्बीहिङ्गुमुनेः शिफा शिवजलं नीली सगुम्का शिका। चूर्णं नागलतादलं दिधनृषी लोणस्य विण्डन्नयं योगानामिदमाशु भण्डलिविषं लेपेन निर्मूलयेत्।।

चूर्णं कुन्तलसटापरि°- चूर्णीकृत्य सलिवेया

(आ) ŚP 2920.

Śardulavikridita metre.

Powder prepared with butter milk, root of snuhi, ripe banana-fruit, roots of tumbi, hingu and muni plants, śivāmbu, nilī and root of gumphā; or powder of the leaves of nāgolatā, curds, nṛpa and the three balls of salt; this combination, used as a paste, quickly cures the snake-poison.

14471**

चूर्णंकुन्तलसटापरिपाटचा विप्रकीर्णामिय भालतलेषु । केशबन्धविभवैर्लटभानां पिण्डतामिय जगाम तमिस्नम् ।ः

(ব) Vikram 11. 18.

Svagata metre.

The darkness appeared to be scattered like loose hair over the foreheads of women, and it became like a lump by reason of the women's tying up their hair. (S. C. Banerji).

14472**

चूरांबम्न लुलित-स्नगाऽऽकुलं छिन्नमेखलमलक्तकाङ्कितम् । चित्यतस्य शयनं विलासिनस् तस्य विश्रमरतान्यपावृणोत् ॥

- (अ) Ragh 19. 25 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 291).
- (अा) AA 48. 14-17, AA (AL ed.) 68. 15-6).
- (a) लिततं स्न° or लुलितं स्न° or लिति° or °प्रजाकुलं Ragh (var.); °श्रमाकुलं AA (var.).

- (b) भिन्नमे Ragh (var.); भेषल [भेख] Ragh (var.).
- (d) °तान्यवेदयत् AA.

Rathoddhatā metre.

The couch looking tawny with kum-kuma-powder, over it were seen loose garlands, having on it the broken waist-bands and marked with red lac displayed the sportful debaucheries of this libidious king when he got up from it. (G. R. Nandargikar).

14473**

चूशितंब्टङ्करणोपेतेर् महाराष्ट्रीफलच्छदैः । मधुना लिङ्गलेपेन द्रावो भवति योषिताम्।। (आ) SP 3211,

Applying the paste of mahārāṣṭri fruits and leaves, mixed with powdered borax, and honey to the penis, causes discharge of women.

14474**

चूर्गोकृतेषुपुङ्काया लवगान्वितिपण्डकान् । वारिस्फोटा विनश्यन्ति द्वृतं वेसरवाजिनाम् ॥ (आ) SP 2839.

The balls of the powder of *işupunkha*¹ mixed with salt, quickly cure the water-boils of the mules and horses.

1, A medicinal plant.

14475**

चूर्गोक्टस खिलदेया तिलानां माधिकं तथा। दिवन्नांश्च सरसान् माषांस् तत्र दद्याद् घृतं तथा।। (आ) \$P 2254,

The powder of the oil-cakes of sesamum, and honey should be applied. So should be applied to it (the powder) the heated raw maşas as well as ghee.

14476**

चूर्णीकृत्य पलानि पञ्च नितरां गःधाशमनो यश्नतस्
तच् चूर्णं त्रिगुणे च मार्कवरसे छाया विशुष्कीकृतम् ।
पच्याचूर्णमयो तथा मधु घृतं प्रत्येकमेषां पलं
वृद्धो यौवनमेति मासयुगलं खादन्नरः प्रत्यहम् ॥
(अा) \$P 3041.

Sardulavikridita metre.

Five palas¹ of powder of gandhaka, mixed in three fold quantity of the bhrngarāja extract, dried up in shade, added with one pala each of pathyā², honey and ghee; by daily use of this combination for two months, an old man regains youth.

- 1. A particular weight.
- 2. Harītakī.

14477**

चूर्गे वत्तं वशकृच्चूर्गं कीटस्य काकजङ्घायाः । मुनिदलरससिवतो वा टङ्काणकः स्वाङ्गमलमिलितः ॥

(आ) ŚP 3200.

Āryā metre.

The powder of kita¹ administered along with the powder of Leea Hirta or borax soaked in the juice of the leaves of muni (tree) and mixed with the impure secretion of one's body, brings (a woman) under one's control.

1. Perhaps the plant cissus pedata.

14478**

चूर्रोन नागरवलैः क्रमुक्तैश्च मन्ये
श्रीलासिकाववनचुम्बनिवश्लमेग् ।
बिह्निप्रवेशवनवासिनशातशस्त्रचेत्रदारमकस्य तपसः फलमद्य सद्यम् ॥

- (आ) A!R 501.
- (b) Or श्रीलासरावदन^o AlR Vasantatilakā metre.

By the amorous action of kissing the face of the lady resplendent with beauty, I think, the (lime-) powder, nagara-leaves and betelnuts have attained the fruit of their penance (comprised respectively of) entering into fire, living in a forest and cutting by a pair of sharp scissors.

चूलूकयसि चन्द्र° see No. 14440.

14479**

चेटचः कदाचन कदाचन पण्यनायं:

कन्याः कदाचन कदाचन चण्डरण्डाः। इत्थं चिरं विहरतोऽपि सखे परस्त्री-वाञ्छारसे न परितृष्यति चान्तरात्माः॥

- (সা) JS 307.12.
- (d) परितुष्यति JS (var.).

Vasantatilakā metre.

Sometimes slave girls, sometimes harlots, sometimes virgin girls, sometimes fierce widows, though I wandered thus for long (after them), yet my heart does not feel satisfied in (i. e. does not desist from) seeking other women.

14480*

चेतः कर्षन्ति सप्तच्छदकुसुमरसासारसौरभ्यलुभ्यव्
मृङ्गोसंगीतमङ्गोश्रुतिसुमगदिशो वासराः शारदीनाः।
कि च व्याकोचपङ्कोरहमधुरमुखीं संचरच्चञ्चरीकश्रेणीवेणीसनाथां रमयति तरुणः पद्मिनीमंशुमाली ॥

- (জা) JS 227.9 (a. Śrutadhararāja or Sūktisahasra¹) ŚP 3910 (a. Śrutadhara), SR 345.47 (a. ŚP), SSB 221.54 (a. Śrutadhara), (V. R. Pischel, Die Holdichterds Lakṣmaṇasena, p. 35).
- (b) ° तभि ব্লিপ্ ° ŚP, SR, SSB.
- (c) °कोश ° SP, SR, SSB.
 - 1. In the Bhandarkar's Report.

Sragdharā metre.

The days of autumn in which the quarters are pleasant with the sound of hum of the female bees captivated by fragrance of the torrents of juice of the flowers of the saptacchada trees, charm the heart. Moreover, the young sun enjoys the lotus-lake having braid of a row of hovering bees and a lovely face of blooming lotuses.

14481**

चेतः कातरतां विमुञ्च भटिति स्वास्थ्यं समालम्ब्यतां प्राप्तासौ स्मरमागंगात्रगापरित्रागौषधिः प्रेयसी । यस्याः श्वाससमीरसौरमपतद्मृङ्गावलीवारण- कीढापागिविधृतिकङ्कणभगकारो मुहुर्मूच्छंति ।।

(317) SkV 1641, Prasanna 123b (a. Gonanda), Skm (Skm (B) 1045, Skm (POS) 2.1145), JS 255.8 (a. Gotrānanda).

- (a) जहीहि सपिद (हृदयऽऽ)स्थैयं स° Skm, JS; दधीया: क्षणं [समा°] JS.
- (b) म्राणता [प्रा°] Skm; प्राप्ता सा JS; °गण° [°परि°] JS.
- (c) येन [य°] JS ; श्वासतरङ्गसौरभभमिलद्भृ° JS,
- (d) श्रीडन्दोलित (or लोलित) बाटुकङ्कणरण^o JS; °चञ्चलपाणिकङ्क° Skm.

Śārdulavikrīdita metre.

Leave your fears, oh heart, and be at ease again, / Arrived is your dear medicine / against the wounds of Cupid's darts. / As she nears, the jingling ever grows / of bracelets shaken by her playful hand / in driving off the bees that fly to her sweet breath. (D. H. H. Ingalls).

14482*

चेतःप्रसादजननं विबुधोत्तमानाम्

ग्रानन्वि सर्वरसयुक्तमतिप्रसन्नम् ।

काव्यं खलस्य न करोति हृदि प्रतिष्ठां

पीयूषपानमिवं वक्त्रविवर्ति राहोः ।।

- (अर) VS 161 (a. Haricandra), SR 40.51 (a. VS), SSB 294.51 (a. Bāṇa's Kādambari, Intr. 7).
- (d) पीयूषदानम् SR.

Vasantatilakā metre.

Poetry, highly perspicuous and rich in all sentiments, gladdens the hearts of the learned and imparts them aesthetic pleasure, but does not gain ground in the heart of the wicked like the drink of nectar revolving in Rāhu's mouth.

14483

चेतः प्रेतसमं समंगलशतात्यासादनस् तृष्यति
प्रायः कायकुटी घटीकु[व]लकुटी रोगैर्भवेज् जजँरः।
गृध्री सिद्धिहरी दरीव तमसा चक्षुः परं मोहयत्यायुवीयुचलं कलङ्क्षयित हा जीवं मुहुर्जन्मिनः।।
(अ) BhŚ 498

Sardulavikrīdita metre.

The mind like an evil spirit is satiated (only) by acquiring hundreds of pleasant things; the hut of body is generally worn out by ailments; greed, the foe of success, deludes the eye with darkness (infatuation) like a cave, and life, fleeting like wind, defiles the individual soul with repeated births.

14484

चेतःशान्ध्यं द्वेषदपॅजिमतेन यत्नः कार्यः सर्वथा पण्डितेन । विद्यादीपः कामकोपाकुलाक्ष्णां दपन्धानां निष्फलालोक एव ।।

(ब) Dar 3. 151.

Śalini metre.

A wise man, casting aside hatred and vanity, should strive hard to achieve peace of mind. The light of the lamp of knowledge is but useless for those who are blinded with arrogance and have their eyes confounded with lust and anger.

14485**

चेतःश्वापवत्रागुरा दशगुणस्कारस्मरोड्डामरा वार्तं व्यावश्वयः (?) समुद्रलहरीपूरेरिवोत्पादिताः । नापि स्वास्यसमर्पणेन न सखे सख्या(?)विरोधेन वा गूढान्तर्मुखसाहसब्यतिकरा रक्ष्याः परं योषितः ॥

- (अ) Mugdhopadesa (KM VIII) 55.
- (आ) GVS 31.
- (b) Or वार्द्ध स्या° GVS.
- (c) Or सल्याऽवरोधेन GVS.

Śardulavikridita metre.

Women are shackles to the beast of heart, extremely awful because of excessive (lit. ten fold) lust and are bane to good health. They were created as it were by the mass of sea-tides, and (are restrained) neither by surrendering authority to them nor by the opposition of friends. Their hearts are filled with the incidence of hidden rashness. They, O Friend, are to be guarded with great caution.

14486*

चेतःसूच्यग्रतस्तत् प्रसरित पुरतः प्राणिनां वर्गषट्कं
दुष्पारं कूपरूपं तदुपरि नगराकारसंसार एषः ।
तिस्मन् भाग्योदयाद्वं सुरसिरदभवच्छुद्धबुद्धिस्वरूपा
सूच्यग्ने कूपषट्कं तदुपरि नगरं तत्र गङ्गाप्रवाहः ॥

(अा) PV 844.

Sragdharā metre.

Mind (of a man) is of the size of a needle-point; in front of that operates the group of six¹ which, like a well, is not easy to cross; above that is this universe in the form of a city; there in that city arose celestial stream in the form of pure intelligence as a result of good fortune. On the point of needle is a group of six wells (vices), above that

is the city (universe) and there the flow of Ganga.

 Six enemies of mankind: viz. lust, anger, avarice, pride, stupefaction (illusion) and arrogance.

14487*

चेतःसौख्यं किमिप भजते कीर्सिक्त्लासमेति
श्रीढा लक्ष्मीः सपि बत सा जायते नूनमेव।
श्रस्माकं व्यं यदिह नरनाथायिनां सम्मुखत्वं
सम्प्राप्तोऽसि प्रसुमरपरत्यागलीलाविनोदः।

- (अर) AIR 195.
- (a) चेतस्धी AIR (var.).

Mandakranta metre.

O King, that you, enjoying yourself with the sport of widespread charity, have arrived here before us, the supplicants; our heart experiences indescribeable joy, fame flashes forth and abundant riches appear with certainty in a trice.

14488

चेतनं पुष्करं कोशेः क्षुधाध्मातेः समन्ततः।
न धृणीनामरम्याणां विवेकं यान्ति वृष्टयः।
(आ) SSB 536, 43.

The sky all around is lively with empty (i. e. waterless) clouds. The vision of the (sun-) rays covered with clouds is unable to perceive properly (whether it would rain or not).

1 Description of the end of the rainy season.

14489

चेतयि निवलं वेत्ति जीवात्मा सुखदु:खभुक् । ग्रात्मानं नेव जानाति कामकोधाविभिहंतम् ॥ (आ) \$P 4323 (a. Yogarasayana). Endowed with consciousness, the individual soul, that experiences both pleasure and pain, knows everything. But it does not know itself tainted with lust, anger etc.

14490*

चेतश्चञ्चलया वृत्त्या चिन्तानिचयपञ्जरे । वृत्ति बध्नाति नैकल पञ्जरे केसरी यथा ।। (आ) SP 4216.

Trapped in a number (lit. cage) of worries, the mind is unable to fix its operation at one point due to its fickle disposition, as is the case with a lion in a cage.

14491

चेतश् चिन्तय मा रमां सङ्गितमामस्थायिनीमास्थया
भूपालभ्रुकृटीकुटीविहरण्यापारपण्याङ्गनाम्
कन्थाकञ्चुकिनः प्रोत्रश्य मवनद्वाराणि वाराणसीरथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेकामहे ॥

- (अ) BhŚ 245.
- (अ!) IS 2304, SSD 4 fol. 31 b, GVS 435.
- (a) श्रियं or रसां or रमा [रमां] BhŚ (var.); ग्रास्थायिनीम् BhŚ (var.); आश्रय BhŚ (var.).
- (b) °श्रकुटी° (°भृ°) BhŚ (var.); °कुरविहरव्या° or °पठीरपणन or °कुटीवितरण or °कुटी- विरहिण° or °भृषुटी° BhŚ (var.); °टीरविहर° IS; °रण्यांगनां BhŚ (var.).
- (c) कथा BhŚ (var.); °कंचुक्ति: BhŚ (var.); प्रवेश्य GVS; भूवन° BhŚ (var.).
- (d) °वीथिषु [°प°] BhŚ (var.); वाणिपात्न° or °पाणिमात्न° BhŚ (var.); अवेक्षामहे BhŚ (var.).

Sardulavikridita metre.

O Mind, do not even for once think seriously of this fickle Laksmi (goddess of wealth), who is (no better than) a harlot sporting in the hut-like eye-brows of the kings. Clad in rags, we, entering into the gates of houses in the series of streets of Vārāṇasi, (only) expect alms dropped in the pot of our hand.

[Do not even for once, O mind, think fervidly of this unstable goddess of wealth who is like a harlot sporting in the house-like eyebrows of kings; (for men) entering through the gates of houses in Vārāṇasī, clad in a wallet, we await in the line of its streets for alms dropped into the palm of our hand serving us as a pot. (M. R. Kale).]

14492

चेतसा यो महापापः पापकृत् दोषयुक्तकः। एष पत्थाः खलाचारो मानभङ्गोन नाशितः।।

(ξ) NM (T) 5. 4.

One who is a great sinner, he (always) commits sin at heart and thus invites ignominy. This is his way His evil conduct does not end even after his pride is humbled.¹

1. This translation is based on the reading মান মাজু ন নাখিব: in the fourth quarter.

If it is read as: মান মাজুন নাখিব:, the later half of the verse would mean:

"This way of evil conduct could be ended by humbling his arrogance."

14493

बेतस्तरो शोकनिदाघमास्वव् बाषामगाधां यदि हातुमिच्छेः । तदा पिबेह श्रुतिपानपात्रेः श्रीरामनामामृतमेव भूयः ॥ (জা) PdT 264 (a. Bhāskara).

(Upajāti metre Upendravajrā and Indravajrā).

O Tree of my heart! If you want to overcome the profound affliction of the heat of the summer of serrow, then drink, time and again, only the nectar of Śrī Rāma's name with the cups of your ears

14494**

चेतस्यङ्कुरितं विकारिणि वृशोदंग्द्वे द्विपत्रायितं प्रायः पल्लवितं वचः स्वपरताप्रत्यायमानाविषु । तत्तत्कोपविचेष्टिते कुसुमितं पादानते तु प्रिये मानिन्याः फलितं न मानतरुणा पर्यन्तवन्ध्यायितम् ॥

- (आ) SkV 679 (a. Rājaśekhara), Kav 392 (a. Rājaśekhara), Prasanna 149 b, Skm (Skm (B) 722, Skm (POS) 2. 50.2) (a. Rājaśekhara).
- (a) विसारिण Skm; विकाशिनि दृशो इंद्वेपि Prasanna; द्वन्द Kav (MS).
- (b) वचस्युपचितं प्रौढं कपोलस्थले Skm; वचस्त्व-परता यद्यापमानादिषु Prasanna; °दिष Kav.
- (d) मानिन्यां or मानत हणी Skm; नु [न] Skm; न् [न] Skm; न्रेंचापि Kav (MS).

Śārdūlavikrīdita metre.

The tree of anger sprouted in her heart, / sent forth its cotyledons in her two proud eyes, / came fairly into leaf in what she said / and flowered in the gestures of her anger. / But when her love then fell before her feet / it bore no fruit but proved a barren tree. (D. H. H. Ingalls).

14495**

चेतांसि चपलपक्षैः

शिलीमुर्खः परिपतद्भिरतिमात्रम् । पथिकानां भिन्नानि प्रकटितधनरागरक्तानि ॥

- (আ) VS 1670 (a. Bhatta-Viddhi).

 Āryā metre.
- 1. The hearts of the travellers (separated lovers) that were full of attachment (to their spouses) due to the surging deep love, were rent asunder by the bees of nimble wings flying all around (in the spring).
- 2. The hearts of the travellers (separated lovers) were rent asunder by the arrows fitted with quivering feathers, falling in quick succession. The hearts were (thus) reddened with thick blood gushing therefrom.

14496**

चेतोजन्मशरप्रसूनमधुभिर्व्यामिधतामाश्रयत्

प्रेयोद्दतपतङ्गपुङ्गवगवीहैयङ्गवीनं रसात्। स्वादं स्वादमसीमिष्टसुरभि प्राप्तापि तृष्ति न सा

तापं प्राव नितान्तमन्तरतुल।मानच्छं मूच्छमिपि ॥

- (\$\mathbf{y}) Nais 3.130.
- (c) °असीममृष्टसुरिंग Mallinatha ad Nais. Śardulavikridita metre.

Damayanti, though she proudly tasted again and again the infinitely sweet and fragrant butter that was the speech of the noble bird¹, the messenger of her beloved, the butter being mixed with

the honey of the flowers composing Cupid's arrows, obtained no joy, but experienced in her heart an intense heat, and her stupefaction knew no measure. (K. K. Handiqui).

1. Swan.

14497*

चेतोवर्षणमार्जनं भवमहादावाग्निनिर्वापणं श्रेयः करवचित्वकावितरणं विद्यावधूजीवनम् । आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

- (अ) Caitanya-Caritamrta, Antya 20 P.
- (জা) PG 22 (a. Śrī Bhagavata or Śrī Kṛṣṇacaitanyadeva).
- (a) प्रेमामृतास्वादनं PG (var.). Sardulavikridita metre.

Victorious is the chanting of Srī Kṛṣṇa's name, which cleans the mirror of heart, quenches the form'dable wild-fire of (repeated) births, spreads moonlight on the lilies of bliss, is the very life- (breath) of the damsel of learning, stirs (enhances) the ocean of joy, tastes like pure nectar at every step and is a unique ablution to everyone's soul.

14498

चेतो निवारितं येन धावमानिमतस् ततः। कि न लब्धं मुखं तेन संतोषामृतलाभतः ॥

(अ) AS 795.

He who has restrained his mind, rushing hither and thither, what happiness has he not gained by attaining the ambrosia of contentment.

14499

चेतो नैव त्यजित चपलाद् हेमकोणाभिषाताद् धीरोदासम्तनितजलदात्ताण्डवारम्ममिच्छन्। वातोन्मुवर्तः कुटजक्सुमैर्चासिते शेलश्रङ्गे रक्षःपीडारहितदियताश्लेषधन्यो मयूरः॥

(अ) Hams 52.38.

Mandakranta metre.

My mind never leaves the peacock, who wishes to begin his lively dance, on account of (the advent of) a rain-cloud which gives forth a deep and continuous roll of thunder, being beaten (like a drum) by a golden drumstick in the form of a flash of lightning, and who is blessed with the embraces of his beloved, on the peak of the hill rendered fragrant by the mountain-jasmine flowers scattered (on it) by the wind, free from molestation by a rakṣasa. (M.C.N. Acharya).

चेतोऽःतरा स (न) सत्त्वं see No. 14502.

14500

चेतोभृवश्चावस्ताप्रसङ्गः

का वा कथा मानुषलोकमाजाम्।

यद् दाह्शोलस्य पुरां विजेतृस्

तथाविधं पौरुषमर्धमासीत्॥

- (ब) BhPr 81.
- (आ) SR 250.10, SSB 56.16.
- (a) चापवति प्र° SR, SSB.
- (c) हर्तुः (भर्तुः SSB) पुरामप्यलिकेक्षणस्य SR, SSB.

Epic Upajāti metre (Indravajrā and Upendravajrā).

What is the tale of them that share the world of men in connexion with the bow-cord of the Mind-Born One¹ when the virility of the Conqueror of cities², addicted to burning, was thus halved? (L. H. Gray).

- 1. Kāma.
- 2. Śiva.

14501

चेतोभुवा रचितविश्वमसंविधानं

नूनं न गोचरमभूद् विधिताननं वः।

तत्कान्तिसंपवमवाप्स्यत चेच् चकोराः

पानोत्सवं किमकरिष्यत चन्द्रिकासु॥

- (গ) Bālarāmāyaņa 5. 74.
- (अर) SkV 411, Kav 173.
- (a) °भुवो SkV; चेतो मुवश्चरित° Bala.
- (c) ^०८स्यथ Bala.
- (d) °करिष्यति SkV (var.).

Vasantatilakā metre.

You have not seen my mistress' face, cakoras, / its charms arranged by Love himself; / for had you seen its perfect loveliness, / how could you relish still the taste of moonlight? (D. H. H. Ingalls).

14502

चेतोवशिता सस्वं

सत्त्वे सति चाइता प्रयोगस्य ।

न भवति सा वेश्यानाम्

भ्रत्वावि पुरुषहतहृदयानाम् ॥

(भ) Kutt (Kutt (BI) 798, Kutt (KM) 776, Kutt (Gujarāti Press 1924) 799,

- (आ) GVS 222.
- (a) चेतोऽन्तरा स (न) Kutt (KM), Kutt (G) GVS.
- (d) मध्यामिषपुरुषनिहितह[°] Kuţṭ (BI) (var.), Kuţţ (G) (Contra metrum) GVS. Āryā metre.

The harlots with their hearts broken by men, do not have (even a modicum of) self-restraint or courage; if there be courage, they do not have winsome etiquettes.

14503

चेतोहरा युवतयः सुहृदोऽनुकूलाः सव्बान्धवाः प्रणयगर्भगिरश्च मृह्याः। वल्गन्ति दन्तिनिवहास्तरलास् तुरंगाः संमीलने नयनयोनं हि किचिदस्ति।

- (34) Bh\$ 499 (doubtful), BhPr 200, PrC 80 (p. 49).
- (31) ŚP 4130, VS 3318 (a. Vikramāditya), SR 373.174 (a. ŚP), SSB 270.60 (a. Vikramāditya), SRK 144.1 (a. Sphuţaśloka), SuM 8.14 and 30.7, RJ 1372, Kav p. 106, SSJ 23.5, SU 1022 (a. BhŚ), SSV 243, Sama 2 ₹ 63.
- (a) स्वमनो[°] SRK; स्वजनो [सु[°]] SuM, PrC; [°]नुक्ल: SSB.
- (b) प्रणतिग° SR, SSB; प्रणतिनम्नगि° SRK, Sama.
- (c) नानाविधोपकरणा: करिणस् तुरंगा: VS; गर्जन्ति [व°] SR, SSB, SRK, SuM, PrC.

(d) हि नयने न तदस्ति किचित् VS.

Vasantatilakā metre.

Youthful ladies that entice the heart, faithful friends, well-disposed relatives, sweet-tongued servants, herds of elephants and the horses that move here and there, when the eyes are closed these all disappear and turn into nothingness. (J. Shastri).

- 1. In BhPr words of Vikramaditya, who did not finish the sentence.
- 2. In BhPr the words of the thief, who completed the sentence.

14504

चेत् पौरादिष शङ्कासे हिमक्चोरप्यिचिषो लज्जसे

भोगीन्द्रादिष चेद् बिमेषि तिमिरस्तोमादिष त्रस्यित ।

चेत् कुञ्जादिष द्रयसे जलधरब्वानादिष क्षुभ्यसि

प्रायः पृत्रि हतास्मि हन्त मिवता स्वतः कलङ्कः कुले ।।

- (आ) Pad 52.39 (a. Bhānukara), SR 353. 50, SSB 235.50, RJ 817 (=5.46) (a. Bhānukara), SG 261 (a. Bhānukara).
- (a) हिमरुचेर° Pad, RJ.
- (c) दूयते Pad , जनघटध्वा° (जल° SSB) SR, SSB.

Sardulavikridita metre.

Daughter, if you are apprehensive of even a townsman, feel shy of the moonbeams, are afraid of a snake, have fear from pitch darkness, are scared of even a bower, are perturbed by the thunder of a cloud, I am all but doomed; ah, you will be a bane to the family.1

1. A daughter addressed by a harlot.

14505

चेदिन्दुमण्डलपरिच्युतया चकोर
कृक्षिम्मरिभंवित चन्द्रिकया चिराय ।
कह्मादिभिज्ञपरिषत्परिचिन्तनीयम्
ग्रङ्गारचर्वग्णमखर्वमुरीकरोषि ॥
(ग्रा) Any S 90.

Vasantatilakā metre.

O Cakora, if you feed yourself for long on the moonshine emanating from the lunar orb, why then do you take to eating the burning charcoals in large number. The assembly of the wise is worried about it seriously.

14506

चेन्न पण्यविनता जगित स्याद्
दुःखदानितपुणा कथमेते ।
प्राणिनो जननदुःखमपारं
प्राप्तुवन्ति पुरु सोढुमशक्यम् ॥

- (려) AS 619.
- (সা) GVS 633.
- (b) °निष्णाः AS (KM).
- (d) पुरुषोद्गृं AS (var.); गुरु AS. Svagata metre.

If there were in this world no harlots skilled in inflicting pain, how the people would have suffered the ceaseless pain of birth, hard to stand and wide (in ramification).

14507

चेन्नाबृतस्त्वमितना मिलनाशयेन किं तेन चम्पक विषादमुरीकरोषि । विश्वाभिरामनवनीरदनीलवेषाः

केशाः कुशेशयदृशः कुशलीमवन्तु ॥

- (आ) PdT 237.
- (a) °दत° [°दृत°] PdT (var.).
- (d) केशा PdT (var.); कुशल PdT (var.). Vasantatilakā metre.

O Campaka, why do you take to heart the sofrow that the crooked (lit. foul-minded) bee disregarded you. May the hair of the lotus-eyed damsels, dark like the fresh cloud loved by all, live long.

14508

वेलाञ्चलं न्यस्य कुचाञ्चले माम्
ग्रालोकयन्ती नयन।ञ्चलेन ।
इतो गता वा क्व गता न जाने
रोहं गता वा हृदयं गता वा !।

- (आ) RA 5.8.
- (a) [°]लेन or [°]स्थलो माम् RA (var.).

 Upajāti metre (Indravajrā and

 Upendravajrā)

Placing the hem of the garment on her bosom, looking at me with side-glances, I know not where has she disappeared from here, whether she has gone above (in the sky) or has entered into my heart.

14509

चेलाञ्चलेन चलहारलताप्रकाण्डेर्
वेग्गीगुगोन च बलाइलयीकृतेन ।
हेलाहितभ्रमरकभ्रममण्डलीभिश्
छुत्रभ्रयं रचयतीय चिरं नतस्त्रः ॥

- (अ) Viddhaśāla-Bhañjikā 2.9.
- (317) SkV 525 (a. Rājašekhara), Kav 261 (a. Rājašekhara), Skm (Skm (B) 868, Skm (POS) 2.79.3) (a. Rājašekhara) ŚP 3912, JS 244.9 (a. Rājašekhara), Pad 65. 36, SSM 79, SR 345. 53 (a. ŚP), SSB 221.6, RJ 1278.
- (a) चोलाञ्चलेन SkV, Kav; °कांडै SkV.
- (b) वलाहकधिक् Viddh (var.); चलड[°] Pad, SR, SSB.
- (c) स्वेच्छाहि° Skm; °भ्रमिम° Viddh (var.); °भ्रमरथ° Skm.
- (d) ग्रन्थं रसं रच[°] Skm; चकत्रयं Viddh (var.); पत्त्रत्रयं ŚP; पत्न[°] JS; नतभू: Kav.

Vasantatilakā metre.

Her mouth's hem, her tossing necklaces, / and massy tresses circling round her brow, / all whirling in her sport like maelstroms mad, / give to this maid of arching brows and fair / a triple shelter against the burning Sun. (L. H. Gray).

14510**

चेलाञ्चलेनाननशीतरिशम संबृण्वतीनां हरिदृश्वरीगाम्। वजाङ्गनानां स्मरजातकम्पाद् प्रकाण्डसंवातिमयाय नीवी।

- (31) BhV 2. 27, Rasaganga 683.3-4.
- (a) °शंतरस्मि BhV (var.).

(c) गोपाञ्जनानां Rasaga.

Upajāti metre (Upendravajrā and Indravajrā).

At the sight of Hari, the women of Vraja covered their moon-like faces with the ends of their upper garments, but the knot of the garments round their waists was loosened all of a sudden on account of tremor caused by love. (H. D. Dutt).

14511

चेड्टानिष्ठं सदास्यन्तं चेतस्ते संप्रवर्तते । तद्भवत्यन्तर।यस्ते मदीयेच्छानुवर्तने ॥

(at) SSMa 26. 1-2.

Your mind always works in accordance with its impulses only. That becomes a hurdle in your following my wishes.

14512**

चेष्टा मवति पुंनार्योर् या रत्युत्पतिरक्तयोः। संमोगो वित्रलम्मश्च शृङ्गारो विविद्यो मतः॥ (अ) BhŚ 500.

What transpires between man and woman when they are drawn to each other due to the sprouting of love is Sambhoga. The Vipralambha variety of Sṛṅgāra is said to be of many a type.

- 1. Sexual Union.
- 2. Love in Separation.

14513**

चैतन्यं नमसश्रकोररमणीकर्पूरपाली सुधानिर्धासद्भवदोह्दस्य कुमुदस्तोमस्य सन्धुक्षणम् ।
हवान्तोत्तुङ्गभतङ्गवारणसृणिः श्रङ्गारबोजाङ्कुरः
पश्योदञ्चति सस्पृहं प्रणियनि प्रालेयमानोः कला ॥

(अर) Skm (Skm (B) 365, Skm (POS) 1. 73. 5) (a. Indrajyotis).

Śardulavikridita metre.

See longingly, my lass! There arises the digit of the cool-rayed moon which (imparts) consciousness to the sky, is a row of camphor to the female Cakora, flow of the nectar-fluid to one's longings, stimulator of the cluster of lilies, goad to the burly tusker of darkness, and a sprout of the seed of Śrngāra.

14514

चैत्यं बिना स्थिरं फिचित् जीवे नास्तीह पाथिवे। ।।
(आ) SSMā 10.7.

In case of an earthly being there is nothing stable (immutable) except its soul.

14515*

चंत्यपूत्रयध्वजाशस्तच् छ।याभस्मतुषाशुचीन् । नाकामेच्छकंरालोष्ट- बलिस्नानभुवोऽपि च॥ (अ) Śukr 3. 24.

One should not cut down a sacred tree, slight the worthy, trample upon a flag, cross the shadow of an unholy person, tread on askes, chaff, filthy things pebbles, clods, offerings and the bath-chambers.

14516

चैत्ये निस्यनिविष्टवायसकुलकेङ्कारझङ्कारिणि स्वं तावत्परपुष्ट पण्डितसखे मा तुण्डमृद्घाटय। पश्य कूरकदर्थनाज्ञतपरिश्चान्तश्रृतिश्रेणयः संतापं सुधियोऽपि हन्त गमिताः कस्ते गिरं ज्ञास्यति॥ (अर) AnyS 27.

Śārdulavikrīdita metre.

O Cuckoo, friend of the wise, do not open your mouth (i. e. do not Coo) on the street-tree resounding with the cacophony of the flocks of crows perched thereon. See, even the wise with their ears wearied of many a harsh tormenting sound (lit. torture), are subjected to sufferings. Who will (now) heed your sweet notes?

14517

चेत्रं मा स्मर विस्मर स्मर रित कि सायकंमिरकेर्
गोषां मृग्ध मुधा बधान जिहिह ज्याबन्धवीरं धनुः।
देवेऽस्मिन् हि सक्तत्स्मृतेऽि न मितर्नेद स्मृतिनं स्थितिर्
नासिक्तनं धृतिनं निर्वृतिरिप नवाष्यस्ति वामभ्रुवास्।।

- (31) Rājendrakarņapūra of Śambhu (KM I. 22) 11.
- (আ) VS 2613 (a. Śambhu).
- (b) बधान कि च [मुद्रा ब°] VS.
- (c) मुहु: [कृत्] VS.

Śardulavikridita metre.

Cupid, do not remember the Caitra month, forget about Rati, what is the use of these deadly arrows?, do not fasten godha¹ in vain, discard (even) the bow which is (all the more) effective with the tight string. On remembering this king² even once, the women with lovely eye-brows do not at all retain understanding or memory, or steadfastness, or

attachment (to any one else) or fortitude or peace.

- A leathern fence wound round the left arm to prevent injury from a bow-string
- 2. Śrī Harşadeva of Kashmir.

14518**

चैत्रीचन्द्रामचन्द्रातपतलचिकत-चित्तचञ्चच्चमूरु-प्रोदञ्चल्लोचनानां चतुरकरचलच्चामरोच्चारिचेलः । न्यञ्चच्चामीकराच्चीरुचिरुचिरमुखस्त्वं चिरं चारुकीतेर्

वीचीतां चाकविक्यं चतुरुदधिवरांश्चारयोज्चैश्च-कोरान् ॥

- (आ) SMH 5.7.
- (c) ° हिचरहिंच ° SMH (var.).
- (d) °चराइचा° SMH (KM). Sragdharā metre.

O King resembling (in brilliance) the Caitra-moon, with your robe fluttering with (the wind of) chowries waved with their skilled hands by the (female attendants) having eyes extremely tremulous like that of the Camuru deer with its mind perplexed by the moonshine, and having a charming face that sets at naught the lustre of a golden image; may you feed for long with the beams of your brilliant fame the four Cakoras in the form of four oceans.

 May your glory spread accross the four oceans for a long time.

14519**

चंत्रे वित्रो रक्तनीलावशोकी
स्वर्णाशोकस्तत्त्वीयश्व पीतः।
जैवं तन्त्रं तस्त्रसूनान्तरेभ्यः
चेतोयोनेः भूर्भुवः स्वस्वयेऽपि।।

(अा) KavR 18. 58, KH 159. 18-19. Salini metre.

In the month of Caitra the lovely red and dark Aśoka trees, and the third, the golden-yellow Aśoka, these (i. e. their flowers), more than any other flowers, are the devices of the Cupid to vanquish the three Worlds: the earth, ether and heaven.

14520**

चैत्रे मर्दाद्धः शुकसारिकाणां हारीतदास्यूहमधुत्रतानाम् । पुंस्कोकिलानां सहकारबन्धुः मदस्य कालः पुनरेष एव ।।

(সা) KāvR 18.50, KH 159.5 6.

Upajāti metre (Indravajrā and Upendravajrā).

In the Caitra month the passion of the parrots, Sarikas, pigeons, Datyuhas, black bees and male Cuckoos is heightened. It is friendly to the mango trees. Moreover, it alone is the maddening time.

14521-22**

र्चत्रे मासि गुडाहारा बह्वाहाराश्च कार्तिके । ग् पौषे मासि जलाहारा मवन्ति तव शत्रवः ॥ चैत्रे मासि निम्बाहारा लघ्वाहाराश्च कार्तिके । पौषे मासि यथाहारा भवन्ति तव मित्रकाः ॥

- (अ) Cr 1466-67 (CNPN 92-3, CM 63-4).
- (b) वङ्गाहाराश् CNPN (MS).
- (e) निम्बहारा CNPN (MS).

Those who take guda in the month of Caitra, over-eat in Karttika, subsit for the most on water in the Pauşa-month, are your foes.

Those who take nimba in the Caitramonth, light food in Kārttika and balanced diet in the Pauṣa-month, are your friends.

14523

चैत्रे सूत्रितयौवनान्युपवनान्यामोदिनी पश्चिनो ज्योत्स्नाप्रावरणानि रत्नवलभीहम्याणि रम्याः

स्त्रियः ।

सर्वं चारुतरं न कस्य दिवतं यस्मिस्तु तद् भुज्यते तन् मृन्निमितमामभाजनमिव क्षिप्रक्षयं जीवितम् ॥

(সা) Anc ad 23 (70) (a. Munimatamīmānisā).

Śardulavikridita metre.

In the month of Caitra the gardens are invested with the exuberance (of spring), the lotus-ponds abound in fragrance, the mansions with jewel-studded terraces are enveloped in moonshine and the women are enjoyable. All this is extremely lovely and is dear to all. But the life in which this is enjoyed ends soon as does an unbaked earthen pot (break soon).

[In the Caitra-month, gardens invested with youth, lotus-beds full of fragrance, the roofs of jewelled palaces wrapped in moon-light and ladies enjoyable—in short, to whom is all that is delightful, not dear? But life in which all this is to be enjoyed, does soon decay? like a pot of unbaked clay. (Dr. Suryakant).]

- 1. Spring.
- 2. Comes to an end.

चोडोत्तंसितचारचन्द्र° see No. 14456. चोद्यमानोऽपि पापेन see वार्यमानोऽपि पापेभ्यः. चोर° see No. 14530 and 14531.

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14524**

चोलं नीलिनिचोलकर्षगाविधौ चूडा**मरिंग चुम्बने** याचिष्ये कुचयोः करार्पगाविधौ काञ्चीं पुनः काञ्चनीम् ।

इत्थं चन्दनचितिर्मृगमदैरङ्गानि संस्कृवैती तत् कियन्न मनोरथं वितनुते वारेषु वाराङ्गना ॥

- (अ) Rasamañjari of Bhanukara 69.
- (%) SR 359.93, SSB 245.6. Śārdūlavikrīdita metre.

In case you pull down my dark veil, I will ask for a bodice; in case you kiss me, I will ask for a crest-jewel; in case you hold my breasts with your hands, I will ask for a golden girdle; (saying) thus and adorning her person with sandal-paste and musk, what is that longing which the harlot does not stir in many (a heart).

14525*

चोलस्य यद्भीतिपलाधितस्य भालत्वचं कण्टिकनो वनान्ताः। प्रद्यापि कि वानुभविष्यतीति व्यपाटयन् ब्रष्ट्मिवाक्षरास्यि॥

- (अ) Vikram 1. 116.
- (अर) ARJ 74. 3-4 (AR 76. 2-3), Rasaganga 392. 7-8, AIK 194. 20-1, Cit (V) 255. 4-5.
- (a) चौरस्य AIK.

Upajāti metre (Indravajrā and Upendravajrā).

(The king) through whose fear the king of Cola fled away and the thorny forests tore off the skin on his forehead in order to see the writings thinking as to what he would experience next. (S. C. Banerjee).

14526*

चोलाङ्गनाकुचिनचोलतलानुलीनो द्वावकेरलीतरलकुन्तलकम्पनोत्कः । लाटीललाटतटशोषणमानसोऽयं फुल्लारिवन्दवनबन्धुरुपैति वायुः॥

- (अरा) Pad 61. 9 (a. Laksmana), SuSS 27 (a. Laksmana), SR 325.11, SSB 187.11.
- (b) °लीविर° SR, SSB or °लोल: Pad, SR, SSB.
- (d) °न्दघन° SR, SSB.

Vasantatilakā metre.

Hiding under the breast-covers (bodices) of the Cola-women, keen to stir soon the hanging tresses of the Kerala-women, determined to dry up (the sweat from) the foreheads of the Lata-women, here comes the breeze, the friend of the beds of lotuses in bloom.

चोलाञ्चलेन चलहार° see No. 14509.

14527**

चोलान्तकश्चन्दनपाण्डुरेषु
नितम्बनीनां स्तनमण्डलेषु।
साम्राज्यमानम्रजगस्त्रयस्य

मेने मनोजन्मनराधिपह्य ॥

(अ) Vikram 12.55.

Upajāti metre (Indravajrā and Upendravajrā).

The vanquisher of the Colas believed that the empire of the Cupid, the sovereign, who had humbled the three worlds, existed on the breast-regions of the women, that were white with the sandal-paste.

[The destroyer of the Colas thought the empire of king Cupid, to whom the three worlds yielded, to be in the breasts of women, white with sandal-paste (S. C. Banerji).]

14528*

चोलो चोलीं न तु कलयते गुर्जरी जर्जराङ्गी

मूर्जाकान्ता विश्वति विषिनं मालवी सालवीथीम् ।

नो संगीतं रचयित मनागङ्ग बङ्गी कृशाङ्गी

नाङ्गी रागं रहिस तनुते भूषते त्वत्प्रयागो ॥

- (সা) Pad 17.9 (a. Lakṣmaṇa), SR 125.9, SSB 434. 9.
- (a) गुर्जरा SR, SSB.
- (b) °क्रन्तं SR, SSB.

Mandakranta metre.

O Lord of earth, as you march (for the digvijaya), the Cola-woman (while fleeing) forgets to put on the bodice, the Gurjara-woman is shattered, the Malava-woman, clothed in birch-bark, hastens to the sala-grove in the forest, the Vanga-woman, weak in body, does not play music at all, and the Anga-woman does not make love (even) in private.

14529

चौरं वृष्टं वधूं यातां क्षत्रं वित्रासितं कृतम्। पुनः संगृह्य यः शेते स तैरेव विवोष्यते॥

- (अ) Bhar (Bhar (Bh) 1. 1170, Bhar (KM) 1. 1158.
- (a) fæse Bhar (KM).

He who lapses into slumber after welcoming back a thief whom he had seen earlier, a wife who had deserted him and an enemy who had been terrorised (before), is awakened by them alone.

[He who receives kindly a thief that has been once detected, a wife that has once left him, and an enemy that has been terrorised and does not remain on guard¹ is made to realise the danger later² by these persons. (M. S. Bhandari).]

- 1. Goes to sleep.
- 2. Is awakened.

14530

चौरवण्डः शिरश्छेदो विद्वद्वण्डस्त्वगौरवम् । मार्यावण्डः पृथवद्यया नित्रवण्डस्त्वमाष्णम् ॥

- (अ) \$to 31.1 (357, 25-6).
- (a) चोर° Śto; शिर:च्छेदो Śto (var.).
- (c) °दण्ड Śto (var.); °च्छंग्या° (°च्छे) Śto (var.).

To behead him is the punishment to a thief, to down-grade him is the punishment to a learned man, to lay a separate bed (for her) is the punishment to a wife and to stop talking to him is the punishment to a friend.

14531

चौरद्रव्यविमागं च दूतद्रव्यं सुभाषितम्।
 उस्कोशं प्रतिदानं च सद्यो गृह्हाति बुद्धिमान्।।
(आ) NBh 121.

- (a) चोर^o NBh (var.).
- (c) Or उत्कोचं NBh (var.).

An intelligent man readily understands (the implication of) the (liberal) distribution of money by a thief, gift of an envoy, wise-saying, (sudden) scream (or illegal gratification-utkoca) and return gift or compensation.

14532

चौरश्चौरार्यको मन्त्री भेदज्ञः काणकक्रयो। ग्रन्नदः स्थानदश्चैव चौर: सप्तविद्यः स्मृतः॥

(87) Bhavadevasuri's Parsvanathacaritra 8. 247. (Cf. Mn. 9.278, Y 2.276).

A (straight out) thief; a betrayer of the thieves; a minister; one who knows how to instigate strife; a purchaser of stolen goods; one who feeds a thief; and who gives him shelter; are reputed the seven-fold kinds of thief. (M. Bloomfield).

चोरस्य यद्भोति° see No. 14525.

14533

चोरस्यान्यस्य वा पुंसः परायंग्रहणाय चेत्। गच्छतो वा समुत्तीर्णः फलदाता भवेद् वृकः॥ (सा) \$P 2744.

If a wolf appears when a thief or some one else goes to steal other's wealth, that brings success. 14534

चोराविदायादतन् जभूपैर् ग्रहायं मर्च्य सकलेऽपि लोके । धर्नपरेषां नयनैरवृश्यं

ज्ञानं नरा धन्यतमा वहन्ति ॥

- (अ) AS 186.
- (a) चोरादि^o AS (var.).
- (c) धनै AS (var.).
- (d) धान्य° AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Only the most fortunate have the wealth of knowledge which cannot be taken away by the thieves, heirs, sons or kings, which is revered in the whole world and is invisible to the others' eyes.

14535

चौरी स्वामिपरोक्षी च योगिनी स्वाधिकारिणी। वाचाटा चाङ्गदूषा च स्यादसाध्वीति षड् गुणाः॥

- (अ) Cr 374 (CRr 1. 37). Cf. यस्य चित्तं विभूतं; सदा हुष्टाल्पसंतुष्टा; भर्तृभक्ता च सततं and Nos. 8107 and 9326.
- (a) चोरी CR (var.).
- (c) वाचादा (°त्वा) CR (var.); वाग्भटी CR (var.); चाङ्गहीना (°दोषी) CR (var.).
- (d) साद CR (var.); गुणा (°णै:) CR (var.).

Prone to steal, averse to her husband, practising sorcessory, acting wilfully, talkative and dirty in appearance—these are the six characteristics of an unchaste woman.

14536*

चौरेभ्यो न मयं न बण्डपतनं त्रासो न पृथ्वीपतेर् निःशंकं शयनं निशापि गमनं दुःदेऽपि मार्गे सदा । वारिद्यं सुखकेवलं शुभमयं दुःखद्वमं वर्तते श्रायाति स्वजनः स याति विमुखं सर्वत्र मन्दादरः ।।

(आ) Vidy 303.

Śardulavikridita metre.

Poverty brings only happiness and good luck. There is no fear from the thieves, no punishment and no dread of the king. One has undisturbed sleep, and can walk on even a dangerous path at night. But there are two disadvantages in it—the friend who comes, returns with face turned away, and there is but scant respect everywhere.

14537

चौरो वा यदि चाण्डालः शत्रुर्वा पितृघातकः। अतिथिः कालसंप्राप्तः सोऽतिथिः स्वर्गसंक्रमः॥

- (अ) Cr 1468 (CNP II 53, CM 65). Cf.
 प्रियो वा यदि वा हेब्यो ; न पृच्छे च्चरणं गोत्नं ;
 दूरमार्गथमश्रान्तं see No. 14538.
- (c) काले सं° CNP II, CM.

Be he a thief or Candala, foe or patricide, a guest who comes at an appropriate time, that guest leads one to heaven (lit. is a means of attaining heaven).

14538

चौरो वा यदि घाण्डालो ब्रह्महा पितृबातकः। ग्रागतो वैश्वदेवान्ते सोऽतिथिः स्वर्गदायकः॥

- (新) MK (MK (GOS) 154, MK (S) 127, MK (P) 99, MK 91 (C), Cf. No. 14537.
- (b) रिपृवर्षि नृघा° MK (S); रिपर्वा (शतुर्वा) पितृ° MK (S) (var.).
- (d) स्वर्गसंक्रम: MK (S).

Be he a thief or Cāṇdāla, slayer of Brāhmaṇa or of his (own) father, if he comes at the end of the Vaiśvadeva sacrifice, that guest bestows heaven (on the host).

14539

चौरोऽसि नवनीतानां जारोऽसि व्रजयोषिताम् । द्येयोऽसि योगिनां कृष्ण चौरजारशिखामणे ॥

- (अ!) Sama 1 = 9 and 2 = 8.
- (a) चोरो Sama 2.
- (d) चौर Sama.

O Kṛṣṇa, the crest-jewel of thieves and paramours, you are a pilferer of butter, paramour of women and (yet) the object of meditation for the yogins.

14540**

चौर्यावस्कन्दाहृत-

वरसंपत्समृतप्रदेशानाम्

मद्यो रिक्तीकरणं

चरकं शक्नं समुद्भूतम्।।

(आ) ŚP 2782.

Āryā metre.

The (sudden) appearance of a wandering mendicant is a sign that the regions filled with others' wealth brought there through theft or assault, will be drained out soon.

14541

च्युतकर्णशिरोरुहावतंसैर्

निविष्ठस्वेदजलाईगण्डलेखंः

ग्रसकृन्मिशाकुट्टिमोदरे सा

दिवसं कन्दुककेलिमिनिनाय ॥

- (311) Skm (Skm (B) 870, Skm (POS) 2, 79.5) (a. Muñja).
- (a) °सरोरुहा° Skm (var.).

Aupacchandisika metre.

She often spent the day in playing with the ball on the surface of the jewel-studded floor, wherein the ornaments of her ears and hair dropped down and her cheeks were covered (lit. wet) with profuse perspiration.

14542

च्युतसुमनसः कुन्दाः पुठियोद्गमेष्वलसा द्रुमा

मलयम्हतः सर्पन्तीमे वियुक्तशृतिच्छिदाः।

ग्रथं च सवितुः शीतोल्लासं लुनन्ति मरीचयो

न च जठरतामालम्बन्ते क्लमोदयदायिनीम्।।

- (अा) KaVa ad 3.2, 5, Amd 196.522, KH 160. 24-7 and 236. 15-6 (ab only), KavR 18. 74 (p. 108), SkV 164, Kav 66, Auc ad 26 (77) (a Malava-kuvalaya), Virat 16. 42, AlS 45, 22-46. 2.
- (a) °मनसे: KAV (MS); पुब्पेब्व° KH; °गमैर° AuC; दुमें [दूमा] KH.

- (b) मनसि च गिरं ग्रथ्नित (ग्रन्थ° KH; गृह्ण्न्तीमे KāvR, Auc; बध्नन्ती° AlS); ग्रथ्नन्ती° SkV, Kav; मे किरन्ति (की° KH) (गि° न Kave); कोकिलाः (°ला) KH, KāvR, SkV, Kav, Auc, AlS; विमुक्तधृतच्छदाः KāVa; °तिच्छदः Amd, Vīrat.
- (c) लुठन्ति KH.
- (d) नवजरठ° KH, AlS; जरठ° Amd, SkV, Auc.

Harini metre.

The Kunda-plants have shed their flowers; trees have become slow in bringing out their blossoms; sweet breezes, shaking the patience of separated lovers, are proceeding from the Malayamountains; the rays of the Sun are removing the effects of cold; and yet they do not attain that sharpness which brings about perspiration. (G. Jha).

14543

च्युता वन्ताः सिताः केशाः वाङ्निरोधः पदे पदे । पातसञ्जिममं देहं तृष्णा साध्वी न मुञ्चित ॥

- (अर) VS 3254, ŚP 423, SRS 1.2.40, SR 76. 6, SSB 348. 8, SRK 68. 16 (a. Sphuţaśloka), SH 106 (a. Bhagavadvyāsa), SRM 2. 1. 273. Cf. No. 14544
- (a) सिता VS.
- (b) दृङ्निरोध: SR, SSB, SRK; दृष्टि° SRS; वाग्व° SH.
- (c) क्षीणं जीणंमिमं SRS.
- (d) नृनं [साध्वी] SRS.

The teeth have fallen, the hair has gone grey, the speech falters at every word, but the chaste wife in the form of 'desire' (tṛṣṇa) does not leave this body, (now) poised to perish.

14544

च्युता दन्ताः सिताः केशाः स्खलितं च पदे पदे । गात्राणि शिथिलायन्ते तृष्णंका तष्णायते ।ः

(अा) SMa 2.49. Cf. No. 14543.

The teeth have fallen, the hair has gone grey; there is faltering at every step, the limbs have gone weak; desire (tṛṣṇā) alone is getting strong.

14545*

च्युतामिन्दोर्लेखां रतिकलहमग्नं च वलयं समं चक्रीकृश्य प्रहसितमुखी शैलतनया। भ्रवोचद् यंपश्येत्यवतु गिरिशः सा च गिरिजा स च क्रीडाचन्द्रो दशनिकरणापूरिततनुः।।

- (अ) BhPr 115 (a. Kridacandra).
- (31) ŚP 96 (a. Kridacandra), AP 18, VS 66 (a. Candaka), Skm (Skm (B) 55, Skm (POS) 1.11.5) (a. Vararuci), SkV 47, Prasanna 9 b (a. Kalidasa), KH 238.18-20, BPS 2, Sar 5. 112, SB 1.432; 3.224, Sb 8 b, SK 1.12, SR 5.48 (a. ŚP) (Cf. Indian Linguistics 16. 47). (Cf. A. B. Keith's The Sanskrit Drama, p. 170, S. Lévi, Le Theatre indien (2nd ed.) p. 162.
- (a) निजकरगतं भग्नवलयस् BhPr (var.).

- (b) इयं [स°] SP, Skm (POS), SkV, KH, Sar, SR; शनैरेकीकृत्य VS; चैकीकृत्य (सज्जी°) Prasanna.
- (c) °त्संपम्य Prasanna; स भिव: [गि°] ŚP, VS, Skm, SkV, KH, Sar, SR.
- (d) °रितकल: Skm.

Sikharini metre.

After she had made a proportionate circle of the digit fallen from the moon and the bracelet broken in love-quarrel, the daughter of mountain, said to him (Siva) with a smiling face "look at my feat." May Siva, that daughter of mountain, and the moon of sport with its person covered with rays of their teeth, protect you.

[Smiling, the daughter of the mountain wrought into one a digit fallen from the Moon and a bracelet broken in a love quarrel, and said to her lord, "behold my work." My he, Siva, protect you, and the lady of the mountain, and that Moon of dalliance all covered with bites and rays. (A. B. Keith).]

14546**

च्युतोऽष्युद्गच्छिति युनः प्रज्ञावाञ्च तु मूढधोः । कन्दुकः पतनोध्यायी न तु कान्ताक्चद्वयी ॥

(at) VS 223 (a. Ksemendra), SR 46, 76 (a. VS), SSB 303, 78

A wise man, even if he (ever) falls (=falters) gets up again (=recovers soon), but not a fool The ball falls (on the ground) and goes up again, but it is not so with the breasts of a woman.

खद्रं तु नृपतेर्यस्य निपतेत् पृथियीतले । स सराष्ट्रो नरपतिः क्षिप्रमेव विनश्यित ।।

- (317) SRHt 160. 2 (a. Mahābhārata, but does not occur in MBh (Bh) edition; only d in MBh (Bh) 3.136.2d)
- (d) विनश्यसि MBh (Bh), (but some texts as above).

The king whose royal parasol falls on the ground, perishes ere long alongwith his people.

छत्रं यो भरतश्रेष्ठ (पुरुषव्याघ्र or परमं श्रेष्ठं) see No. 14549.

14548**

ख्रतं वक्त्रमुधानिधिध्वंजिवधौ मत्स्यौ चलच् चक्षुषी लावण्यामृतिनर्भरा तनुरियं पीना नितम्बस्थली। रंश्यं (?) सिहामनमुन्नतं कुचयुगं कुम्भो करौ पल्लवौ सानन्दा जलहारिणी रितरहो कामामिषेकोऽधुना।। (अ) Dhaśa 11.

Śārdulavikrīdita metre.

Her face, the ocean of nectar, is the parasol, fickle eyes are two fish on the flag, the slender body is the spring of nectar of beauty, the region of broad hips makes the high throne of brass, the breasts are two jars, hands two leaves and Rati is joyfully carrying the water. Oh, there will now be the bath of love.

14549

ख्रतं हि मरतथेष्ठ यः प्रदद्याद् हिजातये। शुभ्रं शतशलाकं वे स प्रेत्य सुखमेधते॥

- (3) MBh (MBh (Bh) 13.98.18, MBh (R) 13.96.18-9, MBh (C) 13.4646).
- (零) SS (OJ) 211.
- (a) यो [हि] MBh (var.); पुरुषच्याझ or परमं श्रेष्ठ MBh (var.); भमतश्वेष्ठ SS (OJ) (var.).
- (b) यो ददाति (दनित) SS (OJ); सं[°] [य:] MBh
 (var.); प्रयच्छेद् MBh (var.).
- (c) स शक्रलेके वसति SS (OJ); शुभं MBh (var.); छतं [शु°] MBh (var.); च [वं] MBh (var.).
- (d) पूज्यमानोऽप्सरोगणै: SS (OJ) ; अश्नुते [एधते] MBh (var.).

O Foremost of the Bharatas, he who gives in charity a white parasol equipped with a hundred spokes to a Brāhmaṇa, he verily attains happiness after death.

14550**

छत्रव्छन्नैव विष्ववसुरिमतकुसुमा पश्वनान।फलाढचा कृञ्जश्रीरेकदेशे जयति गृहिगृहोत्कर्षगर्वं हरन्ती । श्राम्यद्भिष्योत्रवद्भिनिशतनखरदैर्देशेनेनापि भीमैः सङ्कीर्णारण्यभूमिः शमनभवमपि न्यक्करोतीतरत्र ।।

(आ) SSB 4588 (a. Samgrahltuh). Śragdhara metre.

(4286)

On one side (of the forest) excels the beauty of the arbour which is covered as it were with an umbrella, is fragrant with flowers all around, is rich in various kinds of ripe fruits and which humbles the pride of excellence of the householder's mansion. Elsewhere, the forestregion infested with roaring beasts equipped with sharp claws and teeth, that are roaming there and are frightening to see, sets at naught the (dreadfulness of) even the abode of Yama (cemetry).

14551**

छन्नधारी न राजासी जटाधारी न चेश्वरः। सृष्टिकर्तान सब्रह्मा छिद्रकर्तान तस्करः॥

(বা) SR 185. 12, SSB 529 12.

He bears an umbrella but is not a king; has matted hair but is not Isvara (Siva); creates the world but is not Brahma; cuts a hole but is not a thief.

1. Mala organ.

14552

ख्रत्रव्यजनमृङ्गार- यानवाहनधारिएाः । महामात्रा बहिर्वातां विद्युरन्ये च तिद्वधाः ॥

- (अ) KN (KN (AnSS) 13. 46, KN (TSS) 13.46, KN (BI) 12.44).
- (c) °मात्रवहि° KN (BI).
- (d) विदुर् (BI).

(Persons disguised as) bearers of the royal parasol, yak-tails, pitchers, and palanquins, and horse-boys and grooms

and other such servants, should keep information about the doings of the high state officials. (M. N. Dutt).

14553

छत्राकारिमदं शिरः पृथुललाटान्तं विशालेक्षणं चक्राङ्कौ चरणौ करौ सकमलावाजानुलम्बो भुजौ । क्षामं मध्यमुरो विशालमुदरं तुष्छं कटिः पीवरा नूनं भूषकुलाङ्कुरः शिशुरयं साम्राज्यचिह्नाङ्कितः ॥

- (अ) Candakausika 5.8.
- (a) चन्दाकारम् or चित्राकारम् Cand (var.); oniclasi Cand (var.).
- (d) शिशुरसौ Cand (var.); साम्राज्यदीक्षाङ्कुर: Cand (var.).

Śardulavikridita metre

This head is shaped like a parasol; the long eyes extend up to the end of the broad forehead. The feet have marks of circles, the hands of lotuses; the arms extend up to the knee. The waist is narrow; the chest is broad; the belly is small; and the hips are plump. Surely this child, marked by signs (indicative) of universal dominion, is the offspring of a royal family. (S. D. Gupta).

14554

खुवावलम्बिषमलोरुपयःप्रवाह-

धारामरस्फटिकपञ्जरसंयताङ्गः

पान्यः स्वशासनिवलङ्कानजातकोप-

कामाज्ञया त्रियतमामिव नीयते स्म ॥

(आ) SkV 242.

MS-VIII. 48

(b) Or °सञ्जुताङ्ग: or °संयुताङ्ग: SkV (var.). Vasantatilakā metre.

The traveller with his limbs imprisoned in the crystal-cage formed by the strong streams of the limpid water falling from his umbrella, is being led, as it were, to his beloved by the order of the Cupid wroth at the violation of his command.

[The God of love, angry at the transgression of his command, / orders the traveller sent back to his mistress / with limbs constricted in a crystal cage / made by the bright stream of water / pouring from his umbrella. (D. H. H. Ingalls).]

14555

छद्मपालण्डचीर्येर्घाः कूराः कूटाश्च पापिनः । पक्षिणो मोहवृक्षस्य मायाशालासमाधिताः ।।

(अ) PdP, Bhūmikh. 11. 18.

Deception, heresy, theft, envy, cruelty, forgery and sin are the birds of the tree of delusion, perched on the branch of illusion.

14556

छन्द:प्रत्ययशुद्धातमा पश्यन्यतिगगास्थितीः । वर्णीदिनियतं वृत्तं नियुङ्क्ते गौरवादिवित् ।।

- (अा) SNi 12. 2.
- (b) °गणस्थितम् SNi (KM).
- (i) A king with free will, conviction and pure heart, taking into account the position of the hosts of ascetics, and being aware of the sensitivities (lit. self-esteem) of the people, prescribes a (code cf) conduct determined by the different varnas and others.

(ii) A poet with a heart pure with the knowledge of prosody, taking into account the position of the caesura and gaṇas, and being well-aware of the long and short character (of the syllables), employs a metre controlled by (the scheme) of letters.

14557*

छन्दोरहिता गाथाः

श्लोकानपञ्चदविष**घरग्रस्तान्**

पठतोऽप्यहो सुमहती महार्घता राजपुत्रस्य ॥

(अा) VS 2337 (a. Icchata).

Āryā metre.

Oh! hugely great is the esteem that the prince commands though he is (merely) reading the gāthās that are shorn of metres, and the verses which are tarnished (lit. devoured) by the serpents of corrupt words.

14558*

छन्नं कार्यमुपक्षिपन्ति पुरुषा न्यायेन दूरीकृतं स्वान्दोषान् कथयन्ति नाधिकरणे रागाभिभूताः स्वयम ।

- तैः पक्षापरपक्षबिषतबलैदींषैर्नृपः स्पृश्यते संक्षेपादपवाद एव सुलमो द्रष्टुर्गुस्मो दूरतः॥
- (81) Mṛcch 9.3. Cf. No. 14559.
- (अर) SR 139. 5 (a. Mrcch), SSB 453. 5.
- (a) छंदतं Mrcch (var.); °कृतां Mrcch (var.). Sardulavikrīdita metre.

Frequently do we encounter litigation based upon unproven contentions which

but the litigants, blinded by their passions, do not perceive the short-comings of their case; and the king is easily moved by the exaggerated allegations made by those who complain to him. In a word, a judge, even though his integrity be unassailable, may easily incur reprimand. (R. P. Oliver).

14559*

छन्नं दोषमुदारहरन्ति कृषिता न्यायेन दूरिकृताः स्वान्दोषान् कथयन्ति नाधिकरणे सन्तोऽपि नष्टा ध्रवम् ।

- ये पक्षापरपक्षबोषसहिताः पापानि संकुर्वते संक्षेपादपवाद एव सुलभो द्रष्टुर्गुगो दूरतः ॥
- (अ) Mrcch 9 4. Cf. No. 14558.
- (c) शङ्क्वंते Micch (var.). Sardulavikridita metre.

We encounter criminal complaints made in spite or wrath and accusations which are not substantiated by the evidence; but the complainants do not perceive the weakness of their case and, even though the parties be honest men, their errors are only confirmed by the heated exchange of charge and countercharge, and they go to certain loss. In a word, a judge, though conscientious, may easily incur censure. (R. P. Oliver).

14560*

छुन्नं सैन्यरजोभरेण मयतः श्रीमोजदेव क्षमा-रक्षादक्षण दक्षिणक्षितिपतिः प्रेक्ष्यान्तरिक्षं क्षणात् । निःशङ्को निरपत्रपो निरनुगो निर्बान्धयो निःसुहुन् निःस्त्रीको निरपश्यको निरनुजो निर्हाटको निर्गतः ॥

- (अ) BhPr 266.
- (अ!) SR 117. 91, SSB 416.18.
- (d) निस्त्रीको BhPr. Śārdulavikrīdita metre.

Noble Lord Bhoja, dexterous in protecting the earth! The ruler of the southern land, seeing for an instant the sky hidden by the burden¹ of dust of thy Majesty's armies, (hath) fled without hesitation, without shame, without followers, without kinsfolk, without friends, without wife, without children, without younger brother, without gold. (L. H. Grey).

1. Mass.

14561*

स्वन्नकामसुखार्थात- स्वतन्त्राहंगुवण्डकान् । रक्तेव रञ्जयेव् ग्राढचान् निःस्वान् मात्रा विवासयेत् ॥

- (अ) Daś 2.22.
- (अा) GVS 164 and 355.
- (b) °युपण्ड° GVS.

She¹ gratifies, as if she were in love with them, those that conceal their amours, those that obtain wealth easily, the foolish, the self-willed, the selfish, and the impotent, as long as they have money; when they are without funds she has then turned out of doors by her mother. (G. C. O. Haas).

1. Sādhāraņastrī (a prostitute).

14562

छन्नाननार्धा प्रोत्किप्तस्तनी शीर्णशिरोष्हा ।
मुख्याति तदणीश्रान्था मुख्यान् वृद्धापि बन्धकी।।
(अ) Deś 3.36.

Even an aged harlot with receding hair, face half-covered and breasts (artificially) raised upwards, robs the unwary men who mistake her for a young woman.

14563

छन्ना भवन्ति भृवि सत्युष्वाः कयञ्चित्
स्वैः कारगौर्गुष्जनैश्च नियम्यमानाः।
भूयः परव्यसनमेत्य विमोश्तुकामा
विसृत्य पूर्वनियमं विवृता मवन्ति॥
(आ) Avimaraka 1.6.

Vasantatilakā metre.

Good men at times remain hidden on this earth for private cause¹ or directed by their elders. Then finding others in trouble and wishing to rescue them, they forget their former resolution and stand revealed. (A. C. Woolner and L. Sarup).

1. For personal reasons.

14564*

छन्नेष्विप स्पष्टतरेषु यत्र स्वच्छानि नारोकुचमण्डलेषु । श्राकाशसाम्यं दघुरम्बराणि

न नामतः केवलमर्थतोऽपि।।

- (अ) Śiś 3, 56.
- (লা) Almn 199.

Upajāti metre (Indravajrā and Upendravajrā).

Where the bright garments on the plump breasts of women, which (breasts) though covered (by these), were clearly visible, bore resemblance with the sky

not only in the name, but also in sense. (S. V. Dixit).

- I. Dvaraka.
- 2. Ambara.
- 3. Both being transparent.

14565

छन्नोत्पन्नाश्च ये केचित् प्रातिलोम्यगुगाश्रिताः । गुगाचारपरिश्लंकात् कर्मभिस्तान्विजानीयुः ।।

(ब) Vas 18. 7 (Cf. Mn 10. 40).

One may know by their deeds those who have been begotten secretly, and to whom the stigma of springing from unions in the inverse order of the castes attaches, because they are destitute of virtue and good conduct. (G. Bühler).

14566*

छन्नोपान्तः परिग्ततफलद्योतिभः काननार्श्रस् त्वय्यारूढे शिखरमचलः स्निग्धवेणीसवर्गे । नूनं यास्यत्यमरमिथुनप्रेक्षणीयामवस्थां मध्ये श्यामः स्तन इव भुवः शेषविस्तारपाण्डुः ॥

- (अ) Megh 1. 18. (Cf. A. Scharpe's Kalidasa-Lexicon I. 3; p. 146).
- (b) सर्पं or सर्वं [स्निग्ध] Megh (var.).
- (d) मेघश्यामः Megh (var.). Mandākrāntā metre.

As you, resembling the oily braided hair in colour, perch on its peak, the mountain (Amrakūta), with its border regions covered with the wild mangotrees shining with ripe fruits, would for sure assume a state fit to be seen by the divine couples, as if it were a breast of

the earth, dark at the nipple and yellow in the remaining expanse.

[When o'er the wooded mountain's towering head / thy hovering shades like flowing tresses spread / its form shall shine with charms unknown before, / that heavenly hosts may gaze at, and adore; / this earth's round breasts, bright swelling from the ground, / and with thy orb as with a nipple crowned. (H. H. Wilson).]

14567**

छन्नोपान्ता निकुञ्जैस् तरुणशुक्कुलश्यामलैः कीचकानां शैलेयप्रस्तराभिः सुभगपरिसराः पोवरोभिः शिलाभिः। एते ते रुद्धरेवारयमुखरतया यौवनोहामकाम-व्यापारोत्ताललोलाचतुरवनचरीबग्यवो विन्ध्यपादाः॥

- (अरा) Skm (Skm (B) 2038, Skm (POS) 5. 8.3) (a Yogeśvara), Kav p. 78.
- (a) °দল° [°कुल°] Skm (POS).
- (c) ৰহ° [হর°] Skm (var.).
- (d) व्यापारोत्तार Skm (var.).

Sragdharā metre.

These are those well-known foot-hills of the Vindhyas, which have their borders covered with the thickets of bamboos green like the flocks of young parrots, the enviorns whereof are lovely with massive boulders covered with benzoin, and which, because of being resonant with the impeded flow of Revā, are friendly to the Sylvan maids adept in bold sports of exuberant youthful love.

14568

छलं निरस्य मूतेन व्यवहाराम्नयेन् नृषः।
मूतमप्यनुषन्यस्तं हीयते व्यवहारतः॥
(अ) Y 2.19.

After discarding all circumvention, the king should decide dispute according to the actual facts; for even a real claim (based on actual facts), if not properly presented is likely to be lost in a judicial proceeding. (J. R. Gharpure).

14569

छिलितानेकपुरुषा बहूच्छ्रायविकारिगा । श्रीः पिशाचीव सा रक्ष्या गुग्गमन्त्रेग निस्यशः ॥

- (ब) P (PT 3. 134, PTs 3. 139). Cf. Ru 164.
- (c) पिशाचेव PT (var.).

Laksmi, who deceives many and brings about the fall of (even) those occupying high positions, is always to be guarded with the mantra of virtue, like a demoness who tricks many a person and changes herself to great heights, is held in chains.

14570

छिलनं सत्कथानहं स्वात्मोपहतजातिकम्। न निगृह्णाति यः काले सोऽपि सभ्येनिगृह्यते॥ (आ) SNi 3.8.

He who does not tame in time a cheat, unworthy of sane advice and (prone to) harm his own class, is himself chastened by the counsellors.

छलेन मित्रं कलुषेण धर्म see शाठचेन मित्रं कपटेन धर्म

14571**

छागदुग्धेन संपिष्य हरिद्वातिलदूर्विकाः । नाशयन्ति प्रलेपेन विषमकंसमुद्भवम् ॥ (आ) ŚP 2874 Applied in the form of paste, turmeric, sesamum and blades of grass ground in goat's milk remove the poison caused by the sun-plant (arka).

14572

छागयुद्धमृषिश्राद्धं दंपत्योः कलहस्तथा। चत्वारो निष्कला यान्ति प्रमाते मेघडम्बरः॥

- (37) Cr 375 (CSr 2.59; in some texts ad/bc). See No. 398.
- (মা) IS 101 (Nachträge), NT 113, TP 370.
- (a) ऋषीश्राद्धं CS (var.); ऋषिश्राद्ध CS (var.).
- (b) दंपत्यो CS (var.); कलह CS (var.); कलहण्चैव CSBD.
- (c) क्षणमःत्रं नितिष्टति CSBD; निस्फलं CS (var.).
- (d) मेघदम्बर (°रम्) CS (var.).

The ram-fight, obsequies of a sage, quarrel of husband and wife, cloud-thunder at dawn, these four go in vain.

खागयुद्धमृषिधाद्धम see No. 398.

14573

छागञुभाञुमलक्षग्रम्

मभिधास्ये नवदशाष्टदन्तास्ते । धन्याः स्थाप्या वेश्मनि

संत्याज्याः सप्तबन्ता ये ॥

(आ) ŚP 2818.

Arya metre.

I would (now) mention the good and bad characteristics of the goats. Those having eight, nine or ten teeth, are auspicious and should be kept in the house. Those with seven teeth, should be discarded.

14574**

छागीहरिगां व**स्**वाद्यागं

करि**ग्**षीवृषभं करभीतुरगम् । यदि लभते रतसमये

नीचरतं किल तदिवं प्राहुः॥

(आ) ŚP 3126.

Arya metre (defective in ab and d).

If at the time of sexual union, a she-goat finds a deer with her; a mare, a he-goat; a she elephant, a bull; and a she camel, a horse; that they say is a despicable sex-act.

14575

छाविषत्वात्मभावं हि चरन्ति शठबुद्धयः। प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान् मवेत्।।

- (37) R (R (Bar) not yet issued; R (R) 6. 17.40, R (B) 6.17.38).
- (अ) Pras 28, 8, SR 386, 364 (a. Pras), IS 2306.
- (b) चला हि [चरन्ति] Pras, SR, IS.

(In times of war) the deceitful spies roam, concealing their (true) identity. They strike at the loopholes of the enemy. That leads to a grave disaster.

[(In times of war] there are deceitful spies roaming shout under the guise of guileless persons, watching for the loop-holes of the enemy to enter and cause havoc. This is frought with grave danger. (T. S. Raghavacharya).]

छाबितं पश्चिनीपत्रैर् see हंसकारण्डवाकीणं°

14576**

छादितः कथमपि त्रपयान्तर्

यः प्रियं प्रति चिराय **रमण्याः** । वारुणीमदविशङ्कमथाविश्

चक्षुषोऽभवदसाविव रागः ॥

- (a) Śiś 10.19.
- (अरा) SR 315. 22 (a. Śiś), SSB 170. 22 (a. Māgha).

Svagata metre.

The love of the pretty young woman for her lover, that was somehow concealed inside for long out of modesty, has now boldly manifested itself from her eyes under the influence of wine.

14577*

छादिते दिनकरस्य भावने
बाञ्चले पतित शोकमावने ।
मन्मथे च हृदि हन्तुमुद्यते
प्रोषितप्रमदयेदमुद्यते ॥

- (अ) Ghatakarpara 6 (in some editions 1).
- (b) ভাততাল Ghața (KSH).

Rathoddhatā metre.

When the forest of the rays of the Sun has been drowned; / when water-falls from the sky creating a load / of grief; when Love's God, the foe within, stirs to wound / the heart, this plaint rose from the wife of one gone abroad. (L. C. Van Geyzel).

14578

ख्रायया स्पृष्टमुष्णं वा शीतं वा सुष्ठृ दुःष्ठृ वा । न स्पृष्णात्येव यत् किचित् पुरुषं तद्विलक्षणम् ॥ (अ) Vivekacudāmaņi 504.

If heat or cold, or good or evil happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow. (Swami Madhavananda).

छायां कुर्वन्त चान्यस्य see No. 14595. छायां कुर्वन्ति चान्यस्य see No. 14595.

14579*

छायां जनः समिशवाञ्छित पादपानां नक्तं तथेच्छिति पुनः किरणं सुधांशोः। हम्यं प्रयाति शयितुं सुखशीतलं च कान्तां च गाढमुपगूहित शीतलस्यात्।।

- (अ) Rtu additional stanza after 6.6.
- (a) समधिकांक्षति Rtu (var.).
- (b) मत्तः सचेत्पूनरयं किरणांश्च भानोः Rtu (var.).
- (c) कान्तासुगात्रमुपगृहति शीतलत्वात् Rtu (var.).
- (d) हम्यें षु याति च रित निशि शीतलेष् Rtu (see c).

Vasantatilakā metre.

People wish for the shade of trees and at night again for the rays of the Moon; (they) go to delightfully cool mansion to sleep, and embrace closely wives on account of (its) coolness. (M. R. Kale).

14580

छायां प्रकुवंग्ति नमन्ति पुष्पैः
फलानि यण्छन्ति तटद्रुमा ये।
उन्मूल्य तानेव नदी प्रयाति
तरंगियां कि प्रतिपन्नमस्ति॥

- (at) \$P 1123, Any 102.78, SR 219.7, (a. \$P), SSB 603.9, SRK 197.2 (a. \$\bar{a}rngadhara), SRM 2.9.542.
- (a) god Any.
- (b) फलं प्रय° Any.
- (d) वन ŚP, Any, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The trees on the bank that afford shade, bend down with flowers and yield fruits, the river proceeds ahead uprooting those very trees. What is that which the fickle cannot do?

छायां यस्य निषेद्य see No. 14599.

14581

छाया कापि न पल्लवेषु सुमनः स्तोमेषु नो सौरमोद्-गारः कोऽपि फलेषु कापि महती वार्तान तां बूमहे।

धत्ते त्वां शिरसा तथापि हि हरस् त्यवस्वा पुनः केतकीं तन् नूनं कनकद्रुमात्र भवता नाम्ना जगव् वञ्चितम् ॥

(31) Any 139. 243.

Sardulavikridita metre.

O Kanakadruma (Dhatura tree), there is no shade under your leaves, no gush of fragrance from your flowers, there is (however) something great about your fruits (but) we do not discuss that. Even then Hara bears you (i.e. your flowers) on his head and discards the Ketaki flowers. Yoy have certainly duped the world by your name (Tree of gold).

14582

छायाग्राही चन्द्रः

कूटश्वं सततमम्बुज व्रजति । हिस्वोभयं समायां

स्तौति तवैवाननं लोकः॥

(哥) ĀrS 2. 233.

Āryā metre.

The moon is tarnished by a stain, the lotus always plays fraud (as it withers at dusk); leaving the two aside, the people eulogise your face alone in the assembly.

14583

छायातरुं पान्य गवेषमाराो ग्रामे मुघा क्लिश्यसि विश्वमाय। जानासि कि नैव यदत्र राधाम् ग्राधाय यातो मथुरां मुकुन्दः॥

(आ) Vidly 558.

Indravajra metre.

In vain do you, O Traveller, tire yourself in looking out for a shady tree in the village to have rest under it. Don't you know that Kṛṣṇa, leaving behind Rādhā, has repaired to Mathura to-day.

14584

छ।यातिरिक्ता हीना वा द्ववे च विषदूषिते । वृश्यते राजिरूर्घ्वा च फेनमण्डलमेव च।।

- (%) KN (KN (ÅnSS) 7. 19, KN (TSS) 7.19, KN (BI) 7. 19).
- (b) स्याद् रसे KN (BI); स्वाद् [च] KN (TSS) (var.).

The shine of liquid substances mixed with poison, is either hightened or lightened; their surface looks bright and fringed with feam. (M. N. Dutt).

14585

छायातिसान्द्रशिशिरा नवपत्लवानि स्निग्धानि मुग्धसुरिमः स्तयकप्रबन्धः । स्थित्वा फलानि सद्शानि विधेहि मा वा दृष्ट्यैव ते मुखमशोक वयं विशोकाः ।

(31) Skm (Skm (B) 1906, Skm (POS) 4. 54. 1) ((a, Nākoka), AB 536.

Vasantatilakā metre.

O Aśoka, your shade is very dense and cool, fresh sprouts are glossy, the series of bunches give out gentle smell; standing (majestically), you may or may not bear fruits, we are relieved of sorrows by merely seeing your form.

14586*

छाया तोयं वसितरक्षनं वाहनं बीपिका वा क्रेतुं यस्मिन् किल न सुलभं किचिदप्यत्र मार्येः । तिस्मिन् दूरे पथि तनुभृतां सर्वर्थवाभिगम्ये प्रस्थानाहं कमिप तु विधि घस्मरा न स्मरामः ॥

(अ) Śāntiv 9.

Mandākrāntā metre.

It is not easy for the mortals to secure (lit. purchase) anything here in this world, be it shade (of a tree), water, abode, food, vehicle or lamp; (how then) we, impatient (lit. voracious) as we are, find any means to set on that distant path (of salvation), which is to be sought in every way by the embodied beings.

14587

छाया नात्मन एव या कथमसावन्यस्य निष्प्रग्रहा ग्रीष्मोष्मापि शीतलस्तलभृवि स्पन्दोऽनिलादेः कृतः। बार्ता वर्षशते गते किल फलं भावीति वार्तेव सा द्राधिम्णा मुक्तिाः कियच् चिरमहो तालेन बाला वयम्॥

- (अर) VS 821.
- (a) निष्प्रग्रहो VS (var.).
- (d) द्रधिष्टा VS (var.). Śardulavikrīdita metre.

Your long shade which is not for its self, how can that be (comforting) for others? How there can be (then) a gust of cool breeze under you in the hard days (lit. calamity) of summer-heat? The talk that there will be fruits (on you) after the passage of a hundred years is also merely a talk. Alas! how long have we, the simpeltons, been duped by the height of the palmyra tree?

14588

छायानिरङ्कुशगितः स्वयमातपस्तु छायान्वितः शतश एव निजप्रसङ्गम् । दुःषं सुखेन पृथगेवमनन्तदुःख-पोडानुवेधविधुरा तु सुखस्य वृत्तिः ॥

- (31) Raj (Raj (VVRI) 8.1913, Raj (S) 8. 1913).
- (d) °बोध° [°वेध°] Raj (var.). Vasantatilakā metre.

MS-VIII. 49

The shade¹ is found independently by itself, while the light, owing to its own nature, is accompanied by a hundred fold shadows. Misfortune exists without happiness, while happiness is impaired by being pervaded with endless misfortunes. (M. A. Stein).

1. Darkness.

14589

छायान्वितोऽपि सरलोऽप्यतिविस्तृतोऽपि कान्तप्रसूनविभवोऽप्यतिसुन्दरोऽपि । यत्त्वं फलेऽथिषु विसंवदसे प्रकामम् ग्रस्पृश्यतां मजिस शाल्मिलवृक्ष तस्मात्॥

(해) Any 132, 190.

Vasantatilakā metre.

O Salmali tree, though you are endowed with shade, are tall, extensive and very beautiful and are rich in lovely flowers as well; but as you are completely at variance (with your appearance) in providing fruit to the needy, you thereby become an untouchable.

14590

छायापि लोचनपथं न जगाम यस्याः
सेयं वधूर्नगरमध्यमलङ्करोति ।
कि चाकलय्य मथुरानगरे मुकुन्दम्
ग्रन्थोऽपि बन्धुकरदत्तकरः प्रयाति ॥

- (आ) PG 315 (a. Vāņivilāsa).
- (a) हाया विलो° PG (var.).
- (c) मधुरा° or मधुरागमने PG (var.). Vasantatilakā metre.

The young woman, whose shadow too did not (earlier) come within the range of one's eyes, now adorns the interior of the town. Furthermore, knowing that Kṛṣṇa was in the Mathura town, even a blind man is forging ahead, holding with his own the hand of a friend.

14591*

छाया श्रीति वितरित बहुला मुग्धकाःतेव भूयो बीरो वायुः स्पृहयित वितरितापीनवक्षोजवच्च । सूर्यो ग्रीब्मे विरह इव मुहुर्भावयत्येव तापं मुग्धस्त्रीगामधरिमव सुखञ्चाददत् शीततोयम् ।।
(आ) Vidy 905 (a. Śrī Vidyākaramiśra).

Citralekhā metre.

In the summer the dense shade imparts pleasure like a guileless beloved, steady breeze creates longings like the prominent breasts of a woman, the sun causes heat time and again as separation causes agony, the cool water gives pleasure like the lower lip of a pretty young maiden.

14592

छाया फलानि मुकुलानि च यस्य विश्वम्

श्राह्णादयन्ति सहकारमहीरुहस्य ।

श्रामृष्य तस्य शिखया नवपल्लवानि

मश्नासि रे दबहुताश हताश कष्टम् ॥

(अर) Any 120.103, SP 1021, SR 220.5 (a. SP), SSB 607.5

Vasantatilakā metre.

The mango tree whose shade, fruits and blossoms delight the whole world;

O wretched wild-fire, you, singing (lit. touching) its fresh leaves with your flames, destroy it. It is painful.

14593

छायामिः प्रथमं ततस्य कुसुमैः पश्चात् कर्नः स्वादुभिः प्रीमात्येष तक्मंहानयमिति धान्तैःसमाध्यीयते । को जानाति तदीयकोटरपुटे प्रत्यप्रहालाहलजवालाजालजटालपाटलक्याः कृरः कसी वर्तते ।।

- (37) AVa 463.
- (आ) NBh 475, Vidy 284, SR 236. 25, SSB 634. 25.
- (a) ततः सुक्° Vidy; ततस्तु SR, SSB.
- (b) तरु: प्रतीतिपथिकै: Vidy; °त्येष AVa; °त्येष AVa; °त्येव तरु: पथीति पथिकै: SR, SSB; महानिति पथि AVa; सुखं स्थीयते SR, SSB; समा-गम्यते AVa.
- (c) यदन्न कौटरतटे ('लनक SSB) Vidy; "गत: SR, SSB ('धुटे AVa).
- (d) °लकरालकालवदन: Vidy; °लभालफलक:
 AVa; °लवनल्लकुट्टर: कृष्ण: फ° SR, SSB.

 Sardulavikridita metre.

This tree gladdens (all) first with its shade, then with its blossoms and with sweet fruits thereafter; the weary travellers (,therefore,) seek shelter under it thinking it is truly great. But who knows that in its cavity lives a ferocious serpent with its hood reddened by the mass of flames of the fresh deadly poison.

14594

छायामिनिबिडाभिराभिरभितः पुष्पस्प्रसूतोदराद्

उन्मोलिद्भरनुत्तमैः परिमलैः हिनाधैश्व मुग्धैर्दलैः ।

मन्दस्पन्दवता शिवेन मरुता संशोलिताश्चेदिह

क्लान्ति पान्थजनास्स्यजन्ति सरितस्तीरेऽध्यलं

मज्जनैः ॥

(आ) AVa 510.

Śardulavikridita metre.

If the wayfarers, comforted by this dense shade, matchless fragrance issuing from the interior of the flowers blooming all around, lovely tender leaves, and the gently blowing pure wind, are relieved of their fatigue on the bank of the river itself, there is then no need of a bath.

14595

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे। फलन्ति च परार्थेषु नात्महेतोर्महाद्रुमाः ॥

- (अ) AVa 464, VCsr 2.4, Vet 15.16, MK (MK (GOS) 63, MK (S) 58, Cr 376 (CRr 3.28, CNI I 345, CPS 64.39).
- (জা) SkV 1229, Any 109.22, SR 236.4, (a. VC), SSB 632.4, IS 2307, SRRU 971, SSg 38.
- (a) छा° कु° चान्यस्य tr. SkV, SRRU; ध्रन्ये तिष्ठन्ति छायायां VC (var.); छावामनस्य CR (var.); अन्येषु Vet, MKS.
- (b) स्व° ति° चा° (or आ°) tr. SR, SSB, Cr; तापं तिष्ठन्ति वातपे SkV, SRRU.
- (c) फलन्यपि परार्थाय SR, SSB; °रार्थाय SRRU; फलंत्येव Vet (var.); परस्यार्थे Cr; परार्थे च (°थ च; °र्थाय CNI, SkV,

SRRU) CNI I, VC (var.), SkV, SRRU हि [च] Vet. (var.); वै [च] SSg; मनिस्यार्थे CR (var.); परार्थे च SSg.

(d) सत्यथस्था इव द्रुमा: Cr; नात्यहेतोर् (महात्मानो) Vet; पादपा इव सज्जना: SkV, SRRU; सत्यमेते VC (var.); स्वार्थय CNI I; नात्मनोऽर्थे SSg; द्रमा: (वृक्षा: SR, SSB) सत्पुरुषा इव (तथा VC [var.]) SR, SSB, VC (var.); द्रुमी CR (var.); त्मनोऽर्थे SSg.

Great trees provide shade to others, but themselves stand in the sun. (Moreover) they bear fruits for others, not for their sake.

[Great trees make shade for others, but stand themselves in the heat of the sun; they bear fruit also for others, not for their own profit. (F. Edgerton).]

14596

छायामपास्य महतोमपि वर्तमानाम् श्रागामिनीं जगृहिरे जनतास्तरूणाम् । सर्वो हि नोपगतमप्यपचीयमानं विधिष्णुमाश्रयमनागतमध्यपैति ॥

- (해) Śiś 5. 14.
- (अा) VyVi ad 2.98 (p. 434) ad 2.38 (p. 344 ab only 1, KHpr 235.317 and 265.388 (ab only).
- (c) सर्वे Śiś (var.); नोपनत° [नोपगत°] Śiś (var.); ऽपि [हि] KH (var.); पानां (var.).

Vasantatilakā metre.

Leaving aside the existing shade of the trees, though it was long, the Yadavas sat in the approaching shade (though it was short). Surely everybody seeks an abode, which, though not (yet) in his hand, is sure to grow (subsequently), not the one, which, though in hand, is likely to deteriorate (later on).

14597

छायामभ्रवलैः खलैः सृजनतां मानोन्नति याञ्चया कार्पण्येन यशांसि धूर्तकलया मैत्रीं सुखं सेवया। धर्मं प्राणिवधेन वाञ्छति धनं सूतप्रसादेन यो वेश्यामिश्च विलासमात्मनि नराकारोऽस्ति गौरेव सः॥

- (अ) Mugdhopadeśa (KM VIII) 19.
- (अा) GVS 628.

Śārdūlavikrīdita metre.

He who seeks shade from the flakes of cloud, gentleness from the wicked, honour from supplication, glory from wretchedness, friendship by crooked means, happiness from service, righteousness from killing the living beings, wealth from the favour of gambling, graceful play (or pleasure) from the courtesans, he is man in appearance (only). In fact, he is a regular beast.

14598

खायामम्भित विश्रयोगकृषणः स्वां मन्यमानः प्रियां चकाह्वो वदनाद्विसाङ्कुरमभिष्रेर्याननेऽस्यास् ततः । वृष्ट्वाम्बृष्लुतमेतयेरितमिति प्रीतस्तमेवादशव् व्यामूढः परमायं एव सुतरां लोकः सुखी नेतरः ॥ (आ) VS 1995 (a. Priyamukhya).

Sardulavikrīdita metre.

Taking his reflection in the water as his beloved, the Cakravaka, afflicted with

separation, thrust with his beak a shoot of lotus-stalk in her mouth. Then finding it floating on the water, he joyfully bit it thinking it to have been dropped by her. Only one totally ignorant of the truth is really happy in this world, none else.

14599

आयामस्य निषेच्य पिष्पलतरोराकृष्य शाखाः शतं भुक्तं प्राणिति लज्जया गजपते कि नात्र विश्वम्यते । दैवेनेदृशयोग एव घटितो यत्त्वावृशां कोटिमिस् तादृक्तादृगयं कृतः पुनरभूदेतादृशः पल्लवेः ॥ (आ) Skm (Skm (B) 1896, Skm (POS) 4. 52. 1) (a. İsvarabhadra).

- (a) छायां यस्य Skm (POS). Sardulavikrīdita metre.
- O Lord of elephants, you enjoyed the shade of this fig tree and drew (broke) its branches a hundred times; why don't you, feeling ashamed that I wore it down (lit. enjoyed it) earlier, now rest under it? Fate has brought it to such a pass that it was made what it was not (earlier) by crores of (beasts) like you, but its sprouts have again made it its original self.

14600*

छायामात्रं पश्यम्न्-ग्रश्नोमुखोऽप्युद्गतेन धैर्येगा। तुदति मम हृदयमिषुगा राधाचकं किरीटीव।।

(अ) ArS 2, 234.

Arya metre.

He, with his face turned downwards, though merely seeing the reflection, pains my heart with bloated fortitude, as Arjuna having his face downwards, pierced the radhacakra with his raised arrow, merely seeing its reflection (in the oil).

14601*

छायामायासनाशे प्रगुण्यसि नृग्णामृत्सवेषु च्छदानि
प्रीतौ पुष्पंषयानां मधु पिकनिकरस्त्वागते कोरकाणि।
धर्मवलान्ताथिसार्थंक्लमशमनविधौ पाकपिङ्गं फलीघं
तत्त्वं विश्वोपकारापितविमवकृतानन्व माकन्वनन्व।।
(आ) Any 121, 109.

Sragdharā metre.

O Mango tree, you extend your shade to remove the weariness of the people, afford them leaves on festive occasions, honey to the bees out of love for them, blossoms to the flocks of Cuckoos as they come to you, and fruits, that get yellow on ripening, to the hosts of suppliants oppressed with heat to remove their fatigue. You (thus) take pleasure in offering your affluence for the good of all.

14602

छायामाश्यय पुण्डरीकमिलितां मध्येसरः शीकरं सानन्दो भव राजहंस भवतः स्यान् नाम पक्षोन्नतिः । मञ्जीरेश तथापि च ध्वनिरयं निर्गीयते लीलया योऽस्माकं परिचारिकाचरशयोः खेलाभिक्तकूजित ।।

(317) Skm (Skm (B) 1978, Skm (POS) 4. 68.3) (a. Umāpatidhara), Vidy 21 (a. Umāpatidhara).

- (a) [°]मাश्रय पृण्ड[°] Skm (POS).
- (b) राजहस Skm (POS) (printer's error).
- (c) निर्णीयते Skm (POS), Vidy.

Śārdulavikrīdita metre.

O Royal swan, enjoy (lit. resort to) the shade provided by the lotuses, and (the shower of) drops of water in the midst of the pool. May you be happy and may your wings grow steadily. Even so, here we hear the sound sportively produced by the anklets on the feet of the female attendants in the course of their play.

14603

छ।या रम्यानु शाकं फलमपि रसवत् सद्द्विजानां निवासः

सन्तप्तानां च तापं शमयति निखलं सर्वदायं रसालः।

तस्मिन्नुन्मत्तकी शः प्रसभपमुगतान् मश्संयत्यग्रतोऽतः
सोऽप्येकस् तत्र नो चेदयमिष च समः करूपवृक्षेण नुनम् ॥

(3) Ava 259.

Sragdharā metre.

The shade of this mango tree is pleasing, its succulent fruits serve as vegetable, it is home to the beautiful birds and it always removes, root and branch, the agony of those tormented by heat. (However) there is a mad ape on it which violently scares away from it all those who come to it. If that one too was not there, it would certainly be the peer of the heavenly wishgranting tree.

14604

छायार्थं ब्रीब्मसंतप्तो यामेवाहं समाधितः। अजानता मया सैव पत्रैः ज्ञाखा वियोजिता।।

- (अ) Mrcch 4.18.
- (লা) SLPv 49. 4-5.
- (a) छायार्थी Mṛcch (var.).

Unwittingly have I¹ stripped of its leaves the bough in whose shade I would seek refuge from the burning heat of the sun. (R. P. Oliver).

1. Sarvilaka. छायार्थी प्रीक्ससंतप्तो see No. 14604.

14605

खायावद्या न बन्ध्याचिररुचिचपला खड्गधारेव तीक्ष्णा बुद्धिर्वा लुब्धकस्य प्रतिहतकरुणा व्याधिवन्नित्यदुःखा। बक्षा वा सर्परीतिः कुनृपगितिरिवावद्यकृत्यप्रचारा चित्रा वा शक्रवापं मवचिकतबुधैः सेव्यते स्त्री कथं सा ॥

- (3) AS 123.
- (a) वद्या° AS (var.); छायावद्यानवद्या° AS (KM); °वध्या° AS (var.); °चिरुरु° AS (var.); °चपलां AS (var.).
- (b) प्रतहत° AS (var.); °करणा AS (var.); °करणाव्या° AS (KM).
- (c) °गतिरिववाव AS (KM). Sragdhar metre.

A woman is censurable like a scanty (lit. barren) shade, fickle like the lightning, sharp like the sword's edge, void of compassion like the mind of a hunter, ever painful like a disease, crooked like the movement of a serpent, engaged in evil acts like the policy of a vicious king, and (reveals herself in) various hues like a rainbow. Why then the wise men, scared of the world, go after her?

14606

छायावस्तो गतव्यालाः स्वारोहाः फलवायिनः । मार्गेद्रुमा महान्तश्च परेषामेव भूतवे ॥

- (अT) VS 791, ŚP 1978, SRHt 209.7 (a. Vallabha) SSH 1.11, Any 112. 44, SR 45.7 (a. ŚP), SSB 301.7, SRK 203.10 (a. Śārngadhara), KJ 489, KāBh 3.18.
- (a) °च्याला SR, SSB.

The shady trees along the road which are void of snakes, easy to climb and yield (regular) fruits; and great men who afford refuge (to the needy), are distanced from the wicked, easy to approach and helpful (to all), are for the good of others alone.

14607

छाया वियोगि-वनितेव गता कृशत्वं तप्तं पयः पिशुनमानसवद् बभूव। केनाधुना वद मनागवलोकनीयः कृद्धोत्तमणंमुखमण्डलवत् पतङ्गः॥

- (3) PV 515 (a. Bālājī-Bhaţţa), SuSS 58 (a. Bālāji-Bhaţţa), SR 336.17, SSB 205. 18, RJ 1218.
- (a) वियोगविनितेव PV (var.).
- (c) बत [वद] SR, SSB. Vasantatilakā metre.

The shade has shrunk like a separated woman, the water has turned hot like

the mind of a vile person; tell me, who can now afford to look, even for a while, at the orb of the sun like the face of an infuriated creditor.

छाया विलोचनपथं see No. 14590.

14608

छायावृक्षमुपाश्रयन्ति पथिषु श्रान्ता हि पान्थाः समं
तेष्वेकोऽस्य शुभं शुभेन मनसा हृष्यन्तनुध्यायति ।
पन्थो हर्तुमपेक्षतेऽस्य विटपानाधारयष्टेः कृते
किश्चन् निश्चिनुते कवाटफलकं कर्तुं तमेव क्षणात् ॥

(해) Dik Any 1.

Sardulavikridita metre.

All the weary wayfarers equally sit under the shady tree along the way. Of them (only) some one of noble mind gleefully thinks well of it, (while) some other wants to remove its branches to make supporting pillars, and someone resolves (to cut it down) right then to make the panels of the door.

14609

छायाशीतलितात्सकाञ्चनशिलात् खेलत्कृतार्थायिनस् तत्तन्निर्मतिचित्रमञ्जरिगृहात् क्रीडामिलत्खेचरात् । घ्रास्वाप्यव्भृतसीरभोषलहरीः कल्पद्रुमान् नैव यव् वेगाद्वावति मञ्जु गुञ्जति परं तस्कोयमिन्दिन्दिरः ।।

- (আ) Skm (Skm (B) 1783, Skm (POS) 4. 29.3) (a. Vallana or Vallabha), Kav p. 100.
- (b) गृहकी डा Skm (var.). Sardulavikridita metre.

Who is this large bee that does not rush to the wish-granting trees

(Kalpadrumas) and hums very sweetly (there itself), even after smelling the strong currents of unique fragrance (emanating) from the bowers of exquisite blossoms formed there, which are cool with shade, are equipped with golden slabs, where the suppliants with their wishes fulfilled enjoy themselves and the Gandharvas meet for the amorous game.

14610**

छायाशुष्का रिक्तमात्राः सर्वकर्मसु योजयेत्। जातवत्सशकृद्धत्स - मूत्रविविषं हरेत्।। (आ) \$P 2911.

The gunjā¹-seeds, dried up in shade, may be used in every way.² Its collyrium prepared in the excreta and urine of a new-born calf cures poison.

- 1. A small shrub bearing red-black berries.
- 2. Oral, paste as well as collyrium.

14611**

छाया संश्रयते तलं विटिपनां श्रान्तेव पान्थैः समं मूलं याति सरो जलस्य जडता ग्लानेव मीनैः सह । श्राचामायहिमांशुदीश्रितिरपस्तप्तेव लोकैः समं

निद्रा गर्भगृहं सह प्रविद्यति क्लान्तेव कान्ताजनैः।।

- (अर) Kuv ad 21.58 (67), SR 337.51 (a. Kuv), SSB 207.52, SRK 141.3 (a. Jānakīpariņaya), IS 2308.
- (b) सरोजलस्य SSB.

Śārdulavikrīdita metre.

(At the summer-noon) the shade, as if tired, goes to the ground under the trees, like the (weary) wayfarers; the coolness of the water of the pool, as if

weary, goes to its bottom like the fish; the rays of the sun, as if heated, drink (dry up) the water like the people, and sleep, as if languid, enters the inner-chamber along with the women-folk.

14612

छायासुप्तमृगः शकुन्तनिवहैरालीननीलच्छदः

कीटैरावृतकोटरः कपिकुलैः स्कन्धे कृतप्रथयः। विश्वव्यं मधुपैनिपीतकुसुमः श्लाध्यः स एव दुनः

सर्वाङ्क्रैबंहुसत्त्वसंघमुखदो भूभारमूतोऽपरः ॥

- (a) P (PP 2. 2, Pts 2. 2, PtsK 2. 2).
- (3T) ŚP 972 (a. Bījaka), SR 236. 19 (a. P), SSB 633. 19 (a. Bījaka), SRK 202. 2 (a. ŚP), IS 2309, GSL 77, Any 111. 34.
- (a) °सुप्तमृगा: SSB; शकुन्तिनि° Pts; °विष्व-विवलुप्तच्छद: Pts, PtsK, SR, SSB; विष्ठाविलिप्तच्छद: SP, SRK, Any.
- (b) कीरैरा° \$P; कृतसंश्रय: SRK.
- (c) विश्वब्बो PtsK; विस्न° ŚP; सतां सत्तरः [स ए दू°] Pts; एकस्तरुर् ŚP, SR, SSB, SRK, IS, Any.
- (d) °र्झं बं° यल्लाङ्गीकृतसत्त्वसंप्लवभरे भग्नापदोऽन्ये द्रुमा: SP, SR, SSB, SRK, Any; °जीव° |°सत्त्व°| Pts; °सङ्ग° PtsK.

Sardulavikrīdita metre.

Blest be the tree whose every part /
brings joy to many a creature's heart—/
its green roof shelters birds in rows /
while deer beneath its shadow doze; / its
flowers are sipped by tranquil bees; / and
insects throng its cavities, / while monkeys

in familiar mirth / embrace its trunk. That tree has worth; / but others merely cumber earth. (A. W. Ryder),

14613*

छायासु लाभं भुवि भूमिलाभं विद्वतं जले प्राविशा कार्यनाशम्। करोति काको विद्वतन्तरस्य प्रस्थापितः स्थानगतस्य चापि॥
(आ) ŚP 2489.

Upajāti metre (Indravajrā and Upendravajrā).

Whether one has set out on a journey or reached the destination, the crow cawing in the shade brings profit to the man; on the ground, acquisition of land; on water, obstacles; and on rock, the loss of work (in hand).

14614

छायाऽस्यैव घना सुगन्धिरयमेवापन्नतापि छिदाम् द्वाग्रेऽस्यैव गुणग्रहः सगुणता कि चन्दनस्योच्यताम् । ग्ना मूलात्पुनरेष बद्धवृत्तिभिव्यालिस् तथा दूषितो जाने येन वरं धवोऽथ खदिरोऽण्यन्योऽथवा न स्वयम् ।। (आ) VS 817 (a. Thozka=Åka).

Śārdulavikriditā metre.

How can one describe the qualities of a sandal tree? Only its shade is dense, only it is (truly) fragrant, it alone is the foremost of those who allay the agony of the afflicted, and its virtues alone are appreciated (by one and all) But it is so defiled by the encircling snakes right from its root that I think Dhava, Khadira or any other tree would be preferable, not the sandal tree.

छावामनस्य कुर्वन्ति see No. 14595.

14615*

छिक्कापतनजृम्मासु जीवोत्तिष्ठाङ्गुलिष्विनम् । कुर्वज् श्रेयो ह्यवाप्नोति श्रकृते ब्रह्महा मवेत् ॥ (आ) Sama 1 छ 2 and 2 श 28.

One who utters 'long live' while sneezing, 'stand up' while falling and 'cracks fingers' while yawning, achieves good luck. Not doing so, one is guilty of killing a Brahmana.

14616

छित्त्वा पाशमपास्य क्टरचनां मङ्क्त्वा बलाव् वागुरां पर्यन्ताग्निशिखाकलापजिटलान् निर्गत्य दूरं बनात् । व्याधानां शरगोचरावितजिवेनोत्प्लुत्य धावन् मृगः कूपान्तः पतितः करोतु विधुरे कि वां विधी पौरुषम् ॥ (अ) P (PP 2.67, Pts 2.81, PtsK 2.861 PM 2.26).

- (अर) ŚP 940, VS 655 (a. Muktāpīda), Skm (Skm (B) 1862, Skm (POS) 4. 45.2), SkV 1493. Prasanna 195b, SR 94.106 (a. P), SSB 379.115 (a. Muktāpīda), SRK 180.5 (a. Sphuţaśloka), RJ 463, IS 2310, SSM 1242, Any 38.8, ASS 5.5, Kāvyān 13. 30-2, ST 17.7, Pts 250, SSV 291.
- (a) कूटमपरं ASS (var.); भित्वा [भ°] Skm; भंकता SRK.

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- (b) पर्यंस्ता° SkV, IS; प्रान्तेषु ज्वलदग्निजाल-जिलान् Kāvyān; °कलापजालकुटिलान् Skm; नि:सृत्य [निर्गेत्य] SP, VS, SkV, SR, SSB, SRK.
- (c) °रादिष Pts, VS; °रादिति° ASS; °रादिति-जवादु° Any; जवेनोरपत्य Pts, \$P; जवेना-द्रय Prasanna; गच्छन् [धा°] \$P.
- (d) कूपान्त PtsK; करोति PtsK, ŚP, VS, SkV, SR, SSB, SRK; विमुखे PtsK, SR, SSB, SRK, Any, ASS; विगुणे ŚP, SKm, SkV, Kāvyān; विगुणे: Prasanna; वामं [कि वा] PtsK.

Śārdūlavikrīdita metre.

A deer there was that burst his bonds; / he flung the trap aside; / he violently broke apart / the hobbling snare that tied; / from woods uncouth with tufled flames / around him bristling, fled; / the hunters' arrows left behind; / to seeming safety sped; / into a well at last he tumbles; / on hostile fate all efforts stumbles. (A. W. Ryder).

छित्वा मित्वा च मर्माणि see हित्वा भित्वा च मर्माण

14617**

छित्वा हारलताः किरन्ति गलितन्याकीर्गामुक्ताफलाः शुष्कं मर्भरयन्ति चन्दनरजो बक्षःस्थलायासकम् । श्रीतं शारदतापतान्तिशमनं यद्यत् समाजह्निरे हेमन्ते तदिवं श्यजन्ति तुहिनन्याजेन दिव्याङ्गनाः ॥

(ঙা) VS 1844 (a. Bhartṛṣārasvata).
Śārdūlavikrīdita metre.

Breaking asunder the necklaces, they scatter in disorder the pearls issuing therefrom; remove with murmur sound the dry sandal-powder troubling their breast-

regions; whatever the cool remedy the celestial nymphs employed to remove the fatigue caused by the autumn-heat, they gave it up in the winter, feigning cold.

14618*

छिद्यन्तां वनराजयः कुसुमिता निर्वास्यतां सर्पंभुङ् नीपोद्दामकृदम्बरेगा सुरिमः संग्रथ्यतां मारुतः। हा कष्टं श्रिगहो न कश्चिदि मे मूकीकरोध्यम्बुदान् इश्येवं पथिकाङ्गनाप्रलितं श्रुस्वेव खंरोदिति।।

(आ) VS 1770 (a. Nadbhuvaka).

Śardulavikridita metre.

"Cut down the blooming sylvan groves, banish the peacock, the fragrant air that makes the neepa-tree blossom (luxuriant), be strung with the sky; alas, fie, none of my (friends) makes the clouds silent", as if listening to these wails of the traveller's wife, the sky is shedding tears.

छिद्धं कर्म see No. 14621.

14619

छिद्रं जनयतां नीचेर् ग्रच्छिद्रं बिश्रतामपि। त्रासहीताः सुमग्गयः स्वभावादुवकुषंते ॥ (आ) SNi 7.5.

(a) तीक्ष्णैर्[नी°] SNi (KM).

The flawless pure gems, by nature, do good to those who pierce holes in them from below as also to those who wear them close (to their heart).

14620**

छिद्रं मरोगुंगार्थं नायकपवहेतुरस्य तारत्यम् । कथमन्यथेश्वराराां विलुठति हृदये च मौली च ॥

- (311) SkV 1119, Prasanna 178 b.
- (b) तारतम्य Prasanna.

Āryā metre.

The hole [or: fault] of a pearl is for the string [or: for virtue] and its incostancy [or: sheen] gives it the name of nayaka [lover or: chief pearl in a necklace]. How else would it roll on the breasts and the heads of the rich? (D. H. H. Ingalls).

14621*

छिद्रं मर्मं च वीर्यं च स जानाति निजो रिपुः। बहत्यन्तर्गतश्चेव ग्रुष्कं बृक्षमिषानलः।।

- (37) KN (KN (ĀnSS) 8.65, KN (TSS) 8.65, KN (BI) 8.62), H (HJ 3.62, HS 3.59, HM 3.59, HK 3.59, HP 3.57, HN 3.57, HM 84.23, HC 111.15-6, Boltz 64.60).
- (লা) IS 2311, Sama 1 ত 3.
- (a) कर्म च वित्तं च KN (BI); कर्म [म°] Sama.
- (b) बिजानाति KN (BI); सर्व चेत्ति HJ; सर्व वेत्ति HS, HP, HM, HK, HH, HN, Sama.
- (d) शुष्कवृक्ष KN (BI), IS (but some texts as above).

The enemy who knows one's loopholes, secrets as well as strength, gaining a foothold, destroys him as does the fire burn a dry tree.

14622

ख्रिद्रबृत्दावृतेऽप्यन्तः— शून्येऽपि खलचेतिस । चित्रमेकोऽपि मास्यन्तर् न गुणावयवोऽपि हि ॥ (अ) JS 57.4 (a. Bhaṭṭa-Govindarāja), ViV 49 (a. Bhaṭṭa-Govindarāja).

It is strange that not even a fraction of virtue finds space in the heart of the wicked though it is dotted (lit. covered) with numberless holes and is internally hollow.

छिद्राख्येग जालेन see No. 12246.

14623

छिद्रानुसारनिषुरात्विमितं त्ववीयं

बृष्ट्वा गतौ कुटिलतां वदने विषं च ।

मन्ये सरीसृप भवानुचितं मनुष्य
प्राराणपहारविषये विषिना नियुक्तः ॥

- (সা) Skm (Skm (B) 1761, Skm (POS) 4.25.1).
- (c) तवा° [भवा°] Skm (var.). Vasantatilakā metre.

Taking note of your expertise in entering into the hole, crookedness in movement and poison in your hood, the creator, O serpent, has rightly assigned you to rob the people of their life.

14624

खिद्रान्तराणि सुलमानि सर्वेव हन्त
पातालरन्ध्रसरणेरिव दण्डनीतेः।
बह्वीभवन् प्रसरमन्तरसंप्रविद्यो
यास्यप्रतक्यंनियमात् पतनं भजेव् वा ॥

(ঙ্গ) Raj (Rāj (VVRI) 8. 2963, Raj (S) 8. 2963).

Vasantatilakā metre.

In the practice of government as on the way through the gorges of hell, there are found, indeed, always many kinds of holes. A person who has entered upon it, and frequently follows it, may, by an incalculable dispensation, find his way out, or may come to his fall. (M A. Stein).

14625*

छिद्धान्वेषगतत्परः प्रियसिल प्रायेण लोकोऽघुना रात्रिश्चापि घनान्धकारबहुला गन्तुं न ते युज्यते। मा मैवं सिख वल्लमः प्रियतमस्तस्योत्सुका दर्शने युक्तायुक्तविचारणा यदि मवेत् स्नेहाय दत्तं जलम्।।

- (err) JS 257 5, SP 3619, SR 357. 33 (a. SP), SSB 241. 12.
- (b) ° ৰন্থলা SP, SR, SSB. Sardulavikrīdita metre.

"Dear friend, the people are generally disposed to find fault (with others), the night too abounds in pitch darkness, it is (therefore) not proper for you to go now (to meet him)."

"No, No, friend, my lover is extremely dear to me and I am impatient to meet him. If one were to deliberate upon what was proper or improper, then it is done with love (lit. libation is offered to love)."

14626

छित्रिणां निकटे वासः कर्तब्यो नैव घीमता। वारिहारि घटीपात्रं ताडचते तत्र झल्लरी।। (अ) Ava 492.

A wise man should never keep company with the blemished. The ghatipatra (bucket) raises (lit. steals) the water but it is the jhallari² that is beaten.

- 1. Lit. those having holes.
- 2. A kind of drum.

14627**

छिद्रेष्वनर्था बहुलीभवन्तीत्यलीकमेतव् भृवि संप्रतीतम्।
छिद्रं पुरस्कृत्य हि कामिनीनाम्
प्रथा मवन्त्येव हि न त्वनर्थाः।।

(अर) VS 2351.

Upajāti metre (Indravajrā and Upendravajrā).

"Misfortunes multiply in the holes" (adversity never comes alone), this adage is proved false in the world. It is by offering the 'hole' that women acquire wealth, not the misfortunes.

14628

छिन्ते ब्रह्मशिरो यवि प्रथयित प्रेतेषु सख्यं यदि क्षीयः क्रीडित मातृभियंदि रति छत्ते श्मशाने यदि । सृष्ट्वा संहरित प्रजा यदि तदाप्याघाय भक्त्या मनस् तं सेवे करवािंग कि त्रिजगती शून्या स एवेश्वरः ।।

- (अर) Skm (Skm (B) 1647, Skm (POS) 4. 2.2) (a. Umāpatidhara), EK 103. 11-4.
- (a) छिन्नं or भिन्नं EK (var.).
- (c) तथापाधाय EK.
- (d) कि नु जगती EK (var); [°]शून्याथवा सेश्वरा EK (var.).

Śardulavikridita metre.

If he severs the head of Brahma, makes friends (lit. proclaims friendship) with the spirits, plays in inebiration with the Mother goddesses, revels in the cemetry, dissolves the creation after creating it, even then I, fixing my mind

on him, worship him with devotion. What am I to do? The three worlds are a mere void. He alone is the Lord.

14629

छिन्त्से बहाशिरो यदि प्रथयसि प्रेतेषु सख्यं यदि क्षीबः क्रीडिस मातृमियंदि रति धत्से श्मशाने यदि । सृष्ट्दा संहरिस प्रजायदि तथाप्याधाय भक्त्या मनः कंसेबे करवाणि कि त्रिजगती शून्या त्वमेवेश्वरः ॥

- 13. 105, SR 245. 6 (a. ŚP) (Cf. ZDMG 27.632) (not in Pavanadūta), SSB 649.6 (a. Śaingadhara).
- (a) छेत्सि SR, SSB; °यति [°यसि] SSB.
- (d) तु जगती [बि°] Any. Särdulavikridita metre.

If you sever the head of Brahma, make friends (lit. proclaim friendship) with the spirits, play in inebiration with the Mother goodesses, revel in the cemetry, dissolve the creation after creating it, whom then should I worship, fixing my mind on him? What I am to do? The three worlds are a mere void. You alone are the Lord.

14630**

छिन्द्याद्वः कलिकस्मषांघतमसं दैत्याधिनाथांगना
विश्वाद्यः कलिकस्मषांघतमसं दैत्याधिनाथांगना
विश्वाद्यांभोजविचित्रपत्रस्वनाविष्छेदवज्रानलः ।
देवो दाशरियः स येन जलधौ रागान्धरक्षोवधूबैधव्याष्वरयूपयष्टिपरमः सेतुः समारोपितः ॥
(अ) Khandaprasasti 7. 29.

- (a) °लिक क्लान्ध° Khand (var.); °थाङ्ग° Khand (var.).
- (d) °घ्वरधूमय° Khaṇd (var.). Śārdulavikrīdita metre.

May that god (Rāma), the son of Daśaratha, who was a fierce fire in destroying the beautiful leaf-paintings on the lotus-like faces of the women of the lord of demons, and who built on the ocean a unique causeway which was a (virtual) sacred post in the sacrifice of widowhood of the wives of the demon (Rāvaṇa), blinded with lust, remove your stark ignorance (lit. blinding darkness) caused by the Kali-age.

14631*

छिन्धि पक्षानमीषां त्वं यथा स्युर्वाहनानि मे। इषीकास्त्रेण सोप्येषां पक्षांस्तरप्रीतयेऽच्छिनत् ।। (आ) ŚР 1600.

You clip their wings so that they become my mounts. He too, in order to please him, clipped their wings with the missile of a reed.¹

1. SP 1598, 99=mention that in ancient times, the horses had wings. Indra asked the sage Salihotra to clip those wings, which he did.

14632*

छिन्नं ब्रह्मिशरो यदि प्रथमित प्रेतेषु सस्यं यदि स्रोवः क्रीडिति मातृभियंदि रित धत्ते श्मशाने यदि । सृष्ट्या संहरित प्रजायदि तथाप्याचाय मक्त्या मनस् तं सेवे करवाणि कि जिजगती शून्या स एवेश्वरः ॥

छिन्नः सुनिशितः-छिन्ममूले ह्यविष्ठाने

(37) PrC 245.

Śārdulavikrīdita metre.

If he boasts that he cut off the head of Brahma, if he has friendship with ghosts, / if intoxicated he sports with the Mothers, if he delights in the burning ground, / if he creates and then destroys creatures, nevertheless devoutly concentrating my mind / I adore him. What am I to do? The three worlds are empty; he indeed is lord. (C. H. Tawney).

14633**

छिन्नः सुनिशितै: शस्त्रैर् विद्धश्च नव सप्तथा। तथापि हि सुवंशेन विरसं नापजस्वितस्।।

- (अ) Ava 399, SR 243.202, SSB 646.1.
- (a) सनिश्चित: SR.
- (c) तथाऽपि SSB.

Though cut with very sharp weapons, and pierced nine and seven (i. e. sixteen) times, yet the quality bamboo (flute) did not sound a discordant note (as a man of noble descent, though tortured and harassed, does not utter a harsh word).

14634**

छिन्नपादितिमम्नानां संस्नृतानां प्रदर्शनम् । इतीन्द्रजालं द्विषतां मीत्यर्थमुपकल्पयेत् ।।

- (31) KN (KN (ÅnSS) 18.61, KN (TSS) 18.61, KN (BI) 17.59), Agnipurāņa 241.68.
- (ab) नामसृतां चापि दे KN (TSS) (var.).

- (b) संहुतानां KN (TSS) (var.); संस्कृतानां च द° KN (BI); संसृतानां च द° Agni.
- (d) दर्शयेत् [°क°] KN (TSS) (var.).

And the exhibition of cut off, severed and slaughtered troops, and of highly efficient armies—all these kinds of conjuring should be resorted to for inspiring terror into the enemy's host. (M.N. Dutt).

14635*

छिन्नमप्यतनु हारमण्डलं
मुग्वया सुरतलास्यकेलिभिः ।
न व्यतिक सुदृशा चिरावि
स्वेदबिन्दुकितवक्षसा हृदि ॥

(अ) Nais 18, 107.

Rathoddhatā metre.

The beautiful fair-eyed maid, with her bosom spotted with drops of sweat, did not long notice the wide circle of the pearl-string on her bosom, though it was torn asunder by the sportive movements of the dance of dalliance. (K. K. Handiqui).

ख्रिन्नमूले त्वधिष्ठाने see 14636.

14636

छिन्नमूले ह्यधिष्ठाने सर्वे तण्जीविनो हताः । कथं हि ज्ञाखास्तिष्ठेयुश् छिन्नमूले वनस्पतौ ।।

(羽) MBh (MBh) (Bh) 12. 138. 10 and I. Appendix I. No. 81 lines 34-5, MBh (R) 12. 140. 10, MBh (C) 12. 5256 and 1. 5158).

- (आ) IS 2312.
- (a) छिन्नमूलो हि धिष्टानां MBh (var.); तु [ह्य.] MBh (var.).
- (b) सर्वेषां जीवनं हतं MBh (var.); मर्वतो [स° तज्] MBh (var.).
- (c) नु [हि] MBh I; ° स्टेरंश् MBh (var.), IS; ° जीवेय: MBh I.

When the foundations of that which serves for a refuge are cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? (P. C. Roy).

14637

छिन्नवस्त्रं तु विच्छेदे सदशग्रन्थि संगमे । एकस्नेहे तथा चैकं द्वयोः स्नेहे तु तद्द्वयम् ॥

- (अ) Padmaśrī Nāgarasarvasva 8.2.
- (अr) ŚP 3151 (a. Padmaśrī).
- (c) एकम् तथा न चैवो° Nagara.
- (d) भय स्नेहे तु तद् युगम् Padm.

A torn cloth indicates 'Separation'; one with ten knots, 'Union'; one with one knot, 'one-sided love' and one with two knots, 'mutual love'.

14638**

खिन्नस्तप्तसुहृत् स चन्दनतरुर्यस्मै पलाय्यागता भोगाभ्याससुखासिकाः प्रतिदिनं ता विस्मृतास् तत्र यः ! बंद्राकोटिविषोल्कया प्रतिकृतं तस्य प्रहर्तुनं चेत् कि तेनैव सह स्वयं न दलशो याताः स्थ भो भोगिनः॥

- (31) Bhallatasataka 37.
- (সা) SRHt 222.16 (a. Bhallata), VS 815 (a. Bhatta Bhallata).
- (a) यूयं [यस्मै] SRHt, VS.

- (c) प्रतिकृतिस् SRHt.
- (d) निधनं [द^o] VS.

Śardulavikridita metre.

O Serpents, that sandal tree, the friend of the afflicted, to whom you rushed (eagerly), has been cut down. You have now forgotten the enjoyments and comfortable stay you daily had on it. If you do not wreak vengeance on the hacker with the flame of poison in your fangs, why didn't you perish in a pack alongwith it?

14639**

छिःनार्धोक्कमेखलं चरणयोः संक्रान्तलाक्षारसं तस्योपान्तमुदीक्ष्य सस्मितसखीवैलक्ष्यसंभ्रान्तया। तन्त्रङ्गचा वृददंशदन्तुरदरोच्छूनाधरोत्सङ्गया क्षिप्ताः प्रेयसि कूटकोपकुटिलभ्रूविभ्रमा वृष्टयः ॥

- (জা) Skm (Skm (P) 1153, Skm (POS) 2. 136. 3) (a. Dharmayogeśvara), Kav p. 79.
- (c) °रदो° [°दरो°] Skm (var.). Sardulavikrīdita metre.

Finding on the fringe of the bed her torn undergarment and broken girdle, and marks of lac-dye of her feet, the slender young woman, with her lower lip slightly swollen and dented due to hard bites, and embarassed with shame on looking at her smiling friends, cast on her lover glances marked by the movements of her eye-brows curved with sham anger.

14640**

छिन्नेन पतता बह्नी यन् मुखेन हठात् कृते।
स्वेति हेति हरेगोक्ते स्वाहासीत् सेष रावगाः।।

- (आ) SRHt 121.17 (a. MBh, but does not occur in MBh (Bh) edition), Sar 2.74.
- (b) हरेत् SRHt (?).
- (c) ^oणोवते: Sar.

The sound sva was uttered by (Ravaņa's) mouth (head), when it was chopped and fell into the fire, and ha was uttered by Hara; thus Ravaņa became svahā (was reduced to ashes).

14641*

छिन्नेऽपि शस्त्रभिन्नेऽप्य्-ग्रापश्पतितेऽपि निर्विशेषेऽपि। हनुमति कृतप्रतिज्ञे वैवमदैवं यमोऽप्ययमः॥

(आ) ŚP 3989, SR 360. 16 (a. ŚP), SSB 246. 16.

Āryā metre.

When Hanuman undertakes a vow (to do something), even if he is cut or wounded by a weapon, or caught in adversity or is alone, fate cease to be fate and Yama is not his self.

14642*

छिन्नेव कापि लितकांऽशुकवीतगुच्छा
तुच्छाच्छपर्णापिरवेल्लितचन्द्रविम्बा ।
मानप्रचण्डभुजगाकलितान्तराला
हालाहलं वितनुते स्वसनेन साढंम् ॥

(अर) PV 485.

Vasantatilakā metre.

Like a creeper cut down and devoid of the costume of blooms, with the moon-orb shimmering in its small and clear leaves, she, with her heart overpowered by the furious serpent of pride, spreads deadly poison with her breath.

14643

छिन्नोऽपि चन्दनतरुनं जहाति गन्धं वृद्धोऽपि वारगापितनं जहाति लीलाम्। यन्त्रापितो मधुरतां न जहाति चेक्षुः

क्षीगोऽपि न त्यजित शीलगुगान् कुलीनः ॥

- (अ) Cr 377 (CVr 15.18, CPS 327.26).
- (লা) IS 2313, Sama 1 ত 1, SRM 1.3.54.
- (E) LN (P) 45, DhN (P) 334-5.
- (a) व [न] CV (var.).
- (b) वहो CV (var.); वारणपतिण CV (var.); वापण Sama; लाभम् Sama.
- (c) यत्रापितो CV (var.); यत्रापितोऽपि IS (Contra metrum); इक्षु: [त्रे°] CV (var.); हीक्षु: CV (var.), IS; चेक्ष: CV (var.).

Vasantatilakā metre.

The sandal-tree, even when struck down, does not give up its smell. The lordly elephant, even when old, does not leave its playful sport. The sugarcane, even when crushed (lit. put in the machine), does not lose its sweetness. A man of noble descent, even when reduced to poverty, does not forsake his high conduct and virtues.

14644

छिन्नोऽपि रोहति तरुः क्षीग्गोऽप्युपचीयते पुनश्चन्द्रः । इति विमृशन्तः सन्तः संतप्यन्ते न विधुरेषु ॥

- (अ) BhŚ 246, Cr 1469 (CVNS 10. 21).
- (अर) SR 47. 93 (a. BhŚ), SSB 304. 95, SRK 19. 80 (a. Prasaṅgaratnāvalī), SSD 2 fol. 99 b IS 2314, SSKr 62, Saśā 208.44, SRS 2.1.60, SRM 1. 1.36.
- (a) छिन्नापि IS.
- (b) चन्द्र: क्षीणोऽपि वर्धते लोके SR, SSB, SRS, SRK; चन्द्रोऽपि वर्धते लोके IS; अपचीयते F₂ in BhŚ; चन्द्र: F₅ in BhŚ; शर्नेश्चन्द्र: J in BhŚ; उपमुते लोके IS; लोके [पु° च°] W_{3,4} in BhŚ.
- (c) विमृषन्तः C in BhŚ.
- (d) संतत्येरन् B₁ in BhŚ; च विषदा F₂ in BhŚ; ते विषदा (दि° W₁) CDE_{8,1,3,5} IW₁ in BhŚ, SRM; विधुरेपि E₂H in BhŚ; सत्सु विदुरेषु J₁ in BhŚ; विधुरेषु सत्सु J₂ in BhŚ; विष्लता लोके CVNS; न ते विष्लुता लोके IS, W₂₋₁ in BhŚ; विपिद लोकेषु Y₈ in BhŚ; विश्लथेषु लोकेषु T_{1,3} in BhŚ; विधिरेष: Y₅ in BhŚ; न लोकेऽस्मिन् SR, SRK, SSB, SRS; लोकेषु Y_{4,5} in BhŚ.

Āryā metre.

The virtuous, thinking that the tree, even though struck down, grows up again, and the crescent, though attenuated, develops again into full orb; do not grieve in adversity.

[When beset with difficulties the virtues can pass them over with great patience without the least disturbance in their hearts; because, they are conscious of the fact that a plant by being pruned is sure to grow up again with renewed vigour, and the crescent moon is certain to develop into her full splendour and glory. (P. G. Nath).]

14645**

छुच्छुन्दरीश्रीफलपुष्पचूणेंर्
ग्रालिप्तगात्रस्य नरस्य दूरात्।
ग्राष्ट्राय गन्धं द्विरदोऽतिमत्तो

सर्वं त्यजेत् केसरिगो यथोग्रम्।

(अर) ŚP 1891.

Upajāti metre (Indravajrā and Upendravajrā).

On smelling the strong scent of a man anointed with the powder of the muskrat and Śriphala flower, as that of a lion, (even) the most restive tusker gives up its waywardness (lit. intoxication).

14646 14647**

छुप्तवत्रविनिमीलितात्क्षुपात् कच्छपस्य घृतचापलात्पलात्। स्वत्सखोषु सरटाच्छिरोधुतः स्वं भिषोऽभिदधतीषु वैभयम्।।

MS-VIII. 51

स्वं मदीयविरहान् मया निजां
भीतिमीरितवती रहःश्रुता ।
नोज्भितास्मि भवतीं तिबत्ययं
स्याहरद्वरमसस्यकातरः ॥

(अ) Nais 18.148-9.

Rathodhatā metre.

"When thy friends spake of their terror, caused by the shrub which shrinks up when its leaves are touched, and by the quiverish flesh of turtles, and the chameleon which keeps moving its head; I¹ have secretly heard thee² say thine own fear was caused by the chance of separation from me. But never will I part from thee." This boon he uttered, for he was afraid of speaking falsely. (K. K. Handiqui).

- I. Nala.
- 2. Damayanti.

14648*

छेत्तुमिन्दौ मवव्-ववत्र- बिम्बविभ्रमविभ्रमम् । शङ्को शशाङ्कमानङ्को भिन्नभिन्नविधिविधिः ॥

- (4) Nais 20, 20.
- (अर) Almm 200.

Thr Creator, whose creation varies from object to object, marked the moon, I¹ fancy, with a dark spot, in order to remove all confusion between the moon and the orb of thy² face. (K. K. Handiqui).

- 1. Nala.
- 2. Damayanti.

छेत्रस्थेषु च see No. 12282. छेत्सि ब्रह्मशिरो यदि see No. 14629.

14649

छे**दं क्लेदं तथा** दाहं शोषं मूरादितो न च । मूतचक्रादवाण्नोति शब्दार्धंर्द्यते न च ॥

(अ) ŚP 449. 6 (a. Yogaśāstra).

He¹ does not receive cutting, wetting, burning and drying up from the group of elements—earth and others—nor is he distracted by the sound (śabda).

1. A perfect yogî

146 50

छेदके सेचके निम्बः कट्रेकविधो यथा। भ्रष्टेष्टानिष्टशिष्टेषु नृशंसहत्वेकरीतिकः ॥

(आ) Lau 39.

Just as the margosa is bitter alike to the cutter and the grower, so also a cruel person is harsh towards friends, enemies, the wicked and the good. (V. Krishnamācārya).

14651

छेदश्चन्दनचूतचम्पकवने रक्षावि शाखोटके
हिसा हंसमयूरकोकिलकुले काकेषु निस्यादरः।
मातङ्गेन खरकयः समतुला कर्प्रकार्पसयोर्
एषा यत्र विचारणा गुणिगणे देशाय तस्मै नमः॥

- (अ) Nitiratna (KSH 502) 6, Saptaratna (KSH 5) 3.
- (अर) SR 178. 1016 (a. Nītisāra), SSB 516.1016, IS 2315, GSL 78, Vidy 318.

- (a) रक्षा च Vidy; रक्षा करीरद्वमे Nitiratna,
 IS; रक्षास्ति साकोटके Saptaratna.
- (b) काकस्य Vidy; लीलारित: [नित्य°] Nitiratna, IS.
- (c) मातङ्गे नखरक्रयण् Vidy; च समता Vidy. Sardulavikridita metre.

All respects to that country where the value of the meritorious is assessed thus: sandal, mango and campaka tree are cut off, while the śakhotaka trees are preserved; swans, peacocks and cuckoos are killed, while kind attention is paid to crows; an elephant is exchanged for a donkey, and camphor is equated with cotton! (Dr. A. Sharma).

1. Which are small, crooked and ugly. छदस्तेषु च see No. 12282.

14652*

छेदो दंशस्य दाहो वा क्षतेर्वा रक्तमोक्षणम् । एतानि दद्यमात्राणाम् ग्रायुषः प्रतिपत्तयः ॥

- (জ) Māl 4.4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 40).
- (b) क्षतस्या Mal (var.).
- (d) आयुष्या: or अदूष्या: [आयुष:] Mal (var.).

The excision of the bite, or its cauterization, or the letting of blood from the wound—these are the prescribed expedients for saving the lives of men who are bitten by snakes, but they must be employed immediately. (C. H. Tawney).

14653

छेद्यं चन्दनचूतचम्पकवनं रक्षा च शाखोटके हिंसा हंसमयूरकोकितगरे काके च बह्वादरः। मातङ्गे तुरगे खरे च समता कर्पूरकार्पासयोर् एषा यत्र विचारणा गुणगणे देशाय तस्मै नमः॥
(आ) Ava 308.

Śardulavikridita metre.

Where the groves of sandal, mango and campaka trees are considered fit to be struck down and śakhotaka-trees are preserved; flocks of swans, peacocks and cuckoos are killed and crows are held in high esteem; elephants, horses and asses are held equal and so are camphor and cotton; salutation to the land where this is how the virtues are assessed.

APPENDICES

I – IV

APPENDIX I

ABBREVIATIONS-CUM-BIBLIOGRAPHY

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Alamkarasekhara of Kesavamisra. Ed. by Pt. Śivadatta. Alkeś

KM 50.

See Al. Alm

See Al. Almm

(4317)

4318]

APPENDIX I

Almu Alamkaramuktavali. HSS 54.

Alamkāra - ratnākara of Śobhākara - mitra. POS 77.

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Amar (A) Anthologie érotique d'Amarou par A. L. Apudy,

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Amar (D) The Text of the Amarusataka by S. K. De. In OH 2. 1;

pp. 9-25.

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POS 101.

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Western Recension: Arj = Arjunavarman; Koka =

Kokasambhava; Catur - Caturbhuja; Sūrya =

Sūryadāsa.

Southern Recension: Vema Vemabhūpāla; Rāman=

Rāmānandanātha.

Eastern Recension: Ravi --- Ravicandra; Rudr=Rudra-

madeva (BrMM - MS in the British Museum; BORI

I and II = MSS in BORI Nos. 457 of 1891-95 and

No. 366 of 1887-91, respectively); Ram == Ramarudra

(as quoted in Amar [D]).

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an. quoted anonymously.

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Anas Anandasagarastava of Śri Nilakantha Diksita. KM XI;

pp. 91-111.

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Any The Anyoktimuktavali of Hamsavijaya-gani. Ed. by

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AP Th. Aufrecht, Über die Paddhati von Sarngadhara.

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App Appendix.

AP Apastambiya-dharmasutram. Ed. by G. Bühler. BSS 40.

50. Translated by G. Bühler in SBE 2.

Apar See Y.

APK Alamkāramuktāvalī by Parvatīya Śrī Viśveśvara Pāņdeya.

KSS 54.

Ayer V. N. See Kāvyādarśa of Dandin.

Ar Arabic. Pañcatantra translated into Arabic.

AR Alamkarasarvasva of Rajanaka Ruyyaka. KM. 35.

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597-628.

MS-VIII, 52

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AR (D)

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Arabic

See Ar.

Ariel

See Caur (A).

ARJ

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ARR

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ĀrS

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Āry

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ASB

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Asiatica

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praśasti

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ASS

See AAS.

Aśvacikits3

See Aśvahrdaya.

Auc

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See AB and AP.

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BhKa See Bhaţţikavya.

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BhV Bharatiya Vidya, A Monthly Research Organ of the

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BhV Journal Bharatīya Vidya, Bhavan's Journal (Fortnightly),

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Bhv or BhV Bhamini-Vilasa of Panditaraja-Jagannatha.

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See BI.

Bilhana Kāvya of

Bilhana See Caur (KM).

APPENDIX I

Bloomfield M.

See BPC.

Bohtlingk O.

See IS and KaD.

BORI

Bhandarkar Oriental Research Institute, Poona.

BORS or JBORS

Bihar and Orissa Research Society, Journal of.

Botto O.

See CRC.

BP

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Brāhmadharma

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Br. Dh.

See Brahmadharma.

Brahmavaivarta-puraņa

See BP.

Brough J.

See SCSL.

BSOAS

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BSOS

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See Kir.

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See SkrP. JS. and PV.

Choudhari J. S.

See Süktisägara MS quoted in SSKrp.

CHLT

The Collection of Hindu Law Texts. Ed. by J. R. Gharpure, Bombay.

ChSS

Chowkhamba Sanskrit Series, Banaras.

Cit(ramīmāmsā) of Appaya-dīkşita and Cit(ramīmām)s(ākhandana) by Panditarāja Jagannātha. KM 38.

Cit (V)

Citramīmāmsā with the Vṛtti (Commentary) of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.

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APPENDIX 1

CKI

J. Klatt. De trecentis Canakyae poetac Indici sententiis. Dissertatio Halis Saxonum. Berolini 1873.

CKr

Stimmen indischer Lebensklugheit. Die unter Canakya's Namen gehende Spruchsammbung in mehreren Recensionen utersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907.

CL

Laghu-Cānakya Version. See Cr. I. 2.

CLA

EL; Rajaniti. Caņakyamuniviracitam. Agra 1920.

CLB

E. Bartoli. Un secondo Codice fiorentino inedito di Cănakya (parts 2 and following) in RIGI, III. 3-4; pp. 151-66 (first adhyaya); also: E. Bartoli. II codice napolitano di Cănakya in RIGI IV. 3-4; pp. 129-33 and V. 3-4; pp. 115-19 (second to eighth adhyaya-s).

CLH

CL; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI

CL; MS 2411 in the Library of IO.

CLL I

CL; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II

CL; MS A. 446 in the Karl-Marx Universitat, Universitatsbibliothek, Leipzig.

CLLd

CL; MS Cod. 8859; UB/123 in the University Library, Leiden.

CLP II

CL; MS 17072-2 (C) in UPICI.

CLP IV

CL; MS 17072-4 (D) in UPICI.

CLP V

CL; MS 17072-5 (E) in UPICI.

CL\$

CL; Şodaśa-Canakya. Ed. by Śridhara Śiva Lal. Jñana Sagara Press, Bombay Samvat 1932.

CLT

CL; Laghucanakyam. Sentenze...di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI; pp. 352-404; Pisa 1878.

CTLb

CL; MS or fol. 1037 id the Universitätsbibliothek in Tübingen.

CM

Canakya. Recension de cinq receuils de stances morales ... par E. Monseur, Paris 1887.

CN

Canakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.

CNB

CN; Brhat-Cānakya-ślokah with Utkala Padyanuvada by Śrī Arjuna Maharānanka. Utkal Press, Calcutta 1919.

CNF

CN; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.

CNG

CN; The Recension of Cāṇakya used by Galanos for his 'Ek $\delta\iota\alpha\rho\rho\rho\nu\nu$ $\pi o\iota\eta\tau\omega\nu$ by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920.

CNHU

CN; MS H. 250 in the Harvard University Library, Cambridge, Mass.

CNI I

CN; MS 1518a (Eggeling 3990) in the Library of IO.

CNI II

CN; MS Keith 7204 (Tagore 40 b) in the Library of IO.

CNL

CN; MB A. 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.

CNM

CN; Rajanitau Canakyamuni-viracitam. No place; no date.

CNMN

CN; Caņakyamuni-krta nīti-sāra. Allahabad 1880.

CNN

CN; E. Bartoli. Un secondo codice fiorentino inedito di Canakya. (See CLB; first part).

CNNM

CN; Cāṇakya-nīti-mālā. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1977).

CNNSS

CN; Cāṇakya-nīti-sāra-samgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12),

MS-VIII. 53

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CNP I	CN; MS 17072-3 (A) in UPICI.
CNP II	CN; MS 17072-1 (B) in UPICI.
CNPh	CN; MS 1566 in the University of Pennsylvania Library, Philadelphia, U.S.A.
CNPN	CN; MS Sanskrit 684 (Cabaton 684) in the Biblio- théque Nationale de Paris.
CNS	CN; Cāṇakya-nīti-vyavahāra-sāra-samgrahah. Ed. with a Marāthī transl. by G. S. Sardesai. POS 71.
CNŚ	CN; Cāṇakya-ślokāḥ. Ed. by Śrī R. S. Bhaţţācaryya. Ghose Press, Calcutta 1319 (1912-13).
CNSap	CN; Canakya-saptati. Ed. by K. V. Sarma, Vishvesh-varanand Vedic Research Institute. Hoshiarpur 1965.
CNŚC	CN; Caņakya-śloka-samgrahah, Publ. by T. Mṛtyunjaya, 1st edn. Calcutta 1915.
CNŚK	CN; Cāṇakya-ślokāḥ New Sanskrit Press. Calcutta 1887.
CNŚL	CN; Aştottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Bengali transl. Lakṣmi Printing works. Calcutta 1322 (1915).
CNŚI	CN; Cāṇakya-śloka-saṁgrahaḥ. Compiled and transl. into Hindi by Cattopādhyāya. Rudra Printing Press. Calcutta 1918.
CNŚIV	CN; Cāṇakya-ślokāḥ. Ed. by Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914).
CNŚPK	CN; Cāṇakya-śataka, with Bengāli transl. by P. Ś. Bhatṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909).
CNŚT	CN; Cāṇakya-śatakam with Bengālī transl. by R. C. Cakravartti. Svarņa Press. Dacca - Calcutta 1319

CnT Etc. See below.

(1912).

CNT IV

CN; MS No. 5119, as quoted in CKr as TjD.

CNW

CN; A. Weber. Über 100 Sprüche des Canakya. **Akademie** der kön. Preuss. Monatsberichte der Wissenschaften zu Berlin aus dem jahre 1864. Berlin

1865; pp. 400-31.

CnT

Note-book MSs.

CnT I

CnT; MS No. 5031, as quoted in CKr as TjA.

CnT II

CnT; MS No. 5117, as quoted in CKr as TjB.

CnT III

CnT; MS No. 5118, as quoted in CKr as TjC.

CNT IV

CNT; MS No. 5119

CnT V

CnT; MS No. 5120, as quoted in CKr as TjE.

CnT VI

CnT; MS No. 5121, as quoted in CKr as TjF.

CnT VII

CnT; MS No. 5122, as quoted in CKr as TjG.

Cowell E. B.

See Vikram.

Cowell E. B. and

F. W. Thomas,

See Harşa.

CPS

Vṛddha-Caṇakya, Caṇakya-praṇīta. Ed. by Pt. Śri Rama Śāstrī. Calcutta 1332 (1925).

Cr

L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti - Śakha - Sampradayah). Vol. I-II, in five parts. Six versions of collections of Canakya Maxims Vishveshvaranand reconstructed and critically edited. Vedic Research Institute, Hoshiarpur. Vishveshvaranand Vedic Indological Series 27-29. (The numbers refer to Vol. II).

CR

Canakya-rāja-śāstra Version, See Cr I. 2.

CRB

CR; MS Sansk. fo. 15 in the Bodleian Library in Oxford.

CRBh I

CR; MS 347 of 1892-95 in BORI.

CRBh II

CR; MS 348 of 1892-95 in BORI.

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CRC	CRC; Cāṇakya - rāja - nīti - śāstram. Ed. by Pt. Iśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. Adhyaya-s IV and V translated by O. Botto in Dal. trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.
Crca	L. Sternbach. A new Abridged Version of Brhaspati-Samhitā of the Garuda-Purāņa. Vārāņasi 1966.
CRCa I	CR; MS. Add. 2525 in the University Library in Cambridge.
CRCa II	CR; MS. Add. 1040 in the University Library in Cambridge. See Crca.
CRP	CR; MS 1959 in the Library of the Pennsylvania University in Philadephila, Pa. See L. Sternbach. A new Cāṇakya - rāja-nīti - śāstra Manuscript. Bhāratīya Vidyā Bhavan. Bombay 1958.
CRT	CR; Caņaky-raja-nīti-sastram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Visva-Bhāratī Annals S. Santiniketan 1958.
Crn	L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963.
CS	Cāņakya-sāra-samgraha Version. See Cr I. 1.
CSB I	CS; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen.
CSB II	CS; MS Or. fol. 599 in the Universitätsbibliothek in Tübingen.
CSBD	CS; Bodhi Canakyam or Canakya-sara-samgraha. Ed. and transl. by B. C. Dutt. Calcutta 1888.
CSC I	CS; MS Add. 1539 in the University Library in Cambridge.
CSC II	CS; MS Add. 1346 in the University Library in Cambridge.

CS; MS belonging to Australian National University **CSJ** Canberra; previously to Prof. J. W. de Jong. Leiden. CS; MS Cod. Or. 8857; Lud/D 122 in the University **CSLD** Library, Leiden. Vrddha-Canakya, textus ornation Version. See Cr I. 1. CV Translated into English by K. Raghunathji: Vriddha-Canakya or Maxims of Canakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr). CV; Vrddha Canakya-nīti-samuccaya. Ed. and transl. **CVAh** into Gujarātī by Bh. M. Ch. Pațel. Haribhai Dalpatram. Ahmedabad 1969 (1913). CV; Vṛddha - Cāṇakya, NSP. Bombay 1874. CVM CV; Canakya - nīti - darpana (numerous editions). CVND Cr. I. 1. Introduction III. 5. CV; Vrddha-Cāṇakya-nīti-samuccaya. Ed. and transl. **CVNS** into Gujarātī by Bh. M. Ch. Pațel. Ahmedabad 1969 (1913). See CVAh Vṛddha-Cāṇakya, textus simplicitor Version. See Cr I. 1. Cv Selected Verses translated by D. H. H. Ingalls in JAOS 86.1; pp. 1-4. Cv; Rāja-nīti, Cāṇakya-muni-viracita, Agra 1920. CvA Cv; MS Cod. MS Sanscr. 64 in the Niedersächsische CvGt Staats und Universitätsbibliothek in Gôttingen. Cv; MS H 250 in the Harvard Univesity Library, CvH Cambridge, Mass. Cv; MS 2411 in the Library of IO. CvI Cv; MS A 445 in the Universitatsbibliothek in Leipzig. CvL I Cv; MS A 446 in the Universitatsbibliothek in Leipzig. CvL II

Cv; MS 17072-4 (D) in UPICI.

Cv; MS 17072-5 (E) in UPICI.

CvP IV

CvP V

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CvŞ

Cv; Şodasa-Cāṇakya. Ep. Ś. Ś. Lāl. Jñana Sagara Press. Bombay. Samvat 1932 (1875).

CvTb

Cv; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen.

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Da

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Dar

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Dar (KM)

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Dar (RP)

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Daś(arupaka)

Daśarupaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and Transl. by G. C. O. Hass. Columbia University Indo Iranian Series 7, New York 1912. Also: Hindī: Daśarupakam, Vidyābhavana Samskr-Granthamālā 7. Vāraņasī 1952.

Daśak

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praśasti.

See Khandaprasati.

Dasgupta S. N.

See De (or De S. K.).

David K. N.

See Veni.

DCA

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De (or De S. K.)

A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De Calcutta 1947.

Deś

Deśopadeśa and Narmamālā of Kşemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. Also: in Kṣ (RP); pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.

Devadhar C. R.

See Amar and Dramas of Kalidasa.

Deshapande R. R.

See Veņī.

Devi-māhātmya

As included in the Markandeya-purana. Edited and translated by Vasudeva S. Agrawala, All-India Kashiraj Trust, Ramnagar, Varanasi 1963.

Devisataka

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Dhaśa

Dhanadarāja's Śatakatraya. KM XIII; pp. 33-80 (Śrāgāra°).

DhD

See Daśak.

DhN (P)

The Dhammaniti (Pali). In PMB.

Dhv

Dhvanyaloka of Anandavardhana in HSS 66. Also :

KM 25.

Dik Any

Anyapadeśaśataka of Nilakantha Diksita. KM VI;

pp. 143-158.

Dillon M.

See Nāţyalakşa.

Dixit S. V.

See Kir (D) and Nais (D).

DK

See Kutt.

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Dṛṣṭāntaśataka of Kusumadeva In KSH; pp. 217-226. Also: With Hindi Commentary by Nandalala Shastri, Published by Gangavishnu Shri

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Dutt B. C.

See CSBD.

Dutt M. N.

See Daksa, KN and R.

Dutt P. C.

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Dvi

Nītidvişastika of Sundarapaņdya. Ed. and published by

K. Markandeya Śarma, 1928.

Dvivedi R. C.

See Kpr.

Ed. or edn.

editor or edition.

Edgerton F.

See BhG, MBh, Megh, Skm, Panca and VC.

Edn. or ed.

edition.

EI

Epigraphia Indica.

 $E\mathbf{k}$

Ekavalī of Vidyadhara. Ed. by K. P. Trivedi. BSS 63.

Emeneau M. B.

See Śak.

Fauche H.

See Śiś and Śrng.

Filliozat P.-S.

See Ary.

Fritze L

See Pts.

G

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G (in Introduction)

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GDH

L. Sternbach. Subhașita: Gnomic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda,

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GG (NSP)

Gitagovinda of Jayadeva. NSP 9th edn. Bombay 1949.

GG (RS)

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Gharpure J. R.

See Y and CHLT.

Ghatakarpara

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GhN

Ghatakarpara-Nītisāra in KSG I. 374 and KSH 120-24.

Ghosh J.

See Uttararamacaritam.

Ghosh M.

See Națyaśastra.

GIL

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Gore N. A.

See Ary.

Gorresia G.

See K(G).

Goswami B. Bh.

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GP

Garuda-purāṇam. Ed. by J. Vidyāsāgara Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.

GPy (or GPY)

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GR

Gunaratna of Bhavabhuti. KSG I, 299 and KSH

523-25.

Gray L. H.

See BhPr and Dut, and Vidhasalbhanjika.

GSAI

Giornale della Societa Asiatica Italiana.

GSL

Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvan E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.

Gupta A. K.

See Vikram.

Gupta S. D.

See Cand.

MS-VIII. 54

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GVS

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H

Hitopadeśa.

Haas G. C. O.

See Daśarupaka.

Hams

Hamsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyana Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937.

Han (or Hanu or Hanum) Hanumannataka. HSS 271.

Handiqui K. K.

See Nais.

Hanu }

See Han.

Haravijaya

Haravijaya-kavya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Khanda I—1982, Khanda II—1983.

Hariv.

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See BhPn.

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HC (in Introduction)

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and others. Bibl. Ind. 72, Vol. I.

See PT. Hertel J.

The Hitopadesa in Sanskrit language. Library East-HH

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History of Indian Literature. HIL

The Sanskrit Text ed. and transl. by HJ

F. Johnson. 2nd edn. Hartford-London 1864.

he Hitopadesa of Narayana. Ed. with Commentary HK

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London 1865. The Second, Third and Fourth Books

of the same also ed. by M. Müller. London 1865.

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N neu herausgegeben von H. Blatt. Berlin 1930.

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Bombay 1887.

Pañcatantra translated into Hebrew. HPañ

Hitopadesas, id est Institutio Salutaris. Textum HS

codd. mss. collatis et. annotationes criticas...... A, G. a Schlegel et Ch. Lassen. Parts I-II. Bonnae

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Harvard Oriental Series. Cambridge, Mass. HOS

A. B. Keith. A History of Sanskrit Literature. London **HSL**

1953 (reprint edn.).

Haridas Sanskrit Series. Banaras. **HSS**

Hu¹ See Vet. Hu^2

Indische Studien of Weber.

See SkV, Cv and Balaramāyaņ. Ingalls D. H. H.

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India Office. London.

IS

Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbessert Ausgabe. I-III. St. Petersburg 1870-73. Also t Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l'Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. Also: Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l'Academie des Sciences de St. Pétersbourg. XXI. 93-132; 202-242 and 370-409. Also: August Blau. Index zu Otto Sprüchen in AKM IX. 4. Böhtlingks Indischen Leipzig 1893. Also: Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52, 255. Also: Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. Also: Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. Also: See Pr.

JA

Journal Asiatique, Paris.

Jacobi H.

See AR.

Jainara jatarangini

See RT (VVRI).

Jāna(kī) or Jānakī

Jānakīharaņam of Kumāradāsa. Ed. and transl. by G. R. Nandargikar. Bombay 1907.

Jānakī (C)

Janakiharanam of Kumaradasa. Ceylonese Version. Government Press, Ceylon 1974.

Janárng

Śrngaraśataka of Janardana. KM XI; pp. 157-72.

JAOS

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Maryland,

JBORS

See BORS.

Johnso F.

See HJ.

Jha G.

Ganganatha Jha. See Kpr; Bal Ramayana Kap, KPK and Kava.

JM

Jalhana's Mugdhopadesa. KM VIII; pp. 125-135.

John

Johannus de Capus's Lation version of Fañcatantra.

Joleshou E. S.

See Budhacarita.

Jolly J.

See Brh, N and Vi-

JOR

Journal of the Oriental Institute. Madras.

Joshi C. N.

See Uttara.

JS

The Süktimuktavali of Bhagadatta Jalhana. Ed. by Embar Krishnamäcarya. GOS 82. Baroda 1938.

JSAIL

L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I-II. Motilal Banarsidess 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24-28 of Vol. I.

JSu

Subhāṣitāvalī MS BORI 1424 of 1887-91 as quote! in BhŚ (as JS) and SkV (as JS).

JSub

Jain Anthology. MS BORI 1495 of 1887-91 as quoted

in BhŚ (as JSV) and (as Jsv).

JSV and Jsv

See JSub.

K or KA

Kauţilya's Arthasastra.

K (G)

The Arthasastra of Kautilya. Ed. by Mm. T. Ganapati Sastrī. TSS 79, 80 and 82.

K (J)

Arthasatra of Kautilya. Ed. by J. Jolly. PSS 4.

K (K)

The Kautilya Arthasastra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bomby Studies ... No. 2.

K (P)

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K (S)

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K (V)	Kautiliyarthasastram. Ed. by V. N. S. Venkatanatha- charya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960.
K (VG)	Kautilyarthasastra Ed. and Translated by Shri Vachaspati Gairola. Chokhamba Vidhya Bhawan, Varanasi.
Kauțilya	See Koutlyarthasastra.
KāBh	Kāvyālankāra of Bhāmaha. Bihar-Rāstrabhāsā-Parisad. Patna 1932.
KaD	Kāvyādarśa of Daņdin.
K&D (B)	Dandin's Poetik (Kāvyādarśa). Sanskrit und Deutsch herausg. von O. Böhtlingk: Leipzig 1890.
KaD (Bh)	Kāvyādarśa of Dandin. Ed. by Vidvān Pt. Rangacharya Reddi Shastri. Government Oriental Series, Class A, No. 4, BORI. Poona 1938.
KaD (P)	Kavyadarśa of Dandin. Ed. by Yogeshvar Datta Sharma (Paraśar), Part I-IV, Naga Pabliśarasa, Delhi 1999.
Kad (M)	Kāvyādarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03-17. Ulan Bator 1979.
KāD (R)	Dandin's Kavyadarsa. Ed. and transl. by K. R. Ray. Calcutta 1961.
KāD (T)	Kavyadarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Cslcutta. Calcutta 1939.
Kal	Kalāvilāsa of Kşemendra.
Kal (KM)	Kalāvilāsa. KM I; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914; pp. 1-33 (parts 1-4); WZKM 28. 406-35 (parts 5-10).
Kal (RP)	Kalāvilāsa. In Kş (RP); pp. 219-272.
Kalá	Kavyālankarasarasamgraha of Udbhața. GOS 55.
Kale M. R.	See Ragh, Ritu, Pra. and BhŚ.
Kalee Krishen Bahadur	See NS, CN and Moh.

Kalivi(dambana) of

Nilakantha-Diksita KM

KM V; pp. 132-142.

Kāmasūtra of

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NSP. Bombay 1900.

Kane P. V.

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Kangle R. P.

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KaDK

Kadambarī Kathasara of Abhinanda. Ed. by Pandit Durga Prasada and Kasinatha Pandurang Parab Pup. Pandurang Jawaji Nirnaya-Sagar Press, Bombay 1925.

KaP

The Kavya-Pradipa of Mm. Govinda. Ed. by Pt. Durga-

prasāda and W. L. Ś. Paņśikar. KM 24.

Kapph(iņābhyudaya) of

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Karmarkar R. D.

See Mal, Malati, Mrcch, Kum and Ragh.

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Kav

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KāVā or KāVa

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See KavR.

Kāva

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Kșemendra.

Kavi (KM)

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Kavi (RP)

Kavikanthabharana in Ks (RP) 63-84.

Kavik

Kavikaumudī of Kalya Laksmīnarasimha. Ed. by Dr. K.

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Kāvyamīmāmsā of Rājasekhara. GOS 1.

KavR

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Kavyalamkarasutraņi

See KāVā.

Kāvyān

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Kavyānuśasana of Vagbhata. Ed. by Pt. Śivadatta and

K. P. Parab KM 43.

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KΗ

Kāvyānuśāsana of Hemacandra. KM 71.

Khandaprasasti

Also known as Daśāvatāra-Khaṇḍapraśasti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān or Hanumat-kavi. Rājasthānau Purātana Granthamālā No. 124, Jodhpur 1975.

Khandapraśasti-

prārambha

See Khandaprasasti.

Khopakar

See Prasannarāghava.

KHpk (or KHpK)

Kavyanuśasana of Acarya Hemacandra. 2nd edn. by R. S. Parikh and V. M Kulkarni, Śrī Mahavira Jaina Vidyalaya. Bombay 1964.

Kir

Kirātārjunīyam of Bhāravi.

Kir (D)

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Kir (NSP)

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Kir (R)

Kiratarjuniyam. Ed. and transl. by K. Ray or S. Ray

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Kir (V)

Kirātārjunīyam. Ed. by Pt. Jīvanand Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller.

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KK

Kṛtyakalpataru of Bhatta Laksmidhara in GOS.

Kk

See Kt.

Klatt J.

See CKI.

KM

Kavyamālā Series. NSP. Roman numbers refer to the fourteen Gucchaka-s. Arabic numbers refer to the 95 Kavyamālā booklet Series.

KN

Kamandakiya-Nitisarah.

KN (BI)

Kamandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālankāra and Kāmā-khyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.

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Kamandakiya-Nītisaraḥ in ĀnSS 136 (two volumes).

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Kressler O.

See CV.

Krishnamacharya V.

See Lau.

Krishnamoorthy K.

Sec Kavik.

Kŗkā

Kṛṣṇavallabha Bhatta's Kāvyabhūşanaśataka. KM VI; pp. 31-46.

Kṛṣṇa (karāmṛta) of Līlāśuka

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MS-VIII. 55

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KsB The Brhatkathamanjari of Ksemendra. Ed. by Pt. Śiva-

datta and K. P. Parab. KM 69.

KSH Kavya-samgraha. A Sanskrit Anthology.... Ed. by

Pr. J. Haeberlin. Calcutta 1847.

Kş (RP) Kşemendra-laghu-kāvya - samgrahah. Ed. by Dr. A.

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Academy, Osmania University. Hyderabad 1961.

KşS Kşemendra Studies together with an English translation

of his Kavikanthabharana, Aucitya vicaracarca and

Suvrttatilaka by Dr. Sūryakānta. POS 91.

KSS Kathā Sarit-Sāgara of Somadeva-bhaţţa.

KSS (AKM) Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2.5

and 4. 5. Translated by C. H. Tawney. Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924—1928 (10 Volumes). Also: Reprinted by

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KSS (NSP) Katha-Sarit-Sagara. Ed. by Pt. Durgaprasada and K. P.

Parab. 4th edition. NSP. 1930.

KSSKP See SSK or SSKR.

Kt. Kavitamrtakupa with a translation in Bengali. School

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KtR Kavitāmṛtakūpam in Malayamāruta; pp. 34-46,

KU Kavyalankarasamgraha of Udbhata. GOS 55.

Kum Kumārasambhava of Kālidāsa.

Kum (K) Kumārasambhava. Ed. and translated by R. D.

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Rāma Ācārya Kāvyātīrtha. NSP 1955.

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Kuttanīmatam Kāvyam. Ed. by M. Kaul. Bibl. Ind. Kutt (BI) 1551.

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Sāgara Press, Bombay 1889.

Lakşminarasimha Sastri S. See GG.

Kuv

KV

See Avimarak. L. Sarup

See Kutt and Sam. Langle de L.

Laukikanyāyaślokāķ. Ed. and transl. by Krishnamacharya. Lau

The Adyar Library and Research Centre. Adyar Library

Pamphlet Series 34.

Initial List of Lau Proverbs. Appendix D to "On **Lau** Siamese Proverbs and Idiomatic Expressions" by Col.

G. E. Gerini, JSS 1.

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LN (P) The Lokaniti (Pāli) in PMB. Also in JASB 47. 239.

Madana The Madanapārijāta. Ed. by Pt. M. Smrtiratna, Bibl.

Ind. 114.

Madhyamavyāyoga of

Bhasa. Chowkhamba. Varanasi 1960.

Mandāra Mandāra-maranda-campū. KM 52.

Mahan Mahanataka of Damodara Misra, also known as

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Māl Mālavikāgnimitra of Kālidāsa.

Māl (K) Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar,

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Māl (NSP) Mālavikāgnimitra. Ed. by Nārāyaņa Rāma Acārya

Kavyatīrtha. 9th edn. NSP. Translated by C.H. Tawney.

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Mālatī Mālatīmādhava of Bhavabhūti.

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Mathers Powys E.

See Kutt and Sam.

Matsya-p

Matsya-puranam in AnSS 54. Chapters 1-128. Translated by Taluqdar of Oudh in Oudh. SBH 17.

May

The Sanskrit Poems of Mayura. Ed. with a translation together with the text and translation of Bana's Candisataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.

MBh

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MBh (Bh)

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MBh (C)

Mahābhārata. Asiatic Society of Bengal. Calcutta

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MBh (Cit)

MBh (R)

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MBh (Ju)

Mahabharata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll.

Megh

Meghaduta of Kalidasa.

Megh (D)

Meghaduta. Ed. by S. K. De. Sahitya Akademi. New Delhi 1957.

Megh (E)

Meghaduta. Ed. and transl. by Franklin and Eleanor Edgerton. Ann Arbor. Paperback Original 2 A.

Megh (ES)

Meghaduta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Emile Senart. Paris 1938.

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Bonnae 1841.

Megh (K) Meghaduta. Ed. and transl. by M. R. Kale. Book-sellers Publishing Co. Bombay. 5th edn.

Megh (W) Meghaduta. Transl. into English verse, with Notes and illustration by H. H. Wilson. Second Edn. East-India College. London 1843.

Mehtā M. P. See SMa.

Menon V. P. N. (or P.N.) See MBh.

Meras, W. S. See KUV.

Meyer J. J. See Kutt and Sam.

MhN (P)

The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975.

Miller B. S. See BhS.

Mit See Y (ChSS) and Y (NSP).

MK Madhavanala-Katha.

MK (C) Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh.

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MK (D) Mādhavānala - Kathā of Damodara. GOS 93; (pp. 443 509).

MK (G) Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908.

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MK (P) Madhavanala-Katha. Published from three London and three Florentine MSS with a translation of Prakrit

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MK (S) H. Schöhl, Die Strophen der Madhavanala-Katha.

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Mn (J) Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and

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Mn (Jh) Manava-dharmasastra. Ed. and transl. by Mm. Gonga-

natha Jha. Bibl. Ind. 256.

Mitākşarā See Mit.

Monier-Williams, Sir M. See Sak.

Monseur E. See CM.

Monsaieff Monsson J. See Ramayana and VS.

MP See Mark-p(ur).

Mrcchakatika of Śūdraka.

Mrcch (K) Mrcchakatika. Ed. and transl. by R. D. Karmarkar.

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Mṛcch (NSP) Mṛcchakaţika. Ed. by Nārāyaņa Rāma Ācārya Kāvya-

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Mố (or Śiś) Magha's Śiśupalavadha. See Śiś.

MS (MSS or MSs) Manuscript(s).

Mudrarakşasa by Visakhadatta.

Mudr (BSS) Mudrārākşasa. Ed. by K. T. Telang. BSS 27.

Mudr (K) Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn.

Bombay 1927.

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Mugdhopadeśa of Jalhana. A kavya-work of 66 verses dealing with prostitutes.

KM VIII; pp. 125-35.

Merarin W. S

See Ramāyaņa.

N The Institute of Narada.....Ed. by J. Jolly. Bibl.

Ind. 102. Translated by J. Jolly in SBE 33.

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Nais Naisadha of Śrīharsa.

Nais (D) Naisadha. Ed. with transl. by S. V. Dixit. (I-III Sarga-s).

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Nambiar S. K. See Prab.

Namisadhu Ad Kavyslankara of Rudrata. Also: See RK.

Nānāsamhitā As quoted in SP.

Nandargikar G. R. See Janaki. and Ragh.

Narada-smṛti Attributed to Śrī-Nārada or Purusottamadeva. Quoted

in PV and other sources. Also: See N.

Nāradīya-pur Nāradīya-purāņa in Purāņasubhāşitāni. Purāņa (Journal)

Vol. I; pp. 61-63.

Nariman G. K. etc.

See Priy.

Nataka-candrika

By Rupa-Gosvamin.

Nath P. G.

See BhŚ.

Nāţ.

The Natyasastra attributed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I-II). Also: Chapters XV and XVI ed. by P. Regnaud. Paris 1880.

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Navasāha (sānka-carita) of Padmagupta alias Parimala, Part I. Ed. Pt. V. Ś.

Islāmpurkar. BSS 53.

NBh

Narābharaņam in Malayamāruta, Part I; pp. 47-83.

NCC

New Catalogus Catalogorum by V. Raghavan and others.

Madras..... (incomplete).

Nerurkar V. R.

See Rtu.

NIA

New Indian Antiquary (Journal).

Nirnaya-Sindhu of

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Sagar Press, Bombay, 1949.

Nisam

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Nit. Ghata

Nītisāram of Ghaţakarpara in KSH; pp. 504-06.

Nītidvisastikā of Sundara- As quoted in subhāsita-samgrahas. See SMS Vol. I;

p. 370.

Nitiratna attributed to

Vararuci.

pandya.

As included in KSH.

Nitisara.

As included in KSH.

Nitisāra of Kamandaki

See KN.

Nitisara of Ghatakarpara See Nit. Ghata.

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NKy (B)

Niti Kyan. Translation of a Burmese Version of the

Nīti Kyan, a Code of Ethics in Păli (Burmese).

JRAS 17, 252,

NM (T)

Nītiśāstra of Masūrākṣa. Tibetan and Sanskrit with

an Introduction in English. By S. Pathak. Visva-

Bharati Annals X. 1961.

NPR

The Narada-Pañca-Ratra Ed. by Rev. K. M. Banerjee

Bibl. Ind. 38. Calcutta 1865.

NPr

Niti-Prakāśika ed. by G. Oppert Madras-London 1882.

NSP

Nirnaya Sagara Press. Bombay.

NT

Nītiśāstra in Telugu, as quoted in IS.

OH

Our Heritage (Journal), Calcutta.

Old Arabic

See Arabic.

Old Syriac

Pañcatantra in Old Syriac Kalila und Dimna. Syrisch

und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911.

Oliver R. P.

See Mrcchakatika.

OLPSS

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See Nagarasarvasva.

Padyasamgraha

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p. 397.

Pañcastavi of unknown

authorship KM III; pp. 9-31.

Pandit R. S. See Rtu.

Padataditaka of

Syamalak See Syamalaka.

Parab K. P. See Da.

Pargiter F. E See Mark-p.

Parśv See BPC.

Pathak S. NM (T).

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J. Vijayamuni SJS 13.

PD The Pancatantra of Durgasimha by A. Venkatasubbiah.

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Padma-Purāņa. Ed. by V. N. Maņdalika. 4 Vols. ĀnSS

extra-I.

PdT Payamrta-Tarangini of Haribhaskara. Ed. by J. B.

Chaudhuri. Śamskrta-kośa-kavya-samgraha 4. Calcutta

1941.

The Padyavali of Rupa Gosvamin. Ed. by S. K. De.

Dacca University Oriental Publication Series No. 3.

Dacca 1934.

P. G Nath See BhŚ.

Prab (V)

1955.

APPENDIX I

Peterson P.	See VS.
Pickford J.	See Mahāvīra.
PJKS	Paņditarāja-kāvya-samgraha. Sanskrit Academy Series 2. Osmania University, Hyderabad.
PKS	J. Hertel. über einige HSs von Kathasamgraha-stropen. ZDMG 64.58.
PM	J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67. 639.
PN	Pañcatantra, Nepāli text, as quoted in PS XXXIX and 100-26; PT I, pp. 117-35; and PRE 2. 192-258.
PO	Poona Orientalist (Journal). Poona.
POS	The Poona Oriental Series or Punjab Oriental Series, as the case may be.
Powys Mathers F.	See Kutt and Sam.
PP	The Pañcatantra, a Callection of Ancient Hindu Tales in the Recension called Pañcākhyānaka The Jaina monk Pūrņabhadra. Ed. by J. Hertel. HOS 11-12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925.
Pr	Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361.
Pra (or Prana)	See Prana.
Prab	Prabodha-candrodaya of Kṛṣṇamiśra.
Prab (B)	Prabodha-candrodaya. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835.
Prab (NSP)	Prabodha-candrodaya. Ed. by V. L. S. Paņšikar. 6th edn, NSP. 1935.
Prab (TSS)	Prabodha-candrodaya. Ed. by K. Sambasiva Satri. TSS 72. Trivandrum 1936.

Prabodha-candrodaya. Ed. by Pt. Ramacandra Miśra.

Vidyābhavana-Samskrta-Granthamālā 14. ChSS. Varāņasī

Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosen-krantz, Königsberg 1842.

Prabhā See PC.

Pratimanataka of Bhasa. Edn. and translation. Samskrta

Sahitya Sadana, Bangalore 1950. Also: Pratima of

Bhasa. Ed. and transl. by M. R. Kale.

Prasangabharanam of Śrimatkavikulatilaka. Gopal

Narayan and Co. Bombay. (No date).

Prasanna (Prasan) Prasanna-sähitya-ratnäkara of Nandana, as quoted in

SkV.

Prasannaraghava of

Jayadeva. NSP. Bombay 1922.

Prataparudrayaśobhuşana

of Vidyanatha BSS 65. Also: See Ratnapana of Kumarasvamin.

Pratijnayaugandharayanam ascribed to Bhasa. Ed. and

transl. by C. R. Devadhar, POS 61. Also: Transl.

in PAB.

Pro Prabandha-cintāmaņi of Merutungācārya. Ed. by

Jinavijaya Muni SJS 1. Translated by C. H. Tawney.

Blbl. Ind. 141.

PRE The Pañcatantra reconstructed. Ed. and transl. by

F. Edgerton. AOS 2-3, 1924.

Priyadarśika by Harşa. Ed. and transl. by G. K.

Nariman, A. V. Williams Jackson and Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York

1923. Also: Ed. and transl by N. G. Suru. Poona

1928. Also i See SHP.

Prabandhakośa of Rajaśekhara Suri. SJS 6.

PrK

Prs, Prs (C)

Pratyaya-Sataka. Ed. by P. J. Karmadhara. Pandura

Press, Ceylon. Candy 1941. Translated by A.V. Perera.

Candy 1942. Also: See L. Sternbach. Adyar Library

Bulletin 33. 88-116.

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APPENDIX 1

PS

Das Südliche Pancatantra. Sanskrittext der Recension 3 mit den Lesearten der besten HSs der Recension a; herausg. von J. Hertel. Abh. d. phil.-hist. Klassed. kon. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906.

PSb

Das südliche Pañcatantra. Sanskrittext der Recension a mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930.

PSh

M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884).

PSS

Punjab Sanskrit Series.

PT PTem)

The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmirian entitled Tantrakhyayika Ed. by J. Hertel. HOS 14., 1915 (PT); Tantrakhyayikadie älteste Fassung des Pancatantra aus dem Sanskrit übersetzt von J. Hertel I-II. Leipzig und Berlin 1909. Also: Über das Tantrākhyāyikā, die Kaśmīrische Recension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil-hist. Klasse der kon, sächs. Ges. der Wiss. V. Leipzig 1904. (PTem).

Pts

Pañcatantra (textus simplicior). Ed. by E. Kielhorn (1) and G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96 Translated by L. Fritze. Otto Schulze Leipzig 1884.

PtsK

Pantchatantrum ... Ed. I. O. Godofr. Ludov. Kose-Translated in 1848. garten. Bonnae ad Rhenum Pantschatantra: fünf Bücher indischer Fabeln aus dom Sanskrit übersetztvon Th. Benfey. 2 Vols. Leipzig 1859; in French by E. Lancereaux. Paris 1871 (and 1965).

Tantropākhyanam. Ed. by K. Sambasiva Şastri. TSS

J. Hertel. Eine zweite Recension des Tantrakhyayika. ZDMG 59, 1-30.

PTu

 PT_2

PuPra

Puratana-Prabandha-samgraha. Ed. by J. Muni. SJS. 2.

Calcutta 1936.

Purana

Purana. Half-yearly Bulletin of the Purana Department. All-India Kashiraj Trust. Fort Ramnagar. Varanasi.

Purāņārtha(samgraha)

Rajaniti Section of Puranartha. Ed. by V. Raghavan. Purana VII. 2; pp. 370-89.

Purva catakaştaka

See Catakaştaka. Also: See Uttara-catakaştaka.

ΡV

The Padyaveni of Venidatta. Ed. by J. B. Chaudhuri. Prācyavāni-Mandira-Samskrta-Granthamālā 1. Calcutta. 1944.

PΧ

J. Hertel. Über einen Südlichen textus amplior des Pañcatantra. ZDMG 60 769-81 and 61. 18-72.

Ouackenbos G. P.

See Sūryaśataka.

R

Rāmāyaņa.

R (B) Rāmāyaņa. Bombay edition. Reprinted in MS form.
Bombay. No date.

R (Bar) The Valmiki-Ramayana. Critical Edition. Oriental Institute, Baroda 1960-75.

R (G) Rama

Ramayana. Poema indico di Valmici.... della Scuola Gaudana per G. Gorresio. (Text and Italian translation) 1843-50.

R (Kumbh)

Rāmāyaņa. Kumbhakonam edition. (Southern Recension).

R (L) Ramayana. North-Western Recension. D. A. V. College Sanskrit Series. Lahore.

R (R)

Rāmāyaņa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958.

Translation by M. L. Sen. Oriental Publishing Co. Calcutta. Also: by M. N. Dutt, Calcutta 1892 and Hari Prasad Shastri, London 1959. Also: Gems from Ramayana by T. Śrinivasa Raghavacharya. Bhavan's Book University 119.

RA

Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar. Bhāratīya Vidyā Series 8.

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APPENDIX I

Ragh

Raghuvamsa of Kālidāsa.

Ragh (C)

Raghuvamsa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.

Ragh (K)

Raghuvamsa. Ed and transl. by R. D. Karmarkar.

Ragh (S)

Raghuvamsa. Sanscrite et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832.

Translated by P. de Lacy Johnstone. London 1902. Also: by G. R. Nandargikar. Delhi 971. Also: by L. Renou in Les Joyaux de l'Orient 6 Paris 1928.

Raghavacharya T.S.

See R.

Raghunathji

See CV.

Raghuvira

See SS (OJ), MBh, SRHt and KH.

Rai

See RT.

Rajendrakarņapūra of

Śambhu

Ed with Hindi translation by Veda Kumari Ghai and Ram Partap, Jammu Tawi 1973. Also: KM 1; pp. 22-34.

Rāma-Kṛṣṇa-vilomakāvyam of Daivata - Śrī - Sūrya-Kavi or Daivajña - Śrī - Sūrya-Paṇḍita with an auto-commentary. KM XI; pp. 172-91, Bombay, 1933. Also: ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Natha Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.

Rangachar(iar) S.

See Kum and Bh Pañ.

RAS

Royal Asiatic Society.

Ras

Rasikarañjanam of Ramacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. Also: KM IV; pp. 96-149.

Rasa

See Rasamañjari of Bhanukara or Bhanudatta.

Rasaganga (dhara) of

Jagannātha-Pandita Sixth edn. KM 12.

Rasamañjari of Bhanukara

or Bhanudatta

Harikṛṣṇa - nibandha-maṇimala No. 4. Second edn. Banaras 1951.

Rasaratnahara of Śivarāma Tripathi. As mentioned by P. V. Kane in his History of Sanskrit Poetics, p. 410 and included in CC₂ (116).

Rasarnava-sudhakara of

Śingabhūpāla

Ed. by Reva Prasad Dvivedi Samskrta Parişad, Sagar University, Sagar 1969.

Ratirahasya of Kokkoka Srī - Kāncinathakrtaya dipikakhyaya tikaya sanatham. Śrī-Devīdattaśarmaņā viracitayā ţippaņikayā viśadīkṛtya (No place; no date). Translated by A. śodhitam. Comfort in the Koka Shasta. London 1964.

Ratnāpaņa of Kumārasvāmin

The Prataparudra-yasobhuşana of Vidyanatha with the Commentary Ratnapana of Kumarasvamin and....an Appendix containing the Kāvyālankāra of Bhamaha. Ed. by K. P. Trivedi. BSS 65.

Rat(navalī of Śrī-Harşa)

Also: See SHP.

Rat (D)

Ratnavali. Ed. and transl. by C. R. Devadhar N. G. Suru. Poona Oriental Book House. 2nd edn. 1954.

Rat (ES)

Ratnavali texte traduit par M. Lehot. Collection Emil Senart. Paris 1933.

Rat (G)

Ratnavali. Ed. and tranl. by B. Bh. Goswami. Calcutta. (No date).

Rat (NSP)

The Ratnavali-natika. 4th edn. NSP. 1938.

Rav (T)

Ravigupta's Aryākośa in the Tanjur (Tibetan).

Ray K, and Ray S and K

See KāD, Kir, Uttara and Bhaţţikāvya.

Ray P. C.

See MBh.

Regnaud I, II, VI

P. Regnaud. Stances sanskrites inédités, Bibliothéque de la Faculté des Lettres de Lyon, Vol. J. 2; pp. 1-22 (I); II. 2; pp. 193-212 (II); Vol. VI; pp. 1-85 (VI). (Subhasita Savaskrta (?)-śloka).

MS-VIII. 57

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Regnaud P.

See RJ and Natyasastra.

Renou L.

See Ragh.

RJ

The Rasika-jīvana of Gadādhara Bhatta. Ed. by J. B. Chaudhari. Prācyavāṇī - Mandira - Samskrta - Granthamālā 2. Calcutta 1944. Also: Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon. Paris 1884.

RK or KaRu

The Kavyalankara of Rudrata. Ed. by Mm. Pt. Durgaprasada and W. L. S. Pansikar. KM 2. Also: See KaRu (Delhi 1960).

RN (P)

The Rajanīti (Pali) in PMB.

RO

Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa.

Roy P. C.

See MBh.

RP

See KS (RP).

Rākšasa Kāvyam of Šrī Kālidāsa Rākšasa Kāvyam of Kālidāsa Ed. by Yāska Śri Nava Kishorakar a Śastrī, Chawkhamba Sanskrit Series Office Varansi. 1965.

RS: RŚ

Rudraţa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdayalila (RS). Ed. by R. Pischel, Kiel 1886.

RT (or Raj)

Raja-Tarangini of Kalhana.

RT (BSS)

Raja-Tarangini. Ed. by Durgaprasada. BSS 45, 51 and 54.

RT (C)

Raja-Tarangini-s of Kalhana, Jonaraja, Śrivara and Prajña-bhatta. Ed. by the Pandits of the Royal Asiatic Society of Bengal. Calcutta 1835.

RT (S)

Raja - Tarangini. Ed. by M. A. Stein, Vol. I. Text. Bombay and Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900.

RT(T)

Raja-Tarangini. Ed. and translated into French by A. Troyer. (Taranga-s I-VI only). Paris 1852.

RT (VVRI) or

Raja-Tarangini. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri and S. Bhaskaran Nair. Woolner Indological Series 5-6 Vishveshvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963-65.

Rtu

Rtusambara of Kālidasa.

Rtu (ES)

Rtusamhara. Ed. and translated by Assier de Pompignan Collection Émile Senart. Paris 1938.

Rtu (NSP)

Rtusamhara. Ed. by Narayana Rama Acarya Kavyatirtha. 8th edn. NSP. 1952.

Translated by R. S. Pandit in Ritusamhāra or the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. Also: By M. R. Kale, Delhi 1967; H. H. Wilson, Vārāņasī 1965; and V. R. Nerurkar, Bombay 1916.

Rtu (S)

Rtusamhara Ed. by Prof. S. R. Sehgal, M. A., Navayug Publication, New Delhi 2000.

Ru

W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.

Rudrața-Kāvyālankāra

See RK.

Ryder A. W.

See PP, Mrcch and Sakuntala.

Śa } Sa } Śankha-smṛti, as quoted in the nibandha-s. Subhāṣi-tārṇava, attributed to Śubhacandra. MS BORI 1486 of 1886; 1156 of 1884-88; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa or SA.

See SG.

Sab

A dhalan MC DC

Sabh

Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab=SG). Also: See SG.

Sabhā(rañjanasataka) of Nīlakaņtha-Dīksita. KM IV; pp. 189-98.

Sadācā (or Sasa)

Sadācāra-śāstra. Compiled and edited with Hindi translation by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.

APPENDIX J

Śańkarācāry.

As included in KSH 485.

Sadratna

As included in KSG 1. 280. Also 1 See KSG.

Śā-gṛh

Śankhayana-gṛhyasutra. Ed, by S. R. Sehgal. Delhi

1960.

Translated by H. Oldenberg in SBE 29.

Sāh (or SāhD)

Sahitya-Darpana of Viśvanatha-Kaviraja.

Sah (BI)

Sāhitya-Darpaņa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. Also: The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāhitya-Darpaṇa by Pramadādāsā Mitra. Bibl. Ind. 9.

Sahitya-Darpana. Ed. by Yuktaharidasa Calcutta Saka 1875 (1953 A. D.).

Sāh (D)

Sāh (C)

Sāhitya-Darpaņa. Ed. by Shri Durgā Prasād Dvivedi,

Delhi 2004.

SāhD

See Sah.

Sahitya-ratna-kośa

Com. by K. A. S. Iyer, Sahitya Akademi, Delhi 1971.

Śāk

Abhijnana-Śakuntala of Kalidasa.

Śāk (Beng)

Kalidasa's Śakuntala. Edn.....of the Bengali Recension

by R. Pischel. 2nd edn. HOS 16.

Translated by M. B. Emeneau. University of California

Press, 1962.

Śak (D)

Abhijnāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House, Poona 1951.

Translated by Sir Monier Monier-Williams in Sakoontala or the Lost Ring. George Roufledge and

Sons. London.

Sam

Samaya-mātrkā of Kşemendra.

Sam (KM)

Samaya-matrka. Ed. by Durgaprasada and K. P. Parab.

KM 10.

Sam (RP) Samaya-matrka in Kş (RP); pp. 349-416.

Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. Also: By E. Powys Mathers in Eastern Love, Vol. 2. John Rodker, London 1927.

Also: By L. de Langle in Les Maitres de l'amour.

Paris 1920.

Samayocita-padya-ratna-mālikā 1. Compiled by P. T.

Mātriprasāda Pāņdeya. HSS 165. Also: Samayocitapadya-ratna-mālikā 2. Ed. by Gangādhara Kṛṣṇa Dravida

Bombay 1957.

Sant (or Santis) Santi-Sataka.

Śant (KSH) Santi-sataka in KSH; pp. 410-29.

Sant (Sch) Das Santi-sataka. mit Einleitung, kritischem Apparat,

Übrsetzung und Anmerkungen von K. Schönfeld.

Leipzig 1910.

Santiv(ilasa) of Nilakantha-Diksita. KM VI; pp. 12-20

Santis See Sant.

Sanyal J. M. See BhPn.

Sarasvatī-kaņthābharaņa of Dhāreśvara Bhojdeva.

Ed. by Pt. K. Sarma and W. L. S. Pansikar. KM 94.

Samudrikatilaka (MS) a quoted in JS.

Sarup L. See Car and PAB.

Saśā See Sadācā.

Sastrī See Shastri.

Satyavrata-rukmāngada-

mataka. MS No. 13200, Oriental Institute, Baroda.

The Budhabhuşana of King Sambhu Ed. by H. D. Velankar. Govt. O. S.; C. 2. BORI. Poona 1926.

ŚbB (or ŚBh) Śrngaraprakaśa of Bhoja, as quoted in SkV.

Subhāṣita-s as quoted in SkV (as Sb). MS BORI 91 of

1883-84 in Sarada script.

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ŚBh

See SbB.

ŚBS

Śrī Balamanorama Series.

SC

Smṛticandrika of Devannabhatta. Ed. by J. Gharpure,

CHLT 11.

Scharpé

A. Scharpé. Kālidāsa Lexicon Vol. I. 1 (Śāk); Vol. I. 2 (Māl, and Vik); Vol. I. 3. (Kum, Megh, Rtu and Incerta); Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954-64.

SCSL

Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951.

SG (or Sabh)

Sabhyālankarana of Govindajit. Samskrta-koşa-kāvyasamgraha, Vol. V. Calcutta 1947.

SGD

See GDH.

SH

Subaşitaharavalı of Harikavi. MS BORI 92 of 1883-84. Also: See Journal of the Ganganatha Jha Sanskrit Vidyapeetha 28.

Sharma A

See SP and MBh.

Shama Sastry

See K (S).

Sharma H. D

See BhV and Rasaganga.

Shastri A

See GSL.

Shastri C. S.

See As.

Shastri C. S. R.

See Nag. and Veni.

Shastri S. R.

See Veni.

Shastri H. P.

See R.

Shastri J.

See BhŚ.

Schokker G. H.

See Pādatāditaka of Śyāmalaka.

ShD (T)

She-rab Dong-bu or Prajnya Danda (Tibeten) of Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919.

ŚHP

Śrī-Harşa's Plays (Nāgānanda, Ratnāvali, Priyadarsikā). Ed. and transl. by B. K. Bae. Asia Publishing House, Bombay 1964.

Shankar G.

See VS.

Śiś (or MŚ)

Śiśupalavadha of Magha.

Śiś (GN)

Śiśupālavadha. Cantos I-IV. Ed. and transl. by M. S.

Bhandare. Bombay 1932.

Śiś (NSP)

Śiśupālavadha. Ed. by Mm. Pt. Durgaprasada and Pt. Śivadatta. 11th edn. NSP. Bombay 1940.

Translated into French by H. Fauche in Une tédrade ou drame, hymne, roman et poème Vol. III. Paris 1865. Also: Partly translated into German by C. Capeller Magha's Śiśupālavadha in Auszuge. in Bālamāgha.

Stuttgart 1915.

Śiś (T)

Śiśupalavadha Ed. and Transl. by Rama Partapa Tripathi Hindi Sahitya Sammelana, Prayaga. Sambat-2009.

Śiva-purāņa

Dehatī Pustaka Bhandara, Delhi 1964.

SJ (or SM)

See SMJ.

SK

Subhāṣita-ratna-Koṣa of Bhatta-Śrīkṛṣṇa, (MS BORI 93

of 1883-84), as quoted in BhŚ.

ŚKDr

Śabda-Kalpa-Druma. ChSS 93.

SKG

Subhasita-Khanda of Ganeśa-bhatta. Rajapur, as quoted

BhŚ.

Skm

Sadukti-karņāmrta of Śrīdharadāsa.

Skm (B)

Sadukti-karņāmṛta. Ed. by S. C. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965.

Skm (BI)

Sadukti-karņamṛta. Ed. by Rāmāvatāra Śarmā, Bibl.

Ind. 217 (up to 2.51.1).

Skm (POS)

Sadukti-karņāmṛta. Ed. by Mm. Pt. Ramavatāra Śarmā. Punjab Oriental Series 15. Lahore 1933.

SkP (Maheśvara Kh.

Kaumari Kh)

Skanda-Purāņa. Venkateśvara Press. Bombay 1808-09.

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APPENDIX 1

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Skŗº	Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B).
SkV	Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi and V. V. Gokhale. HOS 42. 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965.
81	Subhāṣitaślokāḥ. MS BORI 324 of 1881-82, as quoted in BhŚ or in SkV (as SI).
SLP	Śrngaralapa. MS BORI 92 of 1883-84, as quoted in BhŚ or in SkV (as Sip). Also: See SMŚr.
SLPr	Samskṛta - Lokokti - Prayoga, Śaktiprakaraņa. No place; no date.
Ś M	See Mrcch.
SM (or SJ)	See SMJ.
SMa	Subhāsita-Mañjarī. A poetical Anthology by S Venkaţa- rāma Śāstrī. Kumbakonam 1921.
S MH	Sūkti-Muktāvalī or Śrī-Harihara-Subhaṣita of Harihara. Ed. by R. Jha, Patna 1949. Also: Harihara-Subhāṣita of Śrī-Harihara in KM 86.
SMJ	Jain Anthology. MS BORI 1396 of 1884-87, as quoted in BhŚ (as SM).
SMR	See SRM.
SMS	Mahā - Subhāşita - Samgraha being published by VVRI, Hoshiarpur.
Smrticandrika of	
Devaņņabhatta	a Dharmasastra-digest of P. V. Kane History of Dharma- sastra, Vol. I; pp. 343-47.
SM Ś ŗ	MS Subhāsita-Muktāvali; Śrńgārālāpa. MS BORI 1423 of 1887-91.
SN	Jain Anthology. MS BORI 1423 of 1487-31, as quoted in BhŚ (os SN).
SN (P)	The Suttavaddhananīti (Pali) in PMB.

Subhāsita - Nīvī of Śrīman Vedānta Deśika. Ed. by SNi (or SNi)

M. T. Narasimha Aiyangar. Śrīrangam 1908. Also ,

KM VIII; pp. 151-164.

The Paddhati of Sarngadhara, a Sanskrit Anthology. ŚP

Ed. by P. Peterson. BSS 37. Bombay 1888.

Subhasita-Ratna-bhandagaram. Enlarged and re-edited SR

by Nārāyaņa Rāma Ācārya Kāvyatīrtha. 8th edn.

NSP 1952.

See SSB. SRB (or SSB)

Sukti - Ratna - Hara of Surya - Kalingaraja. Ed. SRHt

K. Sambasiva Sastrī. TSS 141. Trivandrum 1938.

Srikantha (caritam) of Mankhaka. Ed. Mm. Pt. Durgaprasada and K. P. Parab.

2nd edn. KM 3, 1900.

Subhasita-Ratnakara. Ed. by K. S. Bhatavadekar. SRK

Bombay 1872.

Subhasita-Ratna-Mala by K. G. Chiplonkar. 4th edn. SRM (or SMR)

Poona 1923 and 1912.

See SP. **Śā**rṅgdhara

Śŗngara-tilaka of

Ed. by P. Pischel. Kiel 1886. Rudrața.

Sa - skya legs - bcas. Subhāṣita - Ratna - Nidhi. W. L. SRN (T)

Campbell. In Ost - Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). Also: Ed. by J. E. Bossom, University Microfilms,

Ann Arbor 1967.

Samskrtasukti - Ratnākara Ed. by Rāmaji Upādhyāya. SRRU

1959.

Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar and SRS

V. G. Sant. 5th edn. Ahmedabad 1922.

See Śukr.

ŚŚ

Subhāşita-Saptaśati. Ed. by M. Śāstrī. Delhi 1960. SSap (or SSSap)

MS VIII. 58

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SSB (orSRB)	Subhāṣita - Sudhāratna - Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Venkaţeśvara Steam Press. Bombay Sanīvat 1985 (1928 A. D.).
SSD	Subhāṣita-Sura-Druma of Keladī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD).
SSg	Subhāṣita-Saṁgraha with Gujarāti translation. Ed. by P. M. Paṇḍya. Bombay 1885.
SSH	Sukti - Śatakam I-II. Ed. by H. Jha. HSS 263.
SSJ	Subhāṣita-Sāgara. MS BORI 424 of 1899-1915 as quoted in BhŚ (as SS).
SSK } SSKR }	Sūkti-Samgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941.
SSkŗ	Samskṛta-pāthopakāraka. Calcutta Śaka 1761 (1840 A. D.).
SSkŗP	See SkrP.
SSM }	Śloka-Samgraha of Manirāma Dīkṣita. MS BORI 361 of 1884-86 and 527 of 1887-91, as quoted in SkV (as Ssm=SU).
SSMā	Śrimātuḥ Sūkti-Sudhā. Śri Aravindaśrama. Pondicherry. 1953.
SSNL	Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III; pp. 92-115.
SS (OJ)	Sara-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvira. Śatapiţaka Series 24. New Delhi.
SSpr	Sukti-Sudhā. Ed. by R. Ś. Palivala. Svadhyāya-maņdala. Paradī 1953.
SSR (or SSB)	See SSB.

\$**S**S

Sukti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri.

Samskrta-koşa-kāvya-samgraha No. 4. Calcutta 1943.

SSSap (or SSap)

See SSap.

SSSN

Sayana's Subhasita-Sudha-Nidhi. Ed. by K. Krishna-moorthy. Dharwar 1968.

SSTCS (or STC)

See STC.

SSV

Sara-Suktavali of Sri-Municandragani. MS BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and in SkV (as Ssv).

ST and St

Sabhā-Taranga of Jagannātha-Miśra. MS BORI 416 of 1884-87, as quoted in BhŚ (as ST) and in SkV (as St).

STC (or SSTC or SSTCS)

L. Sternbach. The Subhasita-samgraha-s as Treasuries of Canakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.

Stein M. A.

See RT (S).

Sternbach L.

See JSAIL, SuM, GVS, Cr and Crn.

StM (or StsM)

Die Marathi Übersetzung der Sukasaptati. Marathi und Deutsch von R. Schmidt. SKM 10. 4. (1897).

Śto

Der textus ornatior der Sukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898-90).

Translated by R. Schmidt in Die Śukasaptati (Textus ornatior). Stuttgart 1899.

Śts

Die Śukasaptati, textus simplicior, herausgegeben von R. Schmidt. AKM 10. 1. (1893). Also: Published by Motilal Banarsidass. Delhi 1959.

Translated by R. Schmidt in Śukasaptati (Textus simplicior), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.

StsA

Der textus simplicior der Sukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54, 515-547 and 55, 1-44.

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ŚtsAn

Anmerkungen zu dem textus simplicior der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.

StsM (or StM)

See StM.

SU or Su

Subhāṣita-samgraha (MS) BORI 527 or 1887-91, as quoted in BhŚ or in SkV (as Ssm).

SuB

Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli, Napoli 1911. (Selected stanzas were translated by E. Bartoli).

Subh

Subhāṣitārṇava (MS), as quoted in IS.

Śukr (or ŚŚ)

Śukraniti. Śukranitisārah, Śrimat-Śukrācāryyaviracitah. Ed. by Jīvānanda Vidyāsāgara. 2nd end. Calcutta 1890. Also: Ed. by Kh. Śrikṛṣṇadāsa. Venkaṭeśvara Steam Press. Bombay Śaka 1877 (1955 A. D.).

Translated by H. K. Sarkar. SBH 13. Allahabad 1914.

Śuktisāgara

(MS quoted in SSkrp) for 46 SSkrp 39 (a Lakşmi Thakurani).

Suktiratnāvalī of Vaidyanātha [MS, India Office (IO), London, 1203b; Eggeling 4032].

SuM

Subhāṣita-Muktāvalī. Ed. by R. N. Dandekar. University of Poona. 1962. Also: See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Section No. 19; pp. 37-65.

SuMañ (or SuMuñ)

Sūkti-Mañjari. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Samskṛta Granthamālā 142.

Sumu }

Suktimuktavali of Somaprabha-Suri. KM VII; pp. 35-51.

SuMuñ (or SuMañ)

See SuMañ.

Sūryakānta Dr.

See KsS and Auc.

Suryanatha

See Caturvargasamgraha.

Suryasataka of Mayurakavi with Commentary by Tribhuvanapala. NSP. 4th edn.

Bombay 1954.

Subhāsita-Sāra-Samuccaya. MS of the Asiatic Society of SuSS

Bengal No. 105666-130-07, as quoted in PY, SSS, etc.

(as SSS).

Suvrttatilaka of Ksemendra, KM II; pp. 29-54. Also: Suvŗ

In Kş (KP) 85-116.

Translated by Dr. Suryakanta in K\$S.

Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Sv

Kale. 3rd edn. Booksellers Publishing Co. Bombay,

Also: Ed. and transl. by C. R. Devadhar. POS 27.

See Vivekacudamani. Swami Madhavananda

See Caur (POS). Tadpatrikar S. N.

Taluqdar of Oudh See Matsya-p.

A Collection of Indian Tales.. described and partly Tantr(ākhyāna)

edited and translated by C. Bandall. JRAS 20. 4;

pp. 465-501.

The Ekavali of Vidyadhara with Mallinatha's Commentary Tarala

called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay

1903.

See Mal, KSS and PrC Tawney C. H.

See Prab and MBh.

Taylor J.

See Hars. Thomas F. W.

Tilakamañjari of NSP. Bombay 1938. Dhanapāla.

Tantri-Kamandaka, (Old Javanese). Een Oud-javaansche TK (OJ)

Pañtjatantra Bewerking door Dr. C. Hooykaas Bibliotheca

Javanica 2. Bandoeng 1931.

Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with TP some Sanskrit Proverbs by M. W. Carr, (Madras 1868),

as quoted in IS.

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APPENDIX I

tr.

Transposition.

TSS

Trivandrum Sanskrit Series.

Udbhata

See Kālā.

Uhle H.

See Vet.

Uj

Ujjvalanilamaņi of Rupa-Gosvāmin. KM 95.

Ujjvala

Ujjvaladatta's Commentary on the Unadisutras. Ed. by Th. Aufrecht, Bonn 1859.

Upadeśaśataka of

Gumani-Kavi.

KM H; pp. 20-28.

Ùr

Urubhanga of Bhasa. Ed. and transl. by C. R. Devadhar.

POS 72.

Uttara

Uttara-rāma-carita of Bhavabhūti. Ed by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. Also: In Collection Émile Sénart. traduit par N. Stchoupak. Paris 1935. Also: Ed. with translation by Saradaranjan Ray. 6th edh. Calcutta.

Uttara-catakaştaka

A short kavya (8 verses) of anonymous authorship on

cataka. Published in KSH and KSG.

Translated by E. B. Cowell in JRAS of 1891; p. 603.

V., V.

verse, vide.

Vāgbhatālankāra of Vāgbhata.

VĂh

See Vira 3.

Vai

Vairāgya-śataka of Gosvāmi-Janārdanabhaţţa. KM XIII;

pp. 131-44.

Vaidi

Vairāgya-śataka of Appaya-Dīkṣita. KM I; pp. 91-99.

Vaidyakīya-Subhāṣitāvalī of Pranajivan Manek Chand, Chowkhamba Vidyabhavan.

Banaras 1955.

Vakrokti-jīvita

See VJK.

var. or v. l.

Varia(e) lectio(nes).

Vās Vas The Vasistha-dharmasastram. Ed. by A. A. Führer

BSS 23. Poona 1930.

Translated by G. Bühler in SBE 14.

Vās (ĀnSS)

Vasistha-smṛti in Smṛtīnām Samuccayah. AnSS 48;

pp. 187-231.

Vasav

Vāsavadattā of Subandhu. Ed. and translated by L. H. Gray. Columbia University Indo-Iranian Series 8. New York 1913.

Vasistharāmāyaņa

See Yogavāsistha.

VBh

Vivada-Bhangarnava of J. Tarkapañcanana. OLPSS.

VC

VCbr; VCjr; VCmr;

VCsr; VCvar

See VC.

Veņī

Venīsamhāra of Bhatta-Nārāyana. Ed. and transl, by K. N. David. Poona 1922. Also i Ed. by K. P. Parab. 9th edn. NSP. 1940. Also i Ed. by S. Viśwanāthan and transl. by C. S. R. Śāstrī. Śrī Bālamanoramā Series No. 37. Madrass 1961.

Vet

Die Vetalapañcavimsatika in den Recensionen des Śivadāsa und eines Ungenannten......herausg. von H. Uhle. AKM 8. 1. Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. Also: Die Vetalapañcavimsatika des Śivadāsa nach einer H. S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wissen. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. (Hu¹ and Hu²).

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APPENDIX 1

Vi

Visnu-smrti.

Vi (BI)

The Institutes of Viṣṇu......Ed. by J. Jolly. Bible. Ind. 91. Calcutta 1881. Also: In ChSS 95. Vārāṇasī 1962.

Translated by J. Jolly in SBE 7.

Vi(J)Vi(K) Viṣṇu-smṛti with the Commentary called Keśavavaijayantī......Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.

Vid

Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No 3 Palghat (Kerala).

Viddhaś

Viddhasala-bhañjika of Rajasekhara. Ed. by Bh. R. Arte. Arya Bhūsana Press. Poona 1886. Also: In Vidyabhavana Samskṛta Granthamala 125. ChSS Varanasi 1965.

Translated by L. H. Gray in JAOS 27. 1-71.

Vidy(Kara-sahasraka) of Ed. by U. Mishra. Allahabad University Publications.

Vidyakara-Miśra. Sanskrit Series Vol. II. Allahabad 1942.

Vidyarnava S. C

See Y (T).

VIJ

Vishvesvaranand Indological Journal. Hoshiarpur.

Vijñ

See Y (ChSS) and Y (NSP).

Vijnana-śataka attributed to Bhartrhari, as included in BhŚ under Group IV;

Apocrypha-2; pp. 212-25.

Vik

Vikramorvasiya of Kalidasa.

Vik (BSS) Vikramorvasīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901.

Vik (SA) Vikramorvasīya. Ed. by H. D. Velankar. Sāhitya Akademi. New Delhi 1961.

Translated by E. B. Cowell. Hertfort-London 1851.

Vikram

Vikramānkadeva-caritam. A mahakavya of Bilhana. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sahitya Research Committee of the Banaras Hindu University. Banaras 1958-64.

Translated by S. C. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited.

Calcutta 1965.

Vír

See Y (and Vira).

Vira

Vīramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhāṣā-s and Samskara-s; 3. Ahnika-s; 4. Puja-s; 5. Laksana-s; 6. Rajaniti-s; 7. Tirtha-s; 8. Vyavahara-s; 9. Śraddhaprakāśa-s. Ed. by P. N. Śarma. ChSS 30 Varāņasī.

See Vira 3.

VirA

Vîrat

The Vīra-tarangiņi by Mm. Citradhara of Mithilä.

Darbhanga 1965.

VīrR

See Vira 6.

VirVyav

See Vira 8.

VIS VI Series Vishveshvaranand Indological Series. VVRI. Hoshiarpur.

Viṣṇudharmottara-puraṇa. Ed. by Ashok Chattopadhyaya, Varaṇaseya Sanskrit Vishvavidyālaya, Vārāņasī 1971.

Visnu-p Visnu-pur S Visnu-purana. Ed. by F. Hall. Trübner & Co. London

1864-77.

Translated by H. H. Wilson and John Murray. London 1840.

Visnu-purā.

Visnu-Purana Ed. by Pt. Thaneshachandra Upreti, Parimal Publications, Delhi 2003.

Vița-vṛṭṭa attributed to Bhartrhari, as included in BhŚ under Apocrypha-1; pp. 206-11.

Vivada-ratnakara

A dharmaśāstra text. See VR.

MS-VIII. 59

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Viveka-cūdāmaņi of

Sankaracarya. Advaita Ashram. Almora 1932.

VJK The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K.

De. Calcutta 1961. Also: Publ. by Chowkhamba.

Vārānasī 1967.

Viv Vidagdha-jana-vallabha as quoted by V. Raghavan in

The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12.1-2;

pp. 133-154. Trivandrum 1963.

VMR (or Mudr) Viśākhadatta's Mudrā-rākṣasa. See Mudr.

VN Vararuci's Niti-ratna in KSH; pp. 502-03. Also:

In KSG 1. 305.

VP Padya-tarangini of Vrajanātha Paņdita, as quoted by

N. R. Gore in PO, 11. 46-56.

VPar See Vira 1.

VR Vivada-ratnakara of Candesvara Thakkura Ed. by

Mm. K. Smrtitīratha. Bibl. Ind. 103. Calcutta 1931 Partly Translated by G. S. Śastrī and D. Chattopādhyāya

Calcutta 1909.

Vṛddha-cāṇakya-nīti See CV.

VRR See Vira 6.

Vrtta-ratnavali of Venkatesa. Ed. and transl. by H. G.

Narahari. The Adyar Library Pamphlet Series No. 27.

Adyar 1952.

VRV See Vīra 8.

VS The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson.

BSS 31. See also L. Sternbach. De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou;

pp. 683-714.

VSam See Vīra 2.

VŚ (T) Vararuci's Śatagata in the Tanjur (Tibetan).

vv, verses.

VVy

Vivada-Vyavaharah (MS), as quoted in Dh.

Vyakti

The Vyaktiviveka of Rājānaka Mahimabhatta.....Ed. by T. Gaņapati Śāstrī. TSS 5. Also: See VyVi.

Vyās

Vyāsasubhāsita-samgraha. Ed. by I. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāņasī 1969.

Vyās (C)

Vyāsakāraya. In Sanskrit texte aus Ceylon, Herausg. von H. Bechert. München 1962.

Vyās (S)

Siamese Vyās (Vyākāraśataka); B. E. 2464—A.D. 1920 Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258-69. Also: Le Vyāsa - subhāṣito - saṃgraha, anthologie Sanskrite unique commune à Ceylon et à la Thailande, in Journal Asiatique (1979); pp. 219-282 (Annexe I). Correspondence texuelle (col. 3).

Vyavahārapradīpa.

As quoted in SKDr ad 'Bhandarin'.

VyC

Vyavahāra-Cintāmaņi of Vācaspati-Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956.

VyK

Vyavahāra-Kalpataruḥ (MS), as quoted in Dh.

vyMa

Vyavahāra-Mātrkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3.

VyN

Vyavahāra-Nirņaya of Varadarāja. Ed. by Rangaswami Aiyangar and A. N. Krishna Aiyangar. The Adyar Library Series No. 29.

VyP

Vyavahāra-Prakāśaḥ (MS), as quoted in Dh.

VyS

Vyavahārārtha-Samuccaya (MS), as quoted in Dh.

VySau

Vyavahāra-Saukhyam (MS), as quoted in Dh.

VyVi

Vyakti-Viveka of Rajānaka Śri-Mahimabhaţţa, Kāśī Sanskrit Series No. 121. Vāraņasī 1964. Also: See Vyakti.

Walimbe R. S.

See Mudr.

Weber

Indische Studien.

Wilson H. H.

See Visnu-p(ur.), Rtu, Kum, Megh, and Avi.

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APPENDIX I

Winternitz M.

Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933—59 and Vol. III, by S. Jha. Motilal Banarsidass. Delhi 1963.

Woolner A. C.

See PAB, Car and Prati.

Y

Yājñavalkya-smṛti.

Y (AnSS)

Yājñavalkya – smṛti Aparārkaparābhidhānaparādityaviracita-ṭīkā-sameta (Apar). Ed. by the Paṇḍits of the Ānandāsarama (2 vols.). ĀnSS 46.

Y (ChSS)

Yajñavalkya-smṛti with Viramitrodaya (Vir), the Commentary of Mitra Miśra; and Mitakṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ), Ed. by Pt. N. Ś. Khiste and Pt. J. Ś. Hosinga. ChSS 62. Varanasī 1930.

Y (NSP)

Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit. of Vijñ. Ed. by W. L. Ś. Panśikar. 4th end. NSP. 1936.

Y (S)

Yājñavalkya's Gesetzbuch. Sanskrit und Dentsch. Herausg. von A. F. Stenzler. Berlin-London 1849.

Y (T)

Yājñavalkya-smṛti with the Commentary Bālakrīdā of Viśvarūpācārya Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74. Translated by J. R. Gharpure in CHLT 2. Also:

Translated by J. R. Gharpure in CHLI 2. Also: Translated by Pt. M. L. Sandal; S. C. Vidyarnava; S. N. Naraharayya in SBH and Sacred Books of the the Aryas.

Yogavasistha

Vāsistharāmāyaņa, NSP, with Commentary. 1918.

ZDMG

Zeitschrift der Deutschen Morgenländischen Gesellschaft.

APPENDIX II

INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

Note:—In the following pages, the authors and sources of the individual verses included in this Volume VIII are recorded. The minimum necessary information about the authors and sources are also given. Where, however, such information has already been given in earlier volumes. only references thereto, if necessary, are provided in this Volume. To this is added a reference from A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions (DCA), 2 Vols., by Ludwik Sternbach. (Otto Harrassowitz, Wiesbaden 1978-80), where details of anthological and inscriptional poets have been fully recorded; and are also added references from Catalogus Catalogorum (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiebaden 1962) and New Catalogus Catalogorum (NCC), 9 parts (still incomplete), V. Raghavan, K. K. Raja and others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (4317-78) of the present volume (VIII) as Appendix I.

At the end of each source are given the serial numbers of the verses appeared in the present Volume being Nos. 13019-14653. The abbreviations used for the several texts are given within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the authors and sources which are known indirectly.

AKBARĪ(YA) - KĀLIDĀSA on it, see SMS Vol. I, p. 319; SMS Vol. III, p. 1993, See also DCA Vol. I, No. 2.

Nos. (13677), (13836), (13973).

Agni-Purana-(Agni-Pur.). On it, see SMS Vol. III, p. 929; SMS Vol. III, p. 1993.

Nos. 13347, 14634.

No information. Budhist name. Must have lived in the beginning of 12th Century or earlier, For the Verses attributed to the author are included in Skm, SkV. For further details, see DCA Vol. I, no. 6, NCC₁ 68, CC₁ 5 and 348.

No. (13785 Skm), (14287 SkV).

(4379)

Anargharaghava-nataka of Murāri (Anar) APPAYA-DIKSITA. On him, see SMS on it and its author, see Murāri. Vol. I. p. 320 and Vol. VII. p. 3712.

Nos. 13083, 13481, 13565, 13666.

Anyokti-tarangini of Mathura Prasad Diksita (AnyT). (Modern).

Nos. 13019, 13031, 13243, 13304, 13969, 14139, 14214.

Anyokti-muktavali of Hamsavijaya-Gani (Any). On it and its author, see Hamsavijaya-Gani.

Nos. 13069, 13140, 13169, 13185, 13290, 13343. 13555, 13589, 13610. 13670. 13658, 13675. 13698, 13756, 13761, 13845, 13967. 14046, 14065, 14178, 14182. 14185. 14247. 14291. 14298, 14311, 14320, 14327, 14332, 14346, 14440, 14457, 14458, 14504, 14580. 14589, 14592, 14595, 14601. 14606, 14612, 14616, 14629.

Anyokti-śataka of Bhaţţa - Vireśvara (Anyśat or ASS). On it and its author, see Vīreśvara.

Nos. 13816, 13830, 13848, 14043.

Anyokti-Stabaka of Vamsidhara Misra (AnyS). (Modern).

Nos. 13308, 14460, 14516.

Anyoktyastaka-Samgraha as Comp. by P. D. Trivedi (AAS or ASS). (Modern).

Nos. 13290, 13698, 14065, 14332.

APPAYA-DIKȘITA. On him, see SMS Vol. I, p. 320 and Vol. VII, p. 3712. For his illustrative and own verses, see Kuvalayānanda and Citramīmāmsa [Cit and Cit (V)].

Appendix, For Verses, see Rāmayana and Mahabharata.

Nos. 13301 (R), 13321 (MBh), 13332 (Adi MBh), 13625 (MBh), 14236 (MBh), 14636 (MBh).

ABHINANDA (ABHINANDIN). on him, see SMS. Vol. VI, p. 3096. DCA Vol. I, no. 24. NCC₁, 297, NCC₆ 221. No. (13802). For his verses, see Kadambari Kathā Sāra.

AMARU (-Ü) or AMARUKA. On him, see SMS Vol. I, p. 320; Vol. III, p. 1495; DCA I, no. 37.

Amaru-śataka of Amaru or Amaruka (Amar). On it and its author, see Amaru or Amaruka.

Nos. 13603, 13789, 13853, 14051, 14070, 14071, 14127, 14348, 14394, 14454.

AMITAGATI. On him, see SMS Vol. I, p. 321. For his verses see Subhāṣita-samdoha.

AMRTANAND-YOGI. On him, see SMS Vol. I, p. 321. For his verses see Alankara-samgraha.

AMBAŞTHA. No information. Must have lived in the first of the 17th Century

or earlier, for the verses attributed to author are quoted in Pad. For further details, see DCA Vol. I, no. 43; NCC₁, 360.

No. (13665).

ARGAȚA (or ARGAȚHA). On him, see SMS Vol. II, p. 931.
No. (13167).

AMRTANANDA-YOGIN. On him, see SMS Vol. I, p. 321; Vol. VII, p. 3713. For his illustrative verses, see Alankāra-samgraha.

Arabic. See Ar.

Nos. 13090, 13117.

Alankāra-Kaustubha of Visvesvara-Pandita (Alk). On it and its author, see Visvesvara-Pandita.

Nos. 13305, 13481, 13621, 13745, 13747, 13769, 13869, 13999, 14017, 14166, 14184, 14288, 14404, 14525.

Alnkara-mahodadhi of Narendraprabha-Suri. On it and its author, see Narendraprabha-Suri (Amd).

Nos. 13035, 13242, 13246, 13392, 13621, 13585, 13574, 13406, 13746, 13769, 13742, 13706, 13945, 13895, 13824, 13774, 13971, 14082, 14150, 13966, 14394. 14313, 14283, 14210, 14542.

Alamkāra-muktāvalī of Viśveśvara-Paṇḍita (Almu). On it and its author, see Viśveśvara-Pāṇḍita.

No. 13896.

Alankāra-Ratnākara of Śobhākara-Mitra (AIR). On it and its author, see Śobhākara-Mitra.

Nos. 13140, 13377, 13554, 13585, 13667, 13697, 13757, 13784, 13808, 13820, 13822, 13874, 13966, 14001, 14018, 14064, 14210, 14365, 14451, 14478, 14487.

Alankāra-śekhara of Keśavamiśra (Alkeś).
On it and its author, see Keśavamiśra.
Also see SMS Vol. II, p. 931; Vol. VII, p. 3713.

No. 13621.

Alankāra-samgraha of Amṛtānanda-Yogin (AA). On it and its author, see Amṛtānanda-Yogin

Nos. 13406, 13908, 13945, 13971, 14174, 14218, 14305, 14472.

Alankara-sarvasva of Rajanaka-Ruyyaka (AR and ARJ). On it and its author, see Ruyyaka.

Nos. 13246, 13442, 13757, 13769, 13983, 14283, 14451, 14525.

Alankāra-Sūtra of Śricandrakānta Tarkālamkāra (AlS). (Modern).

Nos. 13205, 13403, 13442, 13757, 13774, 13804, 13945, 13950.

13971, 14150, 14184, 14210, 14283, 14542.

Alankṛti-maṇi-mālā as com. by G. V. Devasthali (Al or Alm or Almm). (Modern).

Nos. 13239, 13266, 13395, 13417, 13539, 13481, 13491, 13535, 13621, 13907, 13945, 13971, 14064, 14074, 14159, 14229, 14384, 14246. 14422, 14452, 14454, 14564, 14648.

Avasistānyoktī of Pandita Rāja (Av) on it and its author, see Pandita Rāja.

Nos. 13074, 13136, 13207, 13209, 13303, 13639, 13727, 13975, 14181, 14187, 14279, 14375, 14593, 14594, 14595, 14603, 14626, 14633, 14653.

Avimaraka of Bhasa. On it and its author, see Bhasa.

Nos. 13534, 14563.

Aśvacikitsa. On it and its author see Nakula.

No 14121

Atmavitta of Kşemendra, on it and its author, see Kşemendra.

No. 13120.

ĀNANDAVARDHANA. Son of Nonopādhyāya of Nona (or Jona). Second half of the 9th century. For other details see DCA Vol. I, no. 80; NCC₂ 114. For his illustrative verses, see Dhvanyāloka. Ananda sagara-stava of Nilakantha-Diksita (Anas) on it and its author, see Nilakantha-Diksita.

No. 14343.

Apastambī ya-dharmas utram (Āp. or AP).

Nos. 13315, 13387, 13589, 13670, 14161, 14545, 14629.

Āryā-Sataka of Appaya Dikṣita (Āry).

On it and its author, see Appayadiksita.

No. 13107.

Āryā-Saptašatī of Govardhana (ĀrS). On it and its author, see Govardhana.

Nos. 13038, 13060, 13062, 13064, 13267, 13280, 13100. 13241, 13372, 13399, 13304, 13303. 13477, 13458, 13456, 13457, 13651, 13563, 13627, 13575, 13872, 13871, 13652. 13704. 14052, 14047. 14049, 13983, 14380, 14245, 14122, 14080, 14582, 14385, 14425. 14426, 1460**0**.

Aścaryacūdāmaņi of Śaktibhadra. On it and its author, see Śaktibhadra.

No. 14069.

ICCHAȚA (or ICCHALA). No information. If Icchala is identical with Icchala then he must have lived in the first half of the 13th century or earlier, as the verse attributed to Icchal is quoted in VS. For other

details, see DCA Vol. I. No. 97; NCC₂ 245.

Nos. (14557).

Indisesprukha. Sanskritised name for Indische Spruche (IS) often quoted as a Source of some verses in SRK. (Modern).

Nos. (13158), (13270), (13332), (14109).

Indische Sprüche. Sanskrit and Deutsch herausg. von O. Böhtlingk. Zweite vermehrte Ausgabe.

Nos. 13048, 13049, 13051, 13053, 13059, 13068, 13056, 13054, 13086, 13082, 13077, 13073, 13098, 13099, 13094, 13087, 13114, 18109, 13108, 13103, 13128, 13124, 13119, 13115, 13146, 13140, 13138, 13137, 13154, 13157, 13151, 13149, 13167, 13166, 13162, 13158, 13177, 13178, 13171, 13170, 13 87, 13188, 13182, 13180, 13197, 13194, 13192, 13189, 15208, 13211, 13202, 13201, 12221, 13218, 13216, 13215, 13251, 13278, 13234, 13233, 13293, 13287, 13282, 13281, 13310, 13300, 13298, 13297, 13336, 13330, 13329, 13311, 13366, 13359, 13358, 13351, 13377, 13383, 13370, 13368,

13421,

13419,

13397,

13497, 13475, 13434, 13427, 13515, 13516-19, 13521, 13530, 13548, 13549, 13534, 13543, 13604, 13612, 13569, 13550, 13643, 13631, 13613, 13629, 13693, 13708, 13685, 13651, 13740, 13715, 13714, 13713, 13850, 13803, 13798, 13766, 13883, 13884, 13869, 13865, 13906, 13927, 13898, 13888, 13938, 13947-48, 13949, 13935, 13964, 13963, 13959, 13952, 13999, 13990, 13977, 13965, 14028, 14031, 14016, 14007, 14056, 14051, 14050, 14048, 14116, 14092, 14063, 14057, 14133, 14124, 14123, 14119, 14152, 14151, 14149, 14146, 14167, 14160, 14154, 14153, 14176, 14184, 14191-92, 14193, 14251, 14239, 14195, 14216, 14265, 14263, 14253, 14257, 14298, 14293, 14268, 14273, 14348, 14339, 14309, 14307, 14367, 14364, 14360, 14353, 14419, 14400, 14394, 14368, 14572, 14456, 15491, 14431, 14612. 14611, 14595, 14575, 14643. 14636, 14616, 14621,

Indian linguistics No. (14545).

INDU BHATTA (or INDURAJA). No information, must have lived in 15th Century or earlier, for the only verse attributed to the author is quoted in

13389,

VS, see DCA Vol. I, no. 98; NCC₂ 248-49.

No. (13856).

INDRA-KAVI. On him, see SMS Vol. III, p. 1497-98; Vol. VI, p. 3699. For other details, see DCA I, No. 101; NCC₂ 250.

Nos. (14126), (14456).

- INDRAJYOTIS. No information. Must have lived in the first years of the 13th century or earlier, for the only verse attributed to the author is included in Skm. For further details, see DCA Vol. I, No. 102; NCC₂ 251. No (14513).
- ISANADEVA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quoted in VS, see details DCA Vol. I, No. 110; NCC₂ 265.

No. (13797).

ISVARAKRSNA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quotded in VS. Forother details, see DCA Vol. I, No. 111; NCC₂ 273.

No. (14376).

ISVARABHADRA. No information.

Must have lived in the first years of
the 13th Century or earlier, for the

single verse attributed to the author is quoted in Skm. See DCA, Vol. I, No. 113; NCC₂ 277.

UJJVALA-DATTA. On him, see SMS Vol. 1, p. 322; Vol. II, p. 923. No. (13774).

Ujjvalanilamani. On it and its author, see SMS Vol. I, p. 322, NCC₂ 287.
No. 13405.

Uṇadi-Sūtra. On it and its author see Ujjvalanīlamaņi.

Uttararama-Carita of Bhavabhūti (Uttra).
On it and its author, see SMS Vol. I,
p. 345; Vol. III, p. 1522; Vol. VII,
p. 3740; DCA Vol. II, no. 964;
CC₁ 398; CC₂ 90.
Nos. 13023, 131+1, 13360, 13417,
14370, 14405, 14444, 14452.

UDBHAȚA. On him, see SMS Vol. I, p. 323; Vol. IV, p. 2053. See also DCA Vol. I, no. 131.

No. (13177).

Upadeśa-śataka. On it, see SMS Vol. II, p. 934; SMS Vol. VII, p. 3716.

No. 14396.

UMAPATI-DHARA. On him, see SMS Vol. II, p. 934; Vol. III, pp. 1498-99; also see DCA Vol. I, no. 135. Nos. (13079), (13394), (13607), (13740), (14602), (14628).

- Rtuvarņana in Brahmavidyā XXXIII. No. 13437.
- Rtusamahara of Kalidasa (Rtu). On it and its author, see Kalidasa.

Nos. 13319, 13339, 13411, 13839.

Ekavali of Vidhyadhara (EK). On it and its author, see Vidhyadhara.

Nos. 13621, 14628.

Epigraphic Ind (EI).
No. (13394).

Old Arabic or Arabic (Pañcatantra translated into Arabic). On it see SMS Vol. I, p. 323.

Nos. 13090, 13117.

Old Syriac (Pañcatantra translated into Syriac).

Nos. 13090, 13094, 13117, 13963.

- Aucitya-vicāra-carcā of Kşemendra (Auc).
 On it and its author, see Kşemendra.
 Nos. 13624, 14250, 14424, 14523.
- Katha-ratnakara of Hemavijaya (KR), on it and its author, see Hemavijaya.

 Nos. 13977, 14031, 14366.
- Katharņava on zeitschrift der deutschen morgenländischen Geseleschaft (ZDMG).
 No. (13270).
- Kathā-Sarit-Sāgara of Somadeva-Bhaţţa (KSS). On it and its author, see Somadeva-Bhaţţa.

Nos. 13158, 13178, 13366, 14294.

Kapphinabhyudaya of Bhatta-Śivasvāmin (Kapph or Kapp). On it and its author, see Bhatta-Śivasvāmin.

No. (13063).

Kala-vilāsa of Ksemendra (Kal), on it and its author, see Ksemendra.

Nos. 13294, 13980, 14055, 14302, 14303.

Kali-vidambana of Nilakantha-Diksitā (Kalivi). On it and its author, see Nilakanthā-Diksitā.

Nos. 13400, 13404, 13468, 13645, 14219, 14386.

Kalpataru. On it, see SMS, Vol. I, p. 324. Nos. (13258), (13425), (13498).

KALHANA (=KAHLANA). On him, see SMS Vol. I, p. 324; Vol. VII, p. 3718; DCA Vol. I, no. 195; NCC₃ 263-64.

For his verses, see Raja-Tarangini.

Kavi kaumudi of Kalya Lakşminarasimha (Kavik). On it and its author, see Lakşminarasimha.

Nos. 13637, 14026, 14386.

Kavitāmṛta-kūpa of Gaura-Mohana (Kt and KtR). On it and its author, see Gaura-Mohan.

No. 13103.

KAVI - RĀKṢASA (= RĀKṢASA - PANDITA). On him, see SMS, Vol. IV, p. 2080; Vol. VII, p. 3718; DCA Vol. II, no. 1221.

Kavindra-vacana-samuccaya (Kav). On it, see SMS, Vol. I, p. 325.

Nos. 13063, 13251, 13256, 13481, 13565, 13604, 13638, 13680. 13687, 13725. 13741. 13772, 13785, 13813, 13821, 13829. 13831. 13849, 13951. 13972, 13983, 14023, 14034, 14250, 14260, 14309, 14315, 14408, 14432. 14447, 13501, 14503. 14509, 14542, 14567. 14609, 14639.

Kādambarī of Bāṇa. On it and its author, see Bāṇa.

No. (14482).

Kadamabarī-Kathamukha. On it and its author, see Bāṇa.

No. (13162).

- Kādmabari-Kathāśara of Abinanda. On it and its author, see Abhinanda. Nos. 13036.
- KAMANDAKA. See Kamandaki and Kamandaki ya-niti-sara.
- KAMANDAKI (°KA). On him, see SMS,
 Vol. I, p. 325; Vol. III, p. 1501;
 Vol. VII, p. 3719. DCA Vol. I,
 no. 227.
- Kāmandakīya-nītisāra (KN). On it and its author, see Kāmandakī.

Nos. 13143, 13211, 13297, 13307, 13316, 13347, 13355, 13629, 13750, 13890, 13918, 14102,

14215, 14552, 14583, 14584, 14621, 14634.

Kamasūtra of Vātsyāyana. On it and its author, see Vātsyāyana.

No. 13159.

KALIDASA. On him, see SMS, Vol. I, pp. 325-26; SMS Vol. VII, p. 3719. For other details see DCA, Vol. I, 230, NCC₄ 58-65. For his other verses. See his various works.

Nos. (13319), (13403), (13449), (13621), (13999), (14150), (14313), (14429), (14544), (14545), (14548).

Kavya-Prakaśa of Mammata (Kpr). Or it and its author, see Mammata.

Nos. 13140, 13246, 13305, 14328, 13403, 13406, 13585, 13621, 13744, 13746, 13774, 13945, 13971, 14210, 14283, 14295, 14381.

Kavya-Pradipa of Govinda (KaP). On it and its author, see Govind.

Nos. 13140, 13246, 13403, 13406, 13585, 13621, 13744, 13746, 13755, 13772, 13945, 14210, 14283, 14295, 14328, 14381.

Kavya-mīmāmsā of Rājasekhara (Kāva and KavR). On it and its author, see Rājasekhara.

Nos. 13125, 13142, 13156, 13299, 13354, 13451, 13462, 13479, 13603, 13634, 13640, 13742,

13745, 13751, 13987, 14125, 14198, 14349, 14519, 14520, 14542.

Kavyasamgraha. a Sanskrit Anthology Ed. by Haeberlin, Pr. J. (KSH).

Nos. 13054, 13137, 13201, 13216, 13234, 14339, 14360.

Kāvyādaršu of Daņdin (KāD). On it and its author, see Daņdin.

Nos. 13051, 13242, 13392, 13569, 13804, 13952, 13965, 13971, 13990, 14041, 14056, 14082, 14301.

Kavyānuśasana of Vagbhaţa (Kavyān). On it and its author, see Vagbhaţa.

Nos. 13403, 13621, 14616.

Kāvyānuśāsana of Hemacandra. (KH and KHpK or KHpk). On it and its author, see Hemacandra.

Nos. 13140, 13142, 13242, 13342, 13403, (13406), 13392. 13354, 13520, 13479, 13462, 13451, 13742, 13640, 13634, 13621, 13835, 13774, 13751, 13745, 13971, 14060, 13966, 13895, 14210, 14198, 14150, 14125, 14381, 14283, 13270, 14229, 14545, 14542, 14520, 14519, 14596.

Kavyalankara of Bhamaha (KaBh). On it and its author, see Bhamaha.
Nos. 13327, 14173, 14606.

Nos. 13585, 14016, 14060.

Kavyalankarasarasamgraha of Udbhata (Kāla or Kavyālankara). On it and its author, see Udbhata.

Nos. 13140, 13744, 13867, 13966

Kirātārjuniyam of Bhāravi (Kir). On it and its author, see Bhāravi.

Nos. 13148, 13324, 13660, 13679, 13843, 14266, 14384, 14389.

Kicaka-Vadha of Nitivarman. (Modern) No. 13349.

Kuţţanīmata of Dāmodara-Gupta (Kuţţ).
On it and its author, see Dāmodara
Gupta.

Nos. 13271, 13380, 13515, 13770, 14168, 14502.

Kumāra-sambhava of Kālidāsa (Kum). On it and its author, see Kālidāsa.

Nos. 13239, 13346, 13416, 13657, 13684, 13706, 13930, 13971, 13986, 14430, 14463.

him, see SMS Vol. VI, p. 3103; SMS Vol. VII, p. 3721 his illustrative verses, see Vakrokti-Jivita.

KUSUMADEVA. On him, see SMS, Vol. VII, p. 3721. For his other verses, see Dṛṣṭanta-sataka.

Nos. (13099), (13137), (13!87).

- KRIṢNA. On him, see SMS Vol. VI, p. 3104; Vol. VII, p. 3721; DCA Vol. I, no. 265; NCC₄ 291.
 No. (13251).
- Krisņa-karņāmṛta of Līlāśuka (Kṛṣṇa) On it and its author, see Līlāśuka.
 Nos. 13486, 13731, 14225, 14226, 14241, 14286.
- KRṢṇACAITNYADEVA (BHAGAVAT SRΰ). Son of Jagannātha must have been composed in the 15th century. For the verses attributed to him are included in PG. for other details, see DCA Vol. II, no. 933; NCC, 75. No. (14497).
- KŖŅĀDĀSA (=KŖŅĀDĀSĀKAVIRĀJĀ)
 On him, see SMS Vol. I, p 327.
 For his verses, see Caitanya-caritāmritam.
- Kṛṣṇabhāva-śatak. On Brahmavidyā (XXXIII).

Nos. 13027, 13028, 13030, 13614, 14068, (14242).

KRSNARAMA. On him, see SMS Vol. I, p. 327.

Nos. (13333), (13485), (14025).

KEŚAŢA (=KEŚAVA). On him, see SMS Vol. VII, p. 3722. DCA Vol. I, no. 283. NCC₈ 52-3.

Nos. (13489), (13520), (13767).

KEŚAVAMIŚRA. On him, see SMS, Vol. II, p. 939, also see DCA, Vol. I, no. 290, 293. NCC₅ 58. For his verses, see Alankara-Śekhara.

Kuvalayānanda of Appaya-Dīkṣita (Kuv).

On it and its author, see AppayaDīkṣita.

Nos. 13056, 13085, (13442), 13494, 13769. 14056, 14188, 14244, 14283, 14288, 14451, 14610, 14611.

KONKA (=KANKA). No information. Must have lived in the first years of the 13th Century or earlier, for the singal verse attributed to the author is quoted in SKM. For other details, see DCA Vol. I, no. 298 (No. 151). NCC₅ 88.

No. (14408).

- KAUTILYA (or KAUTALYA). On him, see SMS Vol. I, p. 328; For further details, see DCA Vol. I, No. 302. NCC₁ 387-389, NCC₅ 100-3.
- Kautīlya's Arthaśāstra (K). On it, and its author, see Kautīlya.

 Nos. 13917, 13918.
- KRIDACANDRA. No information. Must have lived in the middle of the 14th Century or earlier. For verses attributed to the author are included in SP, For other details see DCA Vol. I, no. 303. NCC₅ 141.

 No. (14545).

KṢEMĪSVARA. On him, see SMS Vol. III, p. 1534; SMS Vol. VII, p. 3722.

DCA Vol. I, no. 308. For his verses see Canda-kauśika.

KȘEMENDRA. On him, see SMS, Vol. I, p. 328; Vol. IV, p. 2058; DCA Vol. I, no. 309; NCC₅ 165-69.

Nos. (13188), (13333), (13622), (13623), (13636), (14546). For his other verses, see his various works.

Khanda-Prasasti or Dasavatāra-Khanda-Prasasti of Hanumān. On it, see SMS Vol. III, p. 1505; SMS Vol. VII, p. 3722.

Nos. 13480, 13815, 13849, 14010, 14022, 14030, 14334, 14630.

GANGESVAROPADHYAYA. No infermation. Must have lived in the 17th century or earlier, for the single verse attributed to the author is quoted in SH. For further details see DCA Vol. I, no. 325. NCC₅ (See P. 226).

No. (13123).

Gaņikā-Vṛtta-Samgraha (GVS). On it, see SMS Vol. II, p. 939.

Nos. 13075, 13173, 13362, 13380, 13415, 13708, 13713, 13714, 13770, 13888, 14100, 14146, 14166, 14302-03, 14485, 14491, 14502, 14506, 14561.

GADADHARA-BHATTA. On him see SMS, Vol. III, p. 1505; Vol. VII, p. 3723, DCA Vol. 1, no 336 and 337; NCC₅ 295.

No. (14136).

For his other verses, see Rasika-Jivana.

GAMBHĪRASIMHA. No information. Must have lived in the middle of 17th century or earlier. For the single verse attributed to the author is quoted in Pv. For other details, See DCA Vol. I, no. 344. NCC₅ 311. No. (13097).

Garuda-Purāṇa (GP). On it, See SMS Vol. I, p. 329; Vol. VII, p. 3723. Nos. 13086, 13424, 13699, (13766), 14133, 14205, 14273, 14355, 14450

Gunaratna of Bhavabhūti (GR). On it and its author, see SMS Vol. I, p. 329.

Nos. 13119, 13154, 13182, 13187.

GUNAKARA. No information. Must have lived in the middle of the 14th century or earlier, for two verses attributed to author are quoted in ŚP. for other details, see DCA Vol. I, no. 356. NCC₆ 58.

Nos. (14141), (14416).

GUNESVARA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses attributed to the author are quoted in SKV. Prasanna. For other details, see DCA Vol. 1, no. 357; NCC₈ 287.

No. (14156).

Gems from Sanskrit Literature (GSL).
(Modern). On it see SMS Vol. VII,
p. 3723. Also see Appendix I,
p. 4335.

Nos. 13188, 14325, 14612, 14651.

GOKULANĀTHOPĀDHYĀYA. Son of Pitāmbropādhyāya and Umā, younger brother of Trilocana and Dhananjaya and elder brother of Jagddhara of Phaṇadahe family of Mithilā Brāhmiņs residing at Maṅgalavani. For further details, see DCA Vol. I. no. 364; NCC₆ 112-4.

Nos. (13529), (13985).

- GOTRĀNANDA (GNA or GONANDA).
 On him, see SMS Vol. VII, p. 3723.
 For other details, see DCA Vol. 1,
 no. 366 and 367; NCC₆ 122, 127.
 No. (14481).
- GOPALA. No information. Must have lived in the 15th century or earlier, for the single verse attributed to the author is included in SRHt. For further details, see DCA Vol. I, no. 370; NCC₆ 131.

No. (13206).

- GOVARDHANA. On him, see SMS Vol. I, p. 330; Vol. IV, p. 2059, DCA Vol. I, No. 379; NCC₆ 183, 187. For his verses, see Arya-Sapioŝati.
- govinda. On him, see SMS, Vol V, p. 2577; SMS, Vol. VII, p. 3723.

For his illustrative verses, see Kavya-Pradipa.

- GOVINDAJIT. On him, see SMS Vol. II, p. 940; SMS Vol. VII, p. 3723, DCA Vol. I, No. 390. For his verses, see Sabhyālankarana
- GOVINDARAJA. On him, see SMS Vol. VII, p. 2724. For further details, see DCA Vol. I, no 392, NCC₆ 204.

Nos. (14232), (14296)

- GOSOKA (GUSOKA). No information. Must have lived in the first of the 13th century or earlier. For the single verse attributed to him is quoted in SKM. For further details, see DCA Vol. I, no. 398, NCC₆ 216. No. (14015).
- GAUDIYA (GAUDA). No information. This is not the proper name of the author. Must have lived at the end of the 15th beginning of the 16th century, for the verse is included in PG. For other details, see DCA Vol. I, no. 403 (399), NCC6 218. No. (13523).
- GAURA-MOHANA. On him, see SMS, Vol. I, p. 331; SMS Vol. VII, p. 2724. NCC₅ 234.

For his verses, see Kavitamṛta-kūpa.

GOURI. A Poetess. No information.

Must have lived in the middle of the

17th century or earlier, for verses

attributed to the authoress are quoted in Pv. For further details, see DCA Vol. I, no. 404; NCC₆ 236.

No. (14013)

GHATAKARPARA. On him and his work, see SMS Vol. I, p. 339; Vol. VII, p. 2724. For further details, see DCA Vol. I, no. 407; NCC₆ 266-67.

For his verses, see Niti-sara of Ghata-karpara.

Caṇḍa-kauśika of Kṣemiśvara (Cand or Caṇḍ). On it and its author, see Kṣemeśvara.

Nos. 13084, 14138, 14249, 14258, 14553.

Caturvarga Cintāmaņi of Hemādri (Hemcve)
On it and its author, see Hemādri.
No. 13515.

Caturvargasamgrha. On it and its author, see Kşemendra.

No. 14260.

turgist and Poet who flourished during the reign of King Tuñjina (or Rāṇāditya) of Kaśmir. 2nd century. His Dramas are not extent. For further details, see DCA Vol. I, no. 428; NCC₆ 315.

No. (14545).

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CANDRACUDA. On him, see SMS Vol. VII, p. 2724. For further details, see DCA Vol. I, no. 434; NCC₆ 351-52.

Nos. (14002), (14011), (14312), (14448).

CAKASUSI (=OSA or SIYA). On him, see SMS Vol. I, p. 331. For other detail, see DCA Vol. II, Index, p. 676; NCC₇ I
No. (13358).

CANAKYA. On him, see SMS Vol. I, pp. 331-32; Vol. VII, p. 3725. Also see DCA Vol. I, no. 448; NCC₇ 3; NCC₈ 4-8. For his verses, see next 3 entries.

Cāṇakya-nīti-text-tradition (Cr). On it and its author, see Caṇakya.

Nos. 13073, 13086, 13089, 13096, 13110, 13114, 13109, 13108, 13135, 13126, 13115. 13119, 13171, 13154, 13146, 13151, 13191, 13199, 13188, 13180. 13202, 13208, 13214, 13200, 13269, 13249, 1**3**233, 13221. 13315, 13302, 13300, 13278, 13354, 13351, 13337, 13330, 13419, 13424, 13397, 13393, 13476, 13474, 13436, 13429. 13506, 13514, 13489, 13487, 13538, 13547, 13515, 13531, 13710, 13713, 13548, 13699, 13883, 13953. 13868, 13716.

14040, 14097. 14098. 14110, 14117, 14119, 14133, 14152. 14154. 14170. 14172, 14176. 14202, 14205, 14206, 14229, 14251. 14273, 14298, 14329, 14339, 14356, 14450, 14521-22, 14535. 14537, 14572, 14595. 14643, 14644.

Canakya-raja-niti (Crn). L. Starnbach.
Nos. (13126), (13302), (13351), (13489), (13699), (14205).

Cankya's Apharisms (C).
No (14339).

Caru-carya of Kşemendra (Caruc). On it and its author, see Kşemendra.

Nos. 13105, 13198, 13277.

Citramimāmsā of Appaya-Dikṣita (Cit). On it and its author, see Appaya-Dīkṣita.

Nos. 13564, 14403, 14525.

Citramīmāmsā of Appaya-Dikṣta (Cit) with Vṛtti (commentary) of Dharā-nanda [Cit (V) or CitV].

Nos. 13869, 13952.

CINTAMANI DIKSITA. No information.

Must have lived in the middle of 17th century or earlier. For verse of this poet are included in PV. For further detail, see DCA Vol. I, no. 460; NCC, 59.

No. (13806).

Caitanya-Caritāmṛtam. On it and its author, see Kṛṣṇadāsa.

No. 14497.

Caurapañcaśika of Bilhana Kavi (Caur).
On it and its author, see Bilhana.
Nos. 13989, 14330.

CHATRA. No information. Must have lived in the 15th century or earlier. For the singal verse attributed to him quoted in VS. For other details, see DCA Vol. I, no. 471; NCC, 110. No. (13852).

JAGAJJIVANA. Son of Nīlkantha and father of Venidatta (author others of PV) middle of the 17th century. For other details, see DCA Vol. I, no. 472; NCC₇ 123.

Nos. (13499), (13508).

JAGADDHARA (JA°-PAŅDITA). Son of Ratnadhara and grand son of Gauraddhara; father of Yasodhara. Second half of the 14th century. For further details, see DCA Vol. I, No. 475; NCC₇ 131.

No. (13345).

For his other verses, see Padya-tarangini.

JAGANNATHA (=PANDITARAJA-JA°)
Son of Peru (Perana) Bhatta and
Lakṣmi. 17th century, also see SMS
Vol. I, pp. 332-33, Vol. VII,
p. 3725.

For further details, see DCA Vol. I, no. 477; NCC₇ 137-38. his verses, see Bhāminī-Vilāsa, Rasagangādhara, etc.

- JAGANNĀTHA MIŚRĀ. On him, see SMS Vol. III, p. 1545; Vol. VII, p. 3725, his verses, see Sabha-taranga.
- JANARDANA (BHATTA°). No information. Must have lived in the 15th century or earlier. For other details, see DCA Vol. I, no. 487; NCC₇ 150. For his verses, see Śrngāraśataka.
- JAYADATTA. On him, see SMS Vol. I, p. 333; Vol. III, p. 1509. Also see DCA Vol. I, no. 1493-94; NCC₇ 175.

No. (14121).

JAYADEVA. On him, see SMS Vol. I, p. 333; Vol. VII, p. 2726.
No. (13022).

For his other verses, see Prasanna-raghava.

JAYAMADHAVA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to the author are quoted in VS and Sumañ. For further details, see DCA, Vol. I, no. 505; NCC, 185.

No. (13238).

JAYAVARDHANA. No information. Kasmirian Poet. Must have lived in the First year of the 13th century or earlier. For verse attributed to him is quoted in VS.

For further details, see DCA, Vol. I, no. 506; NCC₇ 191. No. (13743).

JALACANDRA. On him, see SMS, Vol. I, p. 334; Vol. VII, p. 3726.

Nos. (14211), (14113), (14392).

JALHAŅA (=BHAGADATTA-JAL°). On him, see SMS, Vol. I, p. 334; Vol. VII, p. 3726.

For his verses, see Mugdhopadeśa and Sūkti-Muktāvalī of Bhagadatta Jalhana.

Janakiparinaya. On it and its author, see SMS, Vol. I, p. 334.
No. (14611).

Jinadharma-viveka. An unknown work quoted in SRK.

No. (14277).

JIVADASAVAHINIPATI. No information. Must have lived at the end of the 15th, beginning of the 16th century or earlier. For the singal verse attributed to the author is included in PG. Also see DCA Vol. I, No. 533; NCC₇ 288. No. (14445).

Juridical Studies in Ancient Indian Law (JSAIL) by L. Sternbach.

Nos. (13053), (13119), (13278), (13329), (13370), (13713), (13918), (14133), (14257).

Jain anthology, MS BORI 1423/1887-91 (SN).

No. 13082.

Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG).

Nos. (13158), (13270), (13643), (14629),

Jñanarnava (Modern).

No. 13121.

Tantropakhyana (PTU). On it, see Pañcatantra in SMS Vol. I, p. 340. Vol. VII, p. 3727.

No. 13960.

TUNGA (=TUNGOKA). No information, must have lived in the beginning of the 12nd century or earlier. For a verse attributed to him is quoted in Skm. For further details, see DCA Vol I, no. 564; NCC₈ 194.

No. (14106).

Telugu Proverbs, A Collection (TP) By M. W. Carr (Modern). Nos. 13056, 13177, 13182, 13521, 14116, 14572.

THOAKA (=CIAKA). No information, must have lived in the 15th century or earlier. For verse attributed to him are quoted in VS.

For other details, see DCA, Vol. I, no. 463 (CÏAKA). NCC₇ 65. No. (14614).

Dakşa-Smṛti (Dakşa). On it, see SMS Vol. I, p. 335.

Nos. 13381-82.

DAŅDIN. On him, see SMS Vol. I, p. 335; Vol. III, p. 1511. Vol. VII, p. 3728; NCC₈ 305-06.

For his verses, see Kāvyādarša.

Damapatī-sikṣaṇām of Nīlaratna Sarma (Dampātīs) (Modern). On it, see SMS Vol. I, p. 335.

No. 13693.

Darpa-dalana of Kşemendra (Dar). On it and its outher, see Kşemendra.

Nos. 13076, 13172, 13193, 13285, 13379, 13401, 13426, 14484, 13509, 13623, 13729, 13854, 14261, 14397, 14484.

Daśa-rūpaka of Dhanañjaya (Daś). On it and its author, see Dhanañjaya.

Nos. 13801, 13835, 14169, 14305, 14393, 14561.

Daśavatara-Khanda-praśasti, see Khanda-Praśasti.

DAKŞINATYA. Not the proper name of the author but the designation given to an author from the South. Must have lived end of the 15th, beginning of the 16th century. For further details, see DCA Vol. I, no. 598; NCC₁ 248.

No. (14135).

DAMODARA. On him, see SMS Vol. VII, p. 3728; also see DCA Vol. I, no. 607; CC₁ 250. No. (13681).

DAMODARA GUPTA. On him, see SMS Vol. I, p. 336; Vol. VII, p. 3728. No. (13772).

For his verses, see Kuttanimata.

DURLABHARAJA. On him, see SMS Vol. I, p. 336. For further details, see DCA Vol. I, no. 626; CC₁ 257, 710. No. (14045).

Dṛṣtantaśataka of Kusumadev. On it and its author, see Kusumadev.

Nos. 13054, 13099, 13128, 13137, 13187, 14360, 13201, 13216, 13234.

DEVANNABHATTA. On him, see SMS Vol. II, p. 979, see Smṛti Candrika Vol. III, p. 1556.

For his verses, see Smṛti Candrika.

DEVABODHI. On him, see SMS Vol. VII, p. 3729. For further details, see DCA Vol. I, no. 644; CC, 259. No. (14021).

Devi-Mahatmya (Devi) included in the Markandeya Purana ed. by Vasudeva. Nos. 13042, 13088, 13177, 14221, 14382, 14383.

Desopadesa of Ksemendra (Des). On it and its author, see Kşemendra. No. 14562.

DHANANJAYA. On him, see SMS Vol. I, p. 336; Vol. VII, p. 3729, CC₁ 266; NCC₉ 217. Nos. (13469), (13740). For his other verses, see Dasarupaka.

DHANYA (=VAIDYADHANYA). No information, must have lived in the beginning of the 12th century or earlier, for on verse attributed to the author is quoted in PG. For other details, see DCA Vol. 11, no. 1551.

No. (13469) CC1 64.

Dhammanīti [DhN (P)]. On it, see SMS Vol. I, p. 337; Vol. VII, p. 3730. Nos. 13108, 13202, 13953, 14643.

DHARMA - YOGEŚVARA. No infor-Must have mation. From Bengal. lived in the first year of the 13th century or earlier. For further details, see DCA Vol. I, no. 685; CC1 269. No. (14339), (14639).

DHOYIKA- (== DHOYI). On him, see SMS Vol. I, pp. 337-38; Vol. III, p. 1513; Vol. VII, p. 3730. DCA Vol. I, no. 704; CC, 273; NCC, 175; NCC, 317.

No. (14629).

On it and its author, see Anandavardhana.

Nos. 13035, 13769, 13835, 13966, 14071, 14150.

- NADBHUVAKA (=:NAŢUPAKA). No information, must have lined in the 15th century or earlier, for the singal verse attributed to the author is included in VS. For further details, see DCA Vol. II, no. 1938; CC₁ 275. No. (14618).
- NANDANA. No information. Must have lived in the middle of the 13th century or earlier. For one verse attributed to the author is included in JS. For other details, see DCA Vol. II, no 1939; CC₁ 38.

 No. (13972).

For his another verses see Prasanna-Sāhitya-Ratnākar.

NARASIMHA. On him, see SMS Vol. III, p. 1514; VII, p. 3731.

Also see DCA Vol. 2, no. 715; CC₁ 277; NCC₉ 357.

No. (13725).

Narabharaṇam (NBH). On it, see SMS, Vol. I, p. 338; Vol. VII, p. 3731. NCC₉ 370.

Nos. 13072, 13108, 13177, 13414, 13467, 13511, 13579, 13752, 13894, 13977, 14006, 14350, 14354, 14531, 14593.

- NARENDRAPRABHA-SURI. On him, see SMS Vol. I, p. 338; Vol. VII, p. 3731.
 - For his illustrative verses, see Alankāra-mahodadhi.
- Nava-sāhasānka-carita of Padma-Gupta (Navasāha). On it and its author, see Padmagupta (Parimala).
 No. 13808, 14305.
- NAKOKA. No information. Must have lived in the first years of the 13th century or earlier. Fer verses attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 721; NCC₁ 282. No. (14585).
- Nagara-sarvasva of Padméri. On it and its author, see SMS Vol. VII, p. 3731.

 Also see DCA Vol. II; no. 783
 CC₁ 323.
 No. 14637.
- Nagananda of Harşa (Naga). On it and its author, see Harşa (King Harşa-vardhana).

No. 13814.

- Nātakalakṣaṇa-ratna-kośa Sāgranandin. On it and its author, see Sāgaranandin. Nos. 14434-35.
- Natyaśastra of Bharata (Nat). On it and its author, see Bharata.
 Nos. 14093, 14316, 14466.
- Nanaśastra. No information several verses are quoted in ŚP.
 No. (14319).

p. 338.

No. 13371.

- NARAYANA (= Bhatta). On him, see SMS Vol. I, pp. 338-39; Vol. IV, p. 2067; Vol VII, p. 3731. No. (13835). For his other verses, see Hitopadeśa.
- Nāladiyāra (°liyara). An anthology of quartarians in Tamil dealing with rebirth.

For details, see SMS Vol. II, p. 946. No. 13209.

Nirnaya-Sindhu of Kamalakara Bhatta. On it and its author, see Kamalakar Bhatta.

No. 13336.

- Niti-ratna of Vararuci (VN). On it and its author, see Vararuci. No. 14651.
- Nīti-śastra of Masūrākṣa [NM(T)]. On it and its author, see Masuraskşa. Nos. 13351, 13695, 14492.
- Nīti-śāstra in Telugu (NT). On it, see SMS Vol. I, p. 339; Vol. VII, p. 3732. Nos. 13515, 13521, 14251, 14572.
- Nīti-samgraha (Nīsam). On it, see SMS Vol I, p. 339; Vol. VII, p. 3732. Nos. 13070, 13105, 13145, 13198, 13277, 14276

- NARADA. On him, see SMS Vol. I, Niti-sara of Ghatakarpara (NhN). On it. see SMS Vol. I, p. 339; Vol. VII, Also see DCA Vol. 1, p. 3732. no. 407; NCC₆ 266-7. No. 14577.
 - Niti-sara as included KSH and SR. Nos. 14116 (KSH), 14651 (SR).
 - NĪLAKANTHA-DĪKŞITA. On him, see SMS Vol. I, pp. 339-40; Vol. VII, p. 3732.

For his verses, see Anyopadesa-Sataka; Kali - Vidambana, Sabhā-rañjanaśataka and Ananda-śagara-stava.

- NILANGA. No information, must have lived in the first years of the 13th century or earlier. For the single verse attributed to the author is quoted in Skm. For further details, see DCA Vol. 2, no. 768; CC₁ 302. No. (14107).
- Naisadhīya-carita of Shri Harşa (Naiş). On it and its author, see Shri Harşa. Nos. 13020, 13139, 13161, 13255, 13331, 13564, 13568, 13611, 13717, 13619, 13683, 13702.

13749, 13764, 13781. 13870, 13881, 14012, 14114, 14148,

14244, 14275, 14300, 14371,

14420, 14422, 14427. 14428,

14433, 14437-38, 14496, 14635, 14646, 14648.

Pañcatantra (P, PT, PRE, Pts, Pt'sK. PtEM, PRE etc.). On it, see SMS Vol. I, p. 340; SMS Vol. VII, p. 3733.

Nos. (13036),13050, (13077).13096, 13082, 13090, 13094, (13109), 13115, 13117, 13119, 13162, 13177, (13192), 13196, (13206), 13278, 13281, (13296),13298, (13311), 13329, (13332), 13359, 13363, 13370. 13377. 13421, 13434, 13497, 13534, 13612, 13696. 13850, 13631, 13945, 13891, 13906, 13907, 14028, 14104, 13959. 13963. 14133, (14158), 14216, 14307, 14366, 14368, (14410), 14512, 14569, 14612, 14616.

Pañcatantra (Meghavijaya) (PM) Jaina Reconsion of Pañcatantra.

No. 13701.

(Das) Pañcatantra und Seine Morallehre by W. Roben (Ru).

Nos. (13090), (13095), (13117), (13119), (13196), (14569), (13585), (13959), (14307).

Pañcatantra Sudlice (PSb).

No. 13891.

Pañca-ratra of Bhasa (BhPañ). On it and its author, see Bhasa.

No. 13332.

Pañcastavi. On it, see SMS Vol. III,
 p. 1516. Also see CC₁ 317.
 No. 13826.

Pañcakhyanaka Reconsion of Pañcatantra (PP). See Appendix I, p. 4354.

Nos. 13090, 13192, 13298, 13332, 13370, (13421), 13850, 13959, 14307.

Pañcakhyana Varttika. A commentary on Pañcakhyanaka Reconsion of Pañcatantra.

Nos. 13777, 14337.

PAŢŢUBHAŢŢA. On him, see SMS Vol. VI, p. 3114; Vol. VII, p. 3733. For his verses, see *Prasanga-ratnāvalī*.

PANDITARĀJA (=PANDITARĀJA-JAGANNĀTHA). See Jagannātha Nos. (13340), (13345), (13979). For his other verses, see his various works.

PADMAGUPTA (=PARIMALA). On him, see SMS Vol. I, p. 340; Vol. VII, p. 3731. For other details, see DCA Vol. II, no. 792; CC₁ 321,330. For his verses, see Nava-Sahasanka-Carita.

Padma-Purana (PdP).

Nos. 13341, 13374, 13386, 13537, 13551, 13713, 13724, 13885, 14351, 14436, 14555.

p. 1516; Vol. VII, p. 3734, DCA Vol. II, no. 783; CC₁ 3231. For his verses, see Nagara-Sarvasva.

Padya-tarañgini of Vrajanātha Pandita (VP). On it and its author, see Vrajanātha (°Pandita).

Nos. 13021, 13036, 13056, 13060, 13085, 13037, 13108, 13109, 13114, 13115, 13119, 13162,

13190. 13188, 13166, 13177, 13280, 13218, 13208, 13195, 13555, 13612, 13549, 13332, 14175, 14182, 14097. 13963, 14368.

Padya-racana of Laksmana Bhatta (Pad).
On it and its author, see Laksmana.

Nos. 13132, 13210, 13460, 13664, 13689, 13740, 13686, 13665, 14059, 14039, 13988. 13835, 14136, 14318, 14117, 14084, 14429, 14440, 14402, 14369, 14526, 14509, 14504, 14453, 14528.

Padyaveņi of Veņīdatta (PV). On it and its author, see Veņidatta.

Nos. 13097, 13254, 13508, 13664, 13677, 13681, 13779, 13806, 13974. 13973, 13835, 13836, 14000, 14004, 14013, 14024, 14164, 14278, 14029, 14163, 14312, 14317, 14486. 14453, 13499, 14607, 14642.

Padyāmṛa:a-tarangiṇi of Haribhāskara (PdT). On it and its author, see Haribhāskara.

Nos. 13019, 13339, 13464, 13613, 13621, 13973, 14111, 14178, 14295, 14436, 14493, 14507.

Padyavali of Rupa Gosvāmin (PG). On it and its author, see Rupa-Gosvāmin.

Nos. 13244, 13405, 13469, 13500, 13505, 13523, 13527, 13900,

14309, 14318, 14445, 14464, 14497, 14590.

Pavana-dūta of Dhoyi (oka). On it, see SMS Vol. VI, p. 3112; also see Dhoyika.

No. 14629.

PAJAKA (=PANDITA-PAJAKA). No information. Must have lived in the 15th century or earlier, for verses attributed to the author are quoted in VS. For further details, see DCA Vol. II, no. 798; CC₁ 332. Nos. (13340), (13979).

Padataditaka of Syamalaka. On it and its author, see Śyamalaka.

No. 14424.

PANINI. On him, see SMS Vol. VII, p. 3735. Also see DCA Vol. II, no. 799; CC₁ 333.

No. (13829).

Parśvanatha-caritra of Bhāvadeva-Sūrī (BPC or Parśv). On it and its author, see Bhāvadeva Sūrī.

Nos. 13203, 13260, 14532.

PUNDRAKA. No information. Must have lived in the 15th century or earlier. For verses attributed to the author are quoted in VS. For other details, see DCA Vol. II, no. 817; CC₁ 339.

No. (14070).

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Puranariha-Samgraha, Rojaniti Section of Puranartha (Puranartha).

Nos, 13240, 13328, 13503.

Puratana-Prabandha Samgraha (PuPra).
On it, see SMS Vol. II, p. 948;
Vol. VII, p. 3735.
No. 13761.

PURUSOTTAMA (°DEVA). On him, see SMS Vol. VII, p. 3735. For verse attributed to him is quoted on FG.

For other details, see DCA Vol. II, no. 824; CC₁ 341.

No. (13500).

Pūrva-Cātakāstaka of anonymous authorship; See Appendix I, p. 4357.
No. 14184.

PRAKAŚAVARSA. On him, see SMS Vol. I, p. 440; Vol. III, p. 1518; Vol. VII, p. 3736. DCA Vol. II, no. 847; CC₁ 347. No. (13095).

Pratijñā-yaugandharāyaṇa of Bhāsa (Prati).
on it and its author, see Bhāsa.
No. 13395.

Pratimānātaka of Bhāsa. On it and its author, see Bhāsa.

Nos. 13491, 14418.

Pratyaya-Śataka [PrŚ or PrŚ (c)]. On it, see SMS Vol. I, p. 342; Vol. VII, p. 3736

No. 14031.

Prabandhakaśa of Rājaśekhara Sūri (PRK).
(Modern).

No. 13525.

Prabandha-cintamaņi of Merutungācārya (PrC). On it and its author, see SMS Vol. II, p. 956; Vol. VII, p. 3736, CC₁ 467.

Nos. 13761, 14334, 14503, 14632.

Prabodha-Candrodaya of Krişna-Misra (Prab). On it and its author, see Krişna-misra.

Nos. 13332, 13539, 136i0.

Prabhavaka-carita of Prabhacandrăcărya [Prabha (°ha) or PC]. On it, see Śripala in SMS Vol. II, p 968; Vol. VII, p. 3736.
No. 13208.

Prasanga - ratnavali of Pattubhatta or Potaryarya. On it and its author, see Pattubhatta.

Nos. (13087), (13108), (13115), (13188), (13202), (13612), (13613) (14044), (14644).

Prasangabharana of Śrīmat-Kavikulatilaka (Pras). On it, see SMS Vol. I, p. 342; Vol. VII, p. 3736.
Nos. 13073, 13483, 13618, 14203, 14253, 14575.

Prasanna-raghava of Jayadeva. On it and its author, see Jayadeva (Piyuşa-varşa).

Nos. 13935, 14196, 14495.

Prasanna-Sahitya-ratnäkara of Nandana (Prasanna). On it and its author, see Nandana.

Nos. 13044, 13251, 13256, 13284, 13488, 13876, 13972, 14156. 14481, 14545, 14616, 14620.

PRĀÑCAḤ quoted in ŚKDr.

No. (14251).

PRĀŅANĀRĀYAŅA (°NŖPA). From Related to the Raja family Mithila. Otherwise, no inforof Mithila. mation. Must have lived in the 19th century or eariler.

For verses attributed to the author are quoted in vidy. See DCA Vol. II, no. 879.

No. (13896).

PRIYAMUKHYA (=PRIYAMUKH). No information. Must have lived in the 15th century or earlier.

For the single verse attributed to the author is quoted in VS.

No (14598).

BANKALAVARTA. No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to Bankalavarta are in JS. For other details, see DCA Vol. II,

No. (14431).

no. 888.

BALDEV OPADHYAYA (Modern) For his verses, see Sukti-maniri.

BALABHADRA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to auther are quoted in SkM. For other details, see DCA. Vol. II, no. 896; CC₁ 367. No. (13594).

BALLALA (or BALLALA DEVA or BALLĀLAMIŚRĀ). On him, sec SMS Vol I, p. 343; Vol. VII, p. 3737. For his verses, see Bhoja-Prabandha.

Bahu-darśana (Bahud). (Modern), on it, see SMS Vol I, p 343; Vol. VII, p 3737.

Nos. 13053, 13182, 13427, 14116.

 $B\bar{A}NA$ (= $B\bar{A}NA$ -BHAT[A). On him, see SMS Vol. I, p. 343; Vol. III, p. 1519; Vol. VII, p. 3737. Also see DCA Vol. II, no. 900; CC1 368. Nos. (13638), (13741), (14309), (14482).

For his other verses, see his various works.

Bala ramayana of Rajasekhara. On it and its author, see Rajasekhara.

Nos 13757, 13851, 14210, 14294, 14443, 14501.

BALAJI BHATTA. No information. Must have lived in middle of the 17th century or earlier. For verses attributed to the author are quoted in PV. For other details, see DCA Vol. 11, no. 908.

No. (14607)

BILHANA. On him, see SMS Vol. I, | Brahma - Dharma (BrDh). On it, p. 344; Vol. VII, p. 3737; DCA Vol. II, no. 914; CC₁ 373-74, 659; CC₂ 29; CC₃ 41.

Nos. (13151), (13405), (13410), (13442), (13566), (13589), (13691), (14030), (14038), (14077).

For his other verses, see Vikramanka-deva-carita.

Budha-carita of Asvaghosa. On it and its author, see Asvaghosa in SMS Vol. II, p. 932. No. 13320.

Budha-bhusana of Sambhu (SB). On it, see SMS Vol. I, p. 344; Vol. VII, p. 3737.

Nos. 13022, 13488, 13603, 13972, 14150, 14545.

BUHLER. In Indian Antiquary (1. 114). No. 13235.

Brhat Katha (?). No. (13913), (14095).

Bohtlingk's Indische Spruche by Pt Durga Prasad (Pr).

Nos. 13162, 13167, 13368, 14109.

(Das) Baudhāyana-dramsūtra (B). On it, see SMS Vol. I, p. 344; Vol. IV, p. 2072; also see CC₁ 380, CC₂ 85. Nos. (13413), 14167.

Brahma Vaivarta-Purana (BP). Nos. 14335, 14378.

SMS Vol. I, p. 344; also Appendix I, p. 4324. No. 13310.

BHAGADATTA JALHANA. See Jalahana.

BHAGAVATA-VYĀSA (°MUNI). See VYASA (VYĀSAMUNI).

Nos. (13109), (13110), (14103), (14161), (14543).

Bhagavad-Gitā (BhG). No. (13844).

BHATTA-GOVINDARAJA (=DEVA). See Govind Raja, SMS, Vol. VIII, p. 4390.

See Narayana-BHATTA-NĀRĀYAŅA. bhatta or Nārāyaņa.

BHAŢŢA-BĀŅA (BĀŅA BHAŢŢA). See Bāna.

BHATTA-BHALLATA. See Bhallata.

BHATTA - LATTANA. See LATTANA, °BHAŢŢA.

BHATTA-VAMANA. See Vamana.

BHATTA-SVAMIN. See Bhatti.

BHAŢŢA-VŖDHI (VŖDDHI-BHAŢŢA). No information. Must have lived in the middle of the 13th century or earlier. For some verses attributed to the other are quoted in JS. For further details, see DCA Vol. II, no. 1541.

No. (14495).

- BHATTI (=BHATTA-SVAMIN). On him, see SMS Vol. I, p. 344; Vol. IV, p. 2070; Vol. VII, p. 3739. For his verses, see Bhatti Kavya.
- Bhatti Kavya of Batti (BhKa). On it and its author, see Bhatti.
 Nos. 13581, 13661.
- BHATTENDURAJA (INDURAJA).

 Son of Bhutiraja, Grandson of Saucuka of the Katyayana-gotra.

 10th century. For further details, see DCA Vol. I, no. 99; NCC₂

 249.

 No. (13057).
- Bhandārkura Reporta. No. (13410).
- BHARATA (or BHARATA MUNI). See Bharata muni.
- BHARATA-MUNI. On him, see SMS Vol. I, p. 345; SMS Vol. VII, p. 3739. For his verses, see Natya-śastra.
- BHARTRMENŢHA [=MEŅŢHA (KA)].

 Kaśmiri Poet. According to Atmabodha Pupil of the Twentieth Ācārya
 Śri Mūkarbhakaśańkara of Kāmakotī
 piţham and of Sańkara alongwith
 poet Rāmila Court-poet of king
 Mātrgupta of Kāśmir.

Latter half of the 5th century, beginning of the 6th century. For other details, sec DCA Vol. II, no. 954; CC₁ 397.
No. (13698).

- Bhartṛsārasvata. (Modern). No. (14617).
- BHARTRHARI. On him, see SMS Vol. I, p. 345; Vol. III, p. 1521; Vol. IV, p. 2073. For other details, see DCA Vol. II, no. 956; CC₁ 397.

For his other verses, see his various works.

- Bhartyhari-nirveda of Harihar. (Modern) see Appendix I, p. 4322.
 Nos. 14285, 14398.
- or MALLABHAȚȚA On him. sec SMS Vol. I, p. 345, Vol. II, p. 951. Vol. VII, p. 3740, CC₁ 397, CC₃ 86. For his verses, sec Bhallața-ŝataka.
- Bhallata-śataka of Bhallata. On it and its author, see Bhallata.

Nos. 13344, 13571, 13608, 13609, 13610, 13670, 13967, 14027, 14344, 14345, 14638.

BHAVABHUTI. On him, see SMS Vol. I, p. 345, Vol. III, p. 1522; Vol. VII, p. 3740; DCA Vol. II, no. 964; CC₁ 398; CC₂ 90.

No. (14447).

For his other verses, see Uttararama-carita, Malati-madhava and Mahavira-carita.

BHAVANANDA. No information. Must have lived in the first year of the 13th

century or earlier, for attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 965; CC₁ 398. No. (14200).

- Bhavisya Purana. On it, see SMS Vol. II pp. 951-52, Vol. VII, p. 3740.
 No. 13336.
- Bhagavata-Purana (BhPn). On it, see SMS Vol. I, p. 346; Vol. VIII, p. 3740. Nos. 13127, 13153, 13213, 13289, 13396, 14419, (14497).
- BHĀNUKARA (or BHĀNUKARA MIŚRA or BHĀNUDATTA). On him, see SMS Vol. II, p. 346; Vol. III, p. 1522; Vol. VII, p. 3740; For author details, sec DCA Vol II, 972, CC₁ 405, CC₃ 88.

No. (13536), (13780), 13788), (14036), 14084, (14117), (14402), (14453), (14504).

For his other verses, see Rasamanjari.

- BHAMAHA. On him, see SMS Vol. II, p. 952; Vol. VI, pp. 2073-74; Vol. VII, p. 3740; DCA Vol. II, no. 975; CC₁ 406-07. For his illustrative verses, see Kāvyālankāra.
- Bhamini-Vilasa of Pandita Rajajagannatha [Bhv or BhV (PJKS)]. On it and its author, see Pandita Raja Jagannātha.

Nos. 13021, 13026, 13247, 13274, 13275, 13276, 13625, 13635,

14054, 14137, 14347, 14352, 14510.

- Bhāratamañjarī of Kṣemendra (Bhār). On in and its author, see Kṣemendra.

 Nos. 14529.
- BHARATI (°KALIDASA). No information. Terminus and quem 17th century, for the single verse is attributed to the author is quoted in RJ (a Bharati Kalidasa) For further details, see DCA Vol. II, no. 976.
 No. (14083).
- BHARAVI. On him, see SMS Vol. I, p. 346; Vol. II, p. 952, Vol. III, p. 1523; Vol. IV, p. 2074; Vol. VII, p. 3740. For other details, see DCA Vol. II, no. 978; CC₁ 406. Nos. (13286), (13293), (13324), (13843), (14389).

For his other verses, see Kiratarjuniyam.

- BHĀVADEVA SŪRI. On him, see SMS Vol. VI, p. 3120; Vol. VII, p. 3740. For his verses, see Parsvanatha-Caritra.
- BHASA. On him, see SMS Vol. I,
 p. 347; Vol. III, p. 1523; Vol. VII,
 p. 3741; DCA Vol. II, no. 982;
 CC₁ 410.

For his verses, see his various works.

BHĀSKARA (or HARI°). On him, see SMS Vol. I, p. 347; Vol. II, p. 952, No. (14436), (14493). For his other verses, see Padya-Tarangini.

BHERIBHANKARA. A Saiva. Probably this is not the real name of the poet but his pen-name. Bheribhankara lived in varanasi, but was from Kaśmir, must have lived in the middle of the 13th century or earlier. For verses attributted to the author are quoted in JS. For further details, see DCA Vol. II, no. 1011 CC1 416. No. (13557).

Bhoja-prabandha of Ballala (BhPr). On it and its author, see Ballala.

Nos. 13109, 13598, 14500, 14503, 14560, 14545.

Bhojaprabandhasloka (BPS). On it, see SMS Vol. VIII, App. I, p. 4324.
Nos. 14150, 14545.

MANKHAKA (or MANKHANA or ŚANKHAKA). On him, see SMS Vol. II, p. 348; Vol. III, p. 1524; Vol. III, p. 3742; DCA Vol. II, no. 1026; CC₂ 419; NCC₃ 118. For his verses, see Śrikantha-carita.

MANGALAVATSA. No information.

Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For another details, see DCA Vol. II, no. 1029; CC1 419.

No. (14468).

Matsya-purane (Matsya-p). On it, see SMS Vol. I, p. 348; Vol. VII, p. 3742.

No. 13309.

Matsya-sūktam. No information. Quoted in Śabda-kalpadruma.

No. 13332.

Mandāra-maranda-campū of Kṛṣṇa Kavi (Mandra). For it and its author, see Kṛṣṇa Kavi.

No. 13251.

Madhyama-vyāyoga of Bhāsa. It and its author, see Bhāsa.

No. (13788).

MANU. On him, see SMS Vol. I; pp. 348-49; Vol. III, p. 1524; Vol. IV, p. 2075; Vol. VII, p. 3742, also DCA Vol. II, no. 1060; CC₁ 451. No. (13902).

For his other verses, see Manava-dharma-sastra.

Manu-smṛti. See Manava-dharma-śāstra.

MANOVINODA. Poet at the court of Pala King probably a dramatist. Manovinoda is probably not the proper name of the author but his subsiquite. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author quoted in SkV. For other details see DCA Vol. II, no. 1065 CC1 429.

No. (13682).

- MAŅIRAMA-DĪKṢTA. On him, see Śloka-samgraha in SMS Vol. III, pp. 1545-46. For his verses, see his work.
- p. 390, Vol. III, p. 1525, Vol. VII. p. 3743; DCA Vol. II, no. 1062. For his illustrative verses, see Kāvya-Prakāsa.
- MAYURA (=BHAŢŢA, ŚRI MAYURA).

 Poet at the court of King Harşa.

 Bāṇa was Mayūra's son in Law. 7th

 century. For further details, see DCA

 Vol. II, no. 1072, CC₁ 432.

 No. (13983).
- MALLABHAȚȚA (=MALLIBHAȚȚA)

 Idently with Bhallața but in RJ called
 Mallabhațța or Mallibhațța. For other
 details, see DCA II, no. 1079; 957.

 Not quoted in CC₁ 2.

 No. (13967).
- MALLINATHA (=KOLACALA MALLI-NATHA=PEDDABHAŢŢA). Father of Kumāra Svāmin and Viśveśvara. 15th century. The famous Commentator was also known as Pedda-Bhaţţa and with Prefix Kolācala.

Noted for his Commentaries on Kum, Virs, Nais, Ragh, Megh, Bhatti Kavya, Sis etc.

For other details see DCA Vol. 2. no. 1080; CC₁ 434.

Nos. (13331), (13564), (13764), (14012), (14300).

p. 349, Vol. VII, p. 3743.

For other details, see DCA Vol. II, no. 1082; CC₁ 434.

For his verses, see Nitī-šastra of

MAHĀ-NĀTAKA. See Hanumān-Nātaka.

Mahā-Bhārata (MBh).

Masūrāksa.

Nos. 13056, 13065, 13124, 13157, 13175, 13215, 13224, 13250, 13281. 13288, 13293, 13295, 13321, 13322, 13323. 13332, 13388. 13389. 1**33**50. 13358, 13396, 13422, 13493, 13511, 13513, 13530, 13708, 13613, 13844. 137**32**, 13796, 13803, 13939, 13938, 13924, 13933, 13941, 13947-48, 13949, 13988, 14103, 14123, 14124, 14091, 14189, 14193. 14149, 14146. 14236, 14239, (14547), 14235, 14549, 14636, 14640.

- Mahārahanīti (Pali) [MhN (P)]. See Appendix I, p. 4348.
 Nos. 13108, 13953.
- Mahavir-caritam of Bhavabhuti (Mahavira).
 On it and its author, see Bhavabhuti.
 No. 14444.
- MAHIMABHATTA (=RAJANAKA MA°).
 On him, see Vol. I, p. 350; Vol. VII, p. 3743.

For his illustrative verses, see Vyakti Viveka.

MAGHA. On him, see SMS Vol. I, p. 350; Vol. III, p. 1525; Vol. IV, p. 2077; Vol. VII, p. 3744. Also see DCA Vol. II, no. 1104; CC₁ 446. Nos. (13138), (13253), (13574), (13656), (14308), (14393).

For his other verses, see Śiśupalavadha.

Madhavanala Katha as Edited by Sehohi [MK(S)]. On it, see SMS Vol. I, p. 351; Vol. VII, p. 3744. Nos. 13108, 13114, 13115, 13119, 13162, 13177, 13151, 13129, 13560. 13261, 13278, 13208, 13999, 13954, 13850, 13736,

Manava-Dharma-Sastra of Manu [=Manu-Smṛti (Mn)].

14538, 14595.

Nos. (13053), 13235, (13315), 13336, 13387, 13423, (13713), 13901, 13905, 14092, (14167), 14190, 14232-33 (14532), (14565).

Mānasollasa or Abhilasitārtha-Cintāmaņi of Someśvara. On it and its author, see Someśvara.

Nos. (13361), (14236).

MARULA (=MARUTA). No information must have lived in the middle of the 13th century or earlier. For verses attributed to the author are quoted in JS. For other details, see DCA Vol. II, no. 1128; CC1 452.

No. (13492).

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Markandeya-Purana [Mark-P(ur)]. On it, see SMS Vol. I, p. 351.

Nos. 13357, (13720), (13882), (14269).

Mālatī-mādhava of Bhavabhūtī (Mālatī).
On it and its author, see Bhavabhūtī.
Nos 13024, 13692, 14401, 14446.

MALAVAKUVALAYA. No information. Must have lived in the 11th century or earlier. For the verse was quoted by Keşemendra in AUC, but probably earlier, for other details, see DCA Vol. II, no. 1132.

No. (14542).

Mālavikāgnimitra of Kālidāsa (Māl). On it and its author, see Kālidāsa.

Nos. 14076, 14299, 14652.

Mitakşara Commentary of Vijnaneśvara on Yajnavalkya Smrti. On it and its author, see Vijnaneśvara.

Nos. 13387, (14257).

MUKTAPĪDA (ŚRI RĀJAPUTRA°). Son of Durlabha Mahārāja of Kaśmīra. End of the 7th, beginning of the 8th century (or perhaps 6th century). He is mentioned by Abhinanda in his Kādamrī Kathasāra and Ksemendra in AUC.

For further details, see DCA Vol. II, no. 1142, CC₁ 459.
No. (14616).

Mugdhapadeśa of Jalhana (JM). On it and its author, see Jalhana.

Nos. 13362, 14485.

MUNJA. Probably Uncle and Predecessor of King Bhoja of Dhara. Second half of the 10th century.

For further details, see DCA Vol. II, no. 1147; CC₁ 460.

No. (14541)

Mudra-rakşasa of Viśakha Datta (VMR or Mudr). On it and its author, see Viśakha-Datta.

Nos. 13364, 13540, 14417.

MUNICANDRA-GAŅI (ŚRIO). On him, see SMS Vol. III, p. 1548, under Sāra-Sūktāvali.

For his verses, see Sara-Suktavalī.

Munimata-Mimamsa. No information.

Quoted as a source in AUC.

No. (14523).

MURĀRI. On him, see SMS Vol. I, pp. 351-52; Vol. III, p. 1528; Vol. VII, p. 3745; CC₁ 462; CC₂ 106; NCC₁ 190-03. Nos. (13083), (13481), (13666), (14105), (14454).

For his other verses, see Anargha-Raghava-Nataka.

MUSTIKA (or SVASTIKA). No information. Perhaps indentical with Mustikaraguha. Must have lived in the First years of the 13th century or earlier.

For the single verse attributed to the author is included in Skm. For further details, see DCA Vol. II, no. 1150; CC₁ 751.
No. (14061).

Mṛcchakaţika of Śūdraka (Mṛcch). On it and its author, see Śūdraka.

Nos. 13037, 13059, 13189, 13197, 13726, 14353, 14558, 14559, 14604.

Megha-Dūta of Kālidāsa (Megh). On it and its author, see Kālidāsa.

No. 14566.

MERUTUNGA-CARYA. On him, see SMS Vol. II, p. 956.

For his verses, see Prabandha-Cintāmaņi.

MOHANA. See MOHANA-OJAKA.

MOHANA OJHAKA. No information.

Must have lived in the middle of
the 17th centery or earlir. For
verses attributed to the author are
quoted in PV. For other details,
see DCA Vol. II, no. 1161.

No. (14163).

MAUNI-RANGANATHA. No information. Must have lived in the second half of the 17th century or earlier.

For verses attributed to the author are quoted in SSS.

No. (14183).

yajñaphalam. A work on Dharma-śastra. No. 13183.

Yajñavalkya-Smṛtī (Y). On it, see SMS Vol. I, p. 352; Vol. II, p. 956; Vol. VII, p. 3746.

Nos. 13053, 13235, 13237, 13315, 13336, 14167, 14257, 14532, 14564, 14568.

Yatī-dharma-saingraha, a Dharma-hastra work by Viśveśvarasarasvati (Cf. CC₁ 470).

No. 13336.

Yogaratnavali quoted in SP; as the source of three verses.

Nos. (13471), (13472), (13961).

Yoga-rasayana. On it, see SMS Vol. 1, p. 352; Vol. VII, p. 3746.

Nos. (13597), (13912), (13916), (13920), (14089), (14489).

Yoga-vasistha. On it, see Vasistha-Ramayana.

No. 14326.

For its other verses, see Vașițha-rāmāyaņa and Vasișțha.

Yoga-śastra. On it, see SMS Vol. II, p. 956.

No. (14649).

YOGEŚVARA. On him, see SMS Vol. III, p. 1529; Vol. VII, p. 3746.
For further details, sec DCA Vol. II, po. 1181; CC, 481.
Nos. (14023), (14567).

RAGHUNATHADASA (ŚRI°). Son of Govardhana. Pupil of Balaramacarya. End of the Fifteenth, beginning of the 16th century. For further details, see DCA vol. II, no. 1191; CC1 483.

No. (13505).

RAGHUPATI. No information. Must have lived in the middle or Second half of the 17th century or earlier. for the single verse attributed to the author is quoted in PV. For other details, see DCA Vol. II, no. 1192; CC1 486.

No. (13664).

Raghuvansa of Kalidasa (Ragh.), On it and its author, see Kalidasa.

Nos. 13342. 13403, 13449, 13739, 14074, 14429, 14472.

Ratirahasya of Kokkoka. On it and its author, see Kokkoka.

No. 13718.

Ratnapana of Kumara-Svāmin. On it and its other, see SMS Vol. I, p. 353.

Nos. 13035, 13111, 13569.

RALHANA-(BILHNA). No information. Must have lived in the middle of 13th century or earlier. For the single attributed to the author is quoted in JS. For other details, see DCA Vol. II, no. 1215.

No. (13589).

RAVIGUPTA. On him, see SMS Vol. I, p. 353; Vol. II, p. 957; Vol. III, p. 1530; Vol. IV, p. 2080; Vol. VII, p. 3747; DCA, Vol. II, no. 1217; CC₁ 494.

Nos. (13039), (13095), (13202), (14271).

Rasagangadhara of Pandit Raja Jagannatha (Rasaganga). On it and its author, see Jagannatha.

Nos. 13021, 13026, 13052, 13102, (13247), 13275, 13276, 13625, 13748, 14008, 14054, 14087, (14088), 14090, (14137), 14166, 14184, 14295, 14347, 14404, 14510, 14525.

Rasamañjari of Bhanukara (Rasa). On it and its author, see Bhanukara.

Nos. 13536, 13780, 14036, 14524.

Rasa-Ratna-Pradipika of Allaraja (RA).
On it and its author, see Allaraja in SMS Vol. I, p. 321; Vol. VII, p. 3747.

Nos. 13251, 13621, 14130, 14393, 14508.

Rasika-jivana of Gadadhara-Bhatta (RJ).
On it and its author, see Gadadhara
Bhatta.

Nos. 13177, 13188, 13258, 13376, 13403, 13460, 13465, 13536, 13585, 13589, 13610, 13621, 13664, 13666, 13705, 13740, 13761, 13773, 13788, 13821,

13967, 14077. 14083. 13840, 14117, 14130, 14084, 14112, 14162, 14188, (14244), 14248, 14279, (14280), 14309, 14369, 14394, 14416, 14431, 14440. 14453, 14454, 14503, 14504, 14509, 14606, 14607, 14616.

Rasika-rañjana of Rāmacandra (Ras).
On it and its author, see Rāmacandra.
Nos. 13676, 13792, 14388, 14391.

RAKSASA (= PANDITA). No information. Must have lived in the first years of the 13th century of earlier. For other details, see DCA Vol. II, no. 1221; CC₁ 498.

For his verses, see Sūkti-Samghara.

Rakşasa-Kavya of Śrī Kālidāsa, see Appendix I, p. 4360.
Nos. 13532, 13533.

RAKŞASA PANDITA. See RAKŞASA.

Ragarnva-cchanda-Śastra. Quoted in ŚP as the source of single verse.

No. (13033).

RANGA (==VANGA or SARANGA).

No information. Must have lived at the end of the 15th, beginn of the 16th century or earlier, for verses attributed to author are quoted in PG. For other details, see DCA Vol. II, no. 1225; CC₁ 559.

No. (14464).

RAJAKULA BHATTA. No information.

Probably indentical with a warrior
mentioned by Kalhana in his RT

(6240). Second half of the 10th century; it not then terminusad queen For verses is the 15th century. attributed to the author are quoted in VS. See DCA Vol. II, no. 1226; CC₁ 501.

No. (13071).

Raja-Tarangini of Kalhana (RT or Raj). On it and its author, see Kalhana.

Nos. 13049,13158,13507,13516-19, 13630, 14243, 14293, 14588, 14624.

Raja-niti (Pāli) [RN (P)]. On it, see SMS Vol. I, p. 354; Vol. VII, p. 3748.

Nos. 13086, 13351.

RAJASEKHARA (or ŚRI-RA°). On him, see SMS Vol. I, p. 354; Vol. III, p. 1531; Vol. VII, p. 3748; DCA Vol. 11, no. 1231; CC1 502; CC3 107.

Nos. (13284), (13488), (13799), (13821), [13851 (JS)], (13951), (13972), (14034), (14210), (14250), (14443), (14444), (14494), (14509). For his other verses, see his various works.

- RAJANAKA-KUNTAKA see KUNTAKA (=RAJANAKA).
- RĀJĀNAKA MAHIMABHAŢŢA. манімавнатта.
- RAJANAKA-RUYYAKA. See RUYYAKA RUCAKA. See RUYYAKA.
- Rajendra-karnapura of Sambhu. On it and its author, see Sambhu. No. 14517.

Ramakṛṣṇa-Viloma-Kavya of Surya Kavi. On it, see Appendix I, p. 4358. Nos. (13694), 14373.

RAMACANDRA. On him, sec SMS Vol. I, pp. 354-55; Vol. IV, p. 2081; Vol. VII, p. 3748.

For other details, see DCA Vol. II, no. 1242.

Nos. (13686), (13689), (14039), (14440).

For his other verses, See Rasikarañjana.

RĀMACHNDRA MIŚRA. See RĀMA-CANDRA.

RAMAJIT. No information. Must have lived in the middle or second half of the 17th century or earlier. For verses attributed to the author are quoted in PV.

For further details, see DCA Vol. II, no 1248.

No. (14164).

Ramayana of Valmiki (R).

Nos. 13050, 13052, 13098, 13287, 13293, 13301, (13332), 13448, 13817, 13869, 13898, 13903, 14048, 13908, 13929, 13964, 14120. 14155 14079, 14050, 14191-92, 14203, 14572, 14575.

RUDRAȚA. On him, see SMS Vol. I, p. 355; Vol. III, p. 1532; Vol. IV. p. 2082; Vol. VII, p. 3749. For

- other details, see DCA Vol. II, no. 1269; CC₁ 528.

 Nos. (13585), (13705), (14284).

 For his illustrative verses, see Kāvyā-lankāra and Śriñgāratilaka.
- RUYYAKA. (or RUCAKA). On him, see SMS Vol. I, p. 356; Vol. VII, p. 3749. For further details, see DCA Vol. II, no. 1250; CC₁ 515. For his illustrate verses, see Alankar-Sarvasva.
- RUPA-GOSVĀMIN (or SRI-RUPA-GOSVĀMIN). On him, see SMS Vol. I, p. 356; Vol. VII, p. 3749; DCA Vol. II, no. 1287; CC₁ 533. For his verses, see Padyāvali.
- Regnand on it, see SMS Vol. VII, p. 3749.
 Nos. 13967, (14093), 14128, 14316, (14466).
- REGNAUD, see Regnand.
- Rocznic orientatistyczny (Ro). Published by Polska Akademia Nauk Warszawa. Nos. 1-178, 14182, 14185.
- LAKŞMANA (=LA° BHAŢŢA=LA°-BHAŢŢA-ĀNKOLAKARA). On him, see SMS Vol. I, p. 356; Vol. IV, p. 2083; Vol. VII, p. 3749. Also, see DCA Vol. II, no. 1292; CC₁ 536, (324); CC₂ 72; CC₈ 69.

 Nos. (13832), (13988), (14369), (14526), (14528).

 For his other verses, see Padya-racana.

- LAKSMAŅA-BHAŢŢA. Sec Laksmaņa.
- LAKŞMANA-BHAŢŢA-ĀNKOLAKARA, See Lakşmana.
- LAKŞMİ THAKKURĀŅI. Queen and wife of King Śivasimha of Mithila. 15th century. For the single verse attributed to the poetess is quoted in Sskrp. For other details, see DCA Vol. II, no. 1301.
 No. (14044).
- LAKŞMİ-NARASIMHA (or KALYALA°).
 On him, see SMS Vol. I, p. 357;
 Vol. VII, p. 3750.
 For his verses, see Kavikaumudi.
- Latakamelaka of Śańkhadhara. On it and its author, see Śańkhadhara.

 Nos. 13335, 13560.
- LATTANA BHATTA (= BHATTA LATTANA). No information. Must have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in AUC. For further details, see DCA Vol. II, no. 1315; CC1 542.

 No. (13624).
- have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in Suvr, see DCA Vol. II, no. 1319; CC₁ 543. No. (14290).
- LĪLĀŚUKA (=MANGALA). On him, see SMS Vol. I, p. 357; Vol. IV,

p. 3084; Vol. VII, p. 3750; DCA Vol. II, no. 1311.

For his verse, see Kṛṣṇakarṇāmṛta.

Lokaniti in Pali [LN (P)]. On it, see SMS Vol. I, p. 357; Vol. VII, p. 3750.

Nos. 13202, 13953, 14643.

Vol III, p. 1534; Vol. IV, p. 2084, also see DCA Vol. II, no. 1329; CC₁ 546.

For his verses, see Harivilasa.

Laukika-nyaya-śloka (Lau). On it, see SMS Vol. I, p. 358; Vol. VII, p. 3751.

Nos. 13889, 14255, 14650.

Vakrokti-Jivita of Rajanaka Kuntaka (VJK). On it and its author, see Rajanaka Kuntaka.

Nos. 13342, 14210, (14229).

- vandala. No information. Possibly not the proper name of the author, but a designation of a poet from Bengali. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted Skm. For other details, see DCA Vol. II, no. 1336; CC₁366. No. (13669).
- VATSARAJA. According to tradition. King of Vanga (Bangala). Summoned to the court of Bhoja. 10th century,

but terminus aid quem 16th century. For the verses attributed to him are quoted in Bhpr. For further details, see DCA Vol. II, no. 1347; CC₁ 549.

No. (13082).

- VARARUCI. On him, see SMS Vol. II, p. 959; Vo. III, p. 1534. For the single verse attributed to him is quoted in Skm. For other details see DCA Vol. II, no. 1353; CC₁ 551. No. (13812), (14545).
- VALLANA (BALLANA KALLANA).
 On him, see SMS Vol. I, p. 358;
 Vol. III, p. 1534; Vol. VII, p. 3751.
 For other details, see DCA Vol. II,
 no. 1370; CC₁ 554.

Nos. (13580), (14609).

VALLABHA. See VALLABHA DEVA.

VALLABHADEVA (=VALLABHA or BHATTA°). On him, see SMS Vol. I, p. 358; Vol. III, p. 1535; Vol. VII, p. 3751. For further details, see DCA Vol. II, no 1378, (1376); CC₁ 555.

Nos. (13188), (13202), (13888), (14264), (14282), (14606), (14609). For other verses, see Subhaşitavali.

Vașiștha-Smṛti (Vas or AnSS).

Nos. 13235, 13315, 14167, 14565.

VÄKPATI. See VÄKPATI RÄJA.

VĀKPATI NĀTHA See VĀKPATIRĀJA.

VAKPATIRAJA (= VAKPATIRAJA DEVA or "NATHA). No information. Probably son of Harsadeva and court poet of King Yasovarman. Also epithet of King Muñja. End of the 7th or beginning of the 8th century. Verses attributed to the author are quoted in SkV.

For further details, see DCA Vol. II, no. 1401; CC₁ 557.

No. (13849).

VANGA. See RANGA.

VANIVILASA. Probably on of Sanatana's instructors (upade śaka) to Rūpa Goswamin. End of the 15th, beginning of the 16th century. For other details, see DCA Vol. II, no. 1418; CC₁ 561.

No. (14590).

VATSYAYNA. Authority on Kama-sūtra. Probably 4th century. Often quoted as an authority on Kama-sūtra. For other details, see DCA Vol. II, no. 1423. CC₁ 562 for his verses, see Kama-sūtra.

VALMIKI (≈ ŚRI VALMIKI-MUNI).

On him, see SMS Vol. V, pp. 259394; Vol. VII, p. 3752; DCA
Vol. II, no. 1433; CC₁ 566.

Nos (13869), (13929).

For his others verses, see Ramayana.

Vāşiştha. See Vāştharāmāyaņa.

Vasistha-Ramayana (Vasistha = Yogavasistha). On it, see SMS Vol. I, p. 360; SMS Vol. VII, p. 3753. CC₁ 478-79.

Nos. (13650), (14132), (14321).

For his other verses, see Yogavāsistha and Vasistha.

Vāsavadattā of Subandhu. On it and its author, see Subandhu.

No. 13176.

Vikrama-carita or Vikrama's Adventures (VC, Vcsr, Vcbr, Vcjr). On it, see SMS Vol. I, p. 360; Vol. VII, p. 3753.

Nos. 13073, 13082, 13158, 13177, (13300), 13313, 13441, 13552, 13733, 13884, 13977, 14062, 14100, 14152, 14153, 14195, 14314, (14595).

Vikramānkadeva - carita of Bilhana (Vikram). On it and its author, see Bilhana.

Nos. 13034, 13168, 13384, 13410, 13412, 13440, 13442, 13459, 13554, 13566, 13583, 13644, 13688, 13811, 13847, 14421, 14459, 14471, 14525, 14527.

VIKRAMADITYA. On him, see SMS Vol. VI, p. 3129; Vol. VII, p. 3753; DCA, Vol. 2, nos. 1450-54; CC₁ 569.

Nos. (13831), (14503),

- Vikramorvašīya of Kālidāsa (VIK). On it and its author, see Kālidāsa.
 No. 13352.
- VIKRANTA VARMAN. No information.

 Must have lived in the 15th century or earlier. For verses attributed to him are quoted in VS. For further details, see DCA Vol. II, no. 1455, CC₁ 569.

 Nos. (13640), (13649).
- VIJJAKA. (BIJJĀKA or VĪJAKA-BHAŢŢA). On him, see SMS Vol. II, p. 950. For further details, see DCA Vol. II, no. 911; CC₁ 374.

VIJJAKA BHAŢŢA. Sce VIJJAKA.

- Vijnana-Śataka. Attributed to Bhartrhari as included in BhŚ (pp. 212-25).

 Nos. 14322, 14323.
- VIJÑANEŚVARA. Son of Padmanābha. Famous jurist Second half of 11th century. For further details, see DCA Vol. II, no. 1468; CC₁ 571. For his illustrative verses, see mitakṣarā commentary on Yajañavalkya-Smṛti.
- Vitavṛtta. Attributed to Bhartrhari as included in BhŚ (pp. 206-11). On it, see SMS Vol. 1, p. 361; Vol. VII, p. 3753.

 Nos. 13273, 13615, 13616, 13617, 14357.

Vidagdha-jana-Vallabha (VJV). See App. I, p. 4376 (VJV).
No. 14622.

Viddhaśalabhañjika of Rajasekhara (Viddhas). On it and its author, see Rajasekhara.

Nos. 13488, 13799, 13972, 14034, 14509.

VIDYAKARA. No information. Beginning of the 12th century or author and compliter of SkV.

For his compited verses, see Subhāṣitaratna-koṣa.

VIDHYAKARA MIŚRA. On him, see SMS, Vol. I, p. 361; Vol. VII, p. 3753. CC₁ 573. No. (14591). For his verses, see Vidhyākara-sahasraka.

Vidyākara-Sahasraka of Vidyākara-miśra (Vidy). On it and its author, see Vidyākara-miśra.

Nos. 13056, 13058, 13162, 13177, 13226, 13245, 13305, 1**3**28**2**, 13484, 13406, 13482, 13342. 13558, 13510. 13529. 13525, 13689, 13607, 13654, 13585, 13782. 13846, 13773, 13776, 14007, 14135, 13896, 13985, 15143, 14157. 14182, 14186. 14440. 14283. 14306, 14346. 10536, 14583, 14591, 14593. 14602, 1465i.

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- VIDYADHARA. On him, see SMS Vol. V, pp. 2594-95; Vol. VII, p. 3754. For his verses, see Ekavali.
- VIDYANATHA. See Ratnapana of Kumarsvamin.
- VINAYADEVA (=VINITADEVA). No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1495; CC₁ 576.

No. (14432).

- VINITA DEVA. See VINAYA DEVA.
- VIBHUTI BALA. No information. Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For other details, see DCA Vol. II, no. 1499, CC₁ 578.

 No. (13524)
- Vimaršiņi. On it, see SMS Vol. VI, p. 3130; Vol. VII, p. 3754.
 Nos. 13140, 13585.
- VIRINCI. No information. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in Skm. For other details, see DCA Vol. 11, no. 1504; CC₁ 578.

Nos. (13672), (14362).

- Vivadaratnākara. A Dharmasāstra text. No. 13901.
- Viveka-cūdamaņi of Śańkaracarya. On it ard its author, see Śańkaracarya.

 Nos. 14272, 14578.
- VIŚĀKHA-DATTA (=°DEVA). On him, see SMS Vol. I, p 362; Vol. III, p. 1538; Vol. IV, p. 2088; Vol. VII, p. 3754. Also see DCA Vol. II, no. 1508; CC₁ 581. For his verses, see Mudra-rakṣasa.
- VIŚĀKHA-DEVA (= DATTA). See Viśākha-Datta.
- VIŚVANATHA. On him, see MS Vol. I, p. 362, Vol. II, p. 963. For his illustrative verses, see Sahitya-darpaņa
- VIŚVANĀTHA-KAVIRĀJA. See VIŚVA-NĀTHA.
- VIŚVEŚVARA-PAŅDIT. On him, see SMS Vol. I, p. 362, Vol. VII, p. 3755. For his illustrative verses, see Alankāra-kaustubha and Alankāra-muktāvali.
- VIȘNU GUPTA. No information. Quoted as a source (vidy).
 No (13177).
- Vișnudhai masutra. See Vișnusmṛti (VI).
- Visnudharmottara purana (Visnudharmottara). On it, see SMS V 1. 1, p. 362.

No. 14217.

Vişnu-Purana (Vişnu-p or Vişnu-pur). On it, see SMS Vol. I, p. 362; Vol. VII, p. 3755.

No. 13931.

VIȘNUŚARMAN. Author of the Pañcatañtra in the anthologies verses are
attributed to Viṣṇuśarman or to the
Pañcatantra. Probably from the 1st
century; oldest text the Tantrākhyāyikā was Translated into Pehleus
in A. D. 570 is preserved on Old
Syrise. For other details, see DCA
Vol. II, no. 1525. CC₁ 592.
No. (13162).

For his other Verses, see Pancatantra.

Vişnu-Smṛti (= Viṣṇu-dharma-sūtra) (Vi).
On it, see Viṣṇu-dhrrma-sūtra in SMS
Vol. I, p. 362; Vol. VII, p. 3755.
Nos. 13235, 13315, 13351, 13387,
13423, 13444.

- Vira-Tarangini of Mm Citradhara (Vira) (Modern). See Appendix I, p. 4375. No 14542.
- Viramitrodaye of Mitra-miśra (Vir, Vira, Virat, VIR, Vir, Vyev). On it, see SMS Vol I, p. 363; Vol. VII, p. 3755.

Nos. 13336, 13423, 13257, 14542.

VRDDHI - BHATTA. See BHATTA-

VENKATANĀTHA (=ŚRIMADVED-ANTA DEŚIKA). On him, see SMS Vol. I, p. 363. Vol. II, p. 964. For his verses, see Hamsa-Sandeśa.

VENKATADHVARI (*RIN). On him, see SMS Vol. I, p. 363; Vol. VII, p. 3755.

No. (13225).

VEŅI-DATTA (=ŚRI°). On him, see SMS Vol. I, p. 363; Vol. III, p. 1539; Vol. VII, p. 3755; DCA Vol. II, no 1543; CC₁ 603.

Nos. (13974), (14000), (14004), 14024, (14029), (14278), (14317). For his other verses, see *Padya-veņi*.

Veni-Samhara of Bhatta Narayana (Veni).

On it and its author, see Narayana (=Bhatta Narayana) in SMS Vol. I,

pp. 338-39; Vol. VII, p 3732;

also see DCA Vol. II, no. 748:
CC1 290.

Nos. 13228, 13406, 13582, 138 5. (13945).

Vetāla Pañcavimsatika (Vet). Collection of 25 Stories of Vetāla in Sivadā a, Jambhaladatta, Vallabhadāsa, Versions and in the Brhatkathāmañjari, Kathāsarit — sāgar and Bhavisyapurāņa. For other details, see SMS Vol. 1, pp. 363-64; Vol. VII, p. 3755.

Nos. 13115, 13199, 13268, 13281, 13436, 13439, 13530, 13531,

13620, 13714, 13888, 14078, 14154, 13251, 14341, 14595.

Vaidyakiya-Subhāşitāvali. On it, see Vaidikiya - Subhāşitāvali (correct is Vaidyakiya - Subhāşitāvali) in SMS Vol. I, p. 364; Vol. VII, p. 3755.

Nos. 13248, 13330, (13907), (14248).

VAIDYAJIVANA. No information. As included in SRK.

No. (13330).

VAIDYADHANYA. See DHANYA.

VAIDYA BHANU (°PANDITA or ŚRI°).

Compiler of JS (for Jalhana) in Saka-Sambta 1179 (=AD 1258). On the inspiration of Vaidya - Bhāskara. middle of the 13th century For further details, see DCA Vol. 11, no. 1555. CC₁ 405.

Nos. (13823), (13828), (14467).

VAIDYABHĀNU PAŅDITA. See VAIDYA BHĀNU.

Vairāgya - śataka of AppayaDīksita (Vaidi). On it and its author, see Appaya-Dīksita.

Nos 13728, 14086.

Vairāgya - sataka of Janārdana - Bhatta (Vai). On it and its author, see Janārdana-Bhatta.

Nos. 13595, 14053.

Vyakti-Viveka of Rajanaka Mahima Bhatta (VyVi). On it and its author, see Mahima Bhatta.

Nos. 13603, 13621, 13757, 13769, 13966, 13971,14210,14229, 14429, 14595.

VYASA (SRIBHAGAVADVYASA or ŚRI° VYASAMUNI). On him, see SMS Vol. I, p. 364; SMS Vol. VII, p. 3756; DCA Vol. II, no. 1564; CC₁ 619 (604).

Nos. 13108. (13140). (13150).

Nos. 13108, (13140), (13150), (13796), (13869), 14325, 14354.

Vyāsakāra-śataka [Vyās(S)]. Siāmese Version of the ceylonese Vyāsakāraya and of the Sanskrit Vyāsasubhāsita-Samgraha. On it, see SMS Vol. III, p. 1540; Vol. VII, p. 3756 No. 14364.

VYASA-MUNI. See VYASA.

Vyāsa-śataka. On it, see SMS Vol. I,p. 365; Vol. II, p. 965.No. (13081).

Vyāsa-subhāṣita-saṃgraha (Vyās). On it, see SMS Vol. I, p. 365; Vol. II, p. 965; Vol. IV; p. 2090; Vol. ViI, p. 3756.

Nos. (13235), (13378).

VRAJANĀTHA (°PAŅDITA). On him, see Vol. I, p. 365, Vol. II, p. 950; Vol. VII, p. 3756. For his verses, see Padya-tarangiņi. VRAJANĀTHA PAŅDITA. See VRAJA-ΝλΤΗΑ.

VAIDYA DHANYA. See DHANYA.

SAKTIBHADRA. On him, see SMS Vol. I, p. 365, Vol. VII, p. 3756. For his verses, see Aścaryacudamaņi.

ŚANKARA MIŚRA. No information. Common name. Probably grandfather of Bhanukar. From Mithila, End of the 15th century. For further details, see DCA Vol. II, no. 1588 CC₁ (625). No. (14157).

ŚANKARACARYA. On him, see SMS Vol. II, p. 965; Vol. III, p. 4154. See also DCA Vol. II, no. 1591; CC₁ 626-29

For his verses, see Viveka-cūdamaņi.

ŚANKUKA. Poet and author of alankarawork; From Kaśmir. 8th or 9th century.

For the single verse attributed to him is quoted in VS. For other details, see DCA Vol. II, no. 1992 (1993) CC1 629.

No. (13252).

ŚANKHAKA (= ŚANKHA). No information. Most probably indentical with Mankha. Must have lived in the 15th century or earlier.

For the verses attributed to him is quoted in SSB. For further details, see DCA Vol. II, no. 1994, not quoted in CC1. No. (13251).

ŚANKHADHARA. No information, Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in $\hat{S}P$. For other details, sec DCA Vol. II, no. 1595; CC₁ 629.

No. (13335).

For his other verses, see lataka melaka.

Satakatraya of Dhanadaraja (Dhasa). On it, see SMS Vol. VI, p. 3133; Vol. VII, P. 3757.

No. 14548.

Śatakatrayadi - Subhasita - Samgraha of Bhartrhari (BhS). On it and its author, see SMS Vol. 1, p. 345; Vol. III, p. 1521; Vol. VII, p. 3757.

Nos. 13082, 13208, 13251, (13273), 13373, 13599, 13613, (13615), 13790, 13759, 13617, 13616, 13978, (13999), 13943, 13865, 14152, 14046, (14109), 14140, 14456, 14350, 14419, (14431), 14512, 14503, 14483, 14491, 14645.

ŚATANANDA. On him, see SMS Vol. 1, p. 366; Vol. III, p. 1541; Vol. VII, p. 3757; DCA Vol. II, no. 1597, CC₁ 631.

No. (13793).

Śahda-Kalpa-Druma (ŚKDr). On it, see SMS Vol. I, p. 366; Vol. VII, p. 3757.

Nos. 13140, 13177, 14251.

SAMBHU (BHATTA KAVI). Father of Ananda Vaidya. Last quarter of the 11th, First quarter of the 12th century.

For other details, see DCA Vol. II, no. 1604. CC₁ 636.

No. (14517).

Śākuntala (or Abhijnāna-Śākuntala) of Kālidāsa (ŚaK). On it and its author, see Kālidāsa.

Nos. 13621, 14150, (14313).

Santi - Vilasa of Nilakantha Dikşita (Santiv). On it and its author, see Nilakantha Dikşita.

Nos. 13807, 14586.

Śanti-Śataka of Śilhaṇa (Śant or Śantiś).
On it and its author, see Śilheṇa.
No. 13427.

ŚANTYAKARA. No information. Perhaps identical with Śantikara. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in SkM. For other details, see DCA Vol. II, no. 1632; CC₁ 641.

No. (14035).

ŚĀRANGA see RĀNGA (°VĀNGĀ).

ŚĀRŇGADHARA. On him, see SMS Vol. I, p. 366; (a Śārṅgdhara) Vol. III, p. 1542; Vol. VII, p. 3757; DCA Vol. II, no. 1636; CC₁ 643. Nos. 13021, (13055), (13056), (13073), (13114), 13154, (13177), (13555), (13571), (13572), (13623), (13834), 13967, 14077, (14182), (14185), 14230, (14291), (14332), (14361), (14580), (14606), (14629). For his own and quoted verses see Śarṅgadhara-Paddhatī.

Śarngadhara-Paddhati (ŚP). On it and its author, see Śarngadhara.

Nos. 13029, 13032, 13033, 13055, 13068, 13073. 13082, 13087. 13106. 13108, 13114, 13115, 13119, 13131. 13166, 13177. 13188, 13202, 13208, 13218, 13272, 13258, 13263, 13264, 13283, 13290. 13292, 13325, 13375, 13326, 13357, 13359, 13390, 13403, 13405, 13407, 13408, 13428, 13409, 13418, 13430, 13438. 13452, 13454. 13478, 13470, 13471, 13472, 13502, 13492, 13495, 13498, 13562, 13504, 13542, 13555, 13584, 13578, 13572, 13573, 13596, 13591, 13587, 13589, 13600, 13603, 13605, 13597, 13613, 13612, 13606, 13610, 13632, 13638, 13619, 13623, 13655, 13643. 13654, 13650, 13678, 13698, 13668, 13670,

13718, 13720, 13712, 13703, 13741, 13722, 13723, 13735 13791, 13771, 13761, 13760, 13810, 13796, 13803, 13805, 13834, 13823, 13821, 13812, 13877, 13869, 13835, 13849, 13888, 13882, 13879, 13878, 13906, 13909, 13904, 13899, 13919, 13916, 13912, 13910, 13923, 13922, 13921, 13920, 13934, 13937, 13932, 13929, 13957, 13961, 13944, 13940, 13967, 13968, 13992-97, 13962, 14075, 14046, 14020, 14005, 14118, 14115, 14112, 14089, 14129. 14130, 14128, 14121, 14178, 14141, 14133, 14132, 14212, 14201, 14185, 14182, 14269, 14238, 14234, 14230, 14321, 14319, 14318, 14291, 14361, 14358, 14332, 14325, 14411, 14394, 14364, 14363, 14429, 14416, 14414, 14413, 14461, 14442, 14441, 14431, 14474, 14473, 14470, 14469, 14480, 14477, 14476, 14475, 14503, 14509, 14490, 14489, 14546, 14545, 14540, 14533, 14574, 14580, 14573, 14571, 14612, 14610, 14606, 14592, 14629. 14625, 4616, 14613, 14645, 14641, 14637, 14631, 14649.

SALIHOTRA (=JAYADATTA). General designation for Veterinarian art, as

will as for the author on Veterinarian art (Salihotramuni). Terminus and quem middle of the 14th century, for verses attributed to Salihotra are quoted in SP.

No. (13678).

SILHANA (or SILHANA). On him, see SMS Vol. I, p. 367; Vol. IV, p. 2092; Vol. VII, p. 3758; DCA Vol. II, no. 1642, CC₁ 1647.

For his vsrses, see Santi-sataka.

ŚIVA DATTA KAVIRATNA. On him, see SMS Vol. VII, p. 3758. For his compiled verses, see Subhaşita-Sudharatna Bhandagara.

ŚIVASVAMIN (BHATTA ŚIVASVAMIN).

On him, see SMS Vol. I, p. 367;

Vol. III, p. 1543, Vol. VII, p. 3758;

DCA₁ Vol. II, p. 1656 CC₁ 654.

Also see Kapphinābhyudaya.

No. (14315).

Siśupalavadha (ŚiŚ). On it and its author, See Māgha.

Nos. 13138, 13253, 13257, 13266, 13674, 13641, 13656, 13663, 15778, 13907, 13956, 14064, 14159, 14229, 14245, 14308, 14393, 14400, 14564, 14596.

Suka-saptati, textus ornation (Sto). On it, see SMS Vol. 1, p. 367; Vol. VII. p. 3759.

No. 14530.

- Suka-Saptati, Textus Simplicior (Sts). See Appendix I, p. 4369. Nos. 13051, 13432-33, 13897, 14346.
- Śukranīti [Śukr(°ŚŚ)]. On it. see SMS Vol. II, p. 667-68; Vol. VI, p. 3136. Nos. 13104, 13163, 13185, 13312, 13332, 13367, 13391, 13413, 13420, 13593, 13629, 13855, 13857-61, 13864, 13880, 14091, 14377, 14515.
- ŚUBHACANDRA. On him and for his verses, see Subhāṣitārṇava.
- SUDRAKA On him, see SMS Vol. I, p. 367; Vol. IV, p. 2093; Vol. VI, Vol. VII, p. 3759; also see DCA Vol. II, p. 2093; no. 1670; CC₁ 659. For his verses, see Mrcchakatika.
- Śringaratilaka attributed to Kalīdasa (Śring), On it, see SMS Vol. II, p. 968; SMS Vol. VII, p. 3759.
 No. (13999).
- Śṛṅgara-tilaka of Rudraţa (RS, RŚ). On it and its author, see Rudrata.

 Nos. 13166, 13893, 14003, 14072, 14128, 14182, 14185, 14284.
- Śringaraprakāsā of Bhoja (ŚbB or ŚBh).
 On it and its author, see Bhoja.
 Nos. 13359, 14103, 14217, 14228.
- Śrigāraśataka of Janārdan (Janśrang). On it and its author, see Janārdan.

 Nos. 13841, 13999, 14073.

- Śrńgāralapa (SLP). On it, see SMS Vol I, p. 368; Vol. VII, p. 3760.
 Nos. 13251, 14431.
- ŚOBHĀKARA see ŚOBHĀKARA-MITRA.
- SOBHAKARA-MITRA. On him, see SMS Vol. I, p. 368; Vol. VII, p. 3760.

 For his illustrative verses, see Alan-
- ŚYĀMALA. See SYAMLLAKA.

kara-Ratnakara

- ŚYĀMILAKA (=Śyāmalaka). No information, perhaps indentical with Śyāmala I or Śyāmala II. Must have lived in the 13th century or earlier For other details, see DCA Vol. II, no. 1683-85. CC₁ 663. For his author verses see Padataditaka.
- Srikantha Caritam of Mankha (°ka). On it and its author, see Mankhaka.
- ŚRĪKŖṢṇA CAITANYA DEVA

 (=BHAGAVAT SRI°). Son of
 Jagannātha. Must have been composed in the 15th century. For the
 verses attributed to him are included
 in PG. For other details, see DCA
 Vol. II, No. 933; NCC, 75.
 No. (14497).
- ŚRIKŞEMIŚVARA. See KŞEMISVARA. ŚRIDHARA. On him, see SMS Vol. VII, p. 3760. For further details, see DCA Vol. II, no. 1696. Nos. (13992-97).

ŚRĪDHARA-DĀSA. On him, see SMS Vol. I, p. 368; SMS Vol. VII, p. 3760.

For his illustrative verses, see Sadukti-Karnamṛta.

ŚRIBHAGAVADVYASA - MUNI. See VYASA

ŚRIBHOJA. See Bhoja.

ŚRIMAT KAVIKULATILAKA GOPAL-NARAYANA. No information. For his illustrative verses, see Prasangabharana.

ŚRIMADVEDĀNTA DEŚIKA. See VENKATANĀTHA.

Śrimātuḥ Sūkti-Sudhā. See Appendix I, p. 4368.

Nos. 14331, 14359, 14511, 14514.

ŚRIMUKTĀPĪŅA. See MUKTĀPĪŅA.

ŚRIMUNICANDRA GAŅI. See MUNI-CANDRA GAŅI.

ŚRIRAGHUNĀTHADĀSA . See RAGHUNĀTHA DĀSA.

ŚRIRĀJAPUTRAMUKTĀPĪDA . See MUKTĀPĪDA.

ŚRIRĀJAŚEKHARA. See RĀJA ŚEKHARA.

ŚRIRUPA. See RUPAGOSVAMIN.

ŚRIRUPAGOSVĀMIN. See RUPA-GOSVĀMIN.

MS-VIII. 65

ŚRIVĀLMĪKI-MUNI. See VĀLMĪKU

ŚRIVENIDATTA. See VENIDATTA.

ŚRIVAIDYA BHĀNU. See VAIDYA BHĀNU.

ŚRIVAIDYA BHANU PAŅDITA. See VAIDYA BHANU.

ŚRIVYASA MUNI. See VYASA.

Śri Sūktāvali (or Sūktāvali) (SUB). On it, see SMS Vol. I, p 375; Vol. VII, p. 3760.

Nos. 13051, 13208, 13262, 13300, 13334, 13549, 13601, 13946, 13954, 14229, 14268, 14325.

ŚRISVĀMIN (=BHAŢŢAŚRI°). See ŚIVASVĀMIN.

ŚRI HANUMAN. See HANUMAT.

ŚRI HARŞA I (=KING HARŞA-VAR-DHANA=ŚRI HARŞA-DEVA). Sec HARSA

ŚRI HARŞA II (=HARŞA). On him, see SMS Vol. I, p. 378; Vol. III, p. 1545; Vol. VII, p. 3760.

Nos. (13525), (13881), (14244).

For his other verses, see Naisadhiya - Carita of Śri Harsa.

ŚRI HARSA DEVA. See HARSA I.

ŚRIHARSAPANDITA . Sec ŚRI-HARSA II.

ŚRIHARŞAVARDHAN. See ŚRI-HARŞA I.

- ŚRUTADHARA. See ŚRUTADHARA-RĀJA.
- ŚRUTADHARA RĀJA. No informations. Probably Identical with Śrutadhara. Middle of the 13th century. For the single verse attributed the author is quoted in JS. For further details, see DCA Vol. II, no. 1720; CC₁ 675. No. (14480).
- Śloka-Samgraha [=Subhāşita-Samgraha (SU)] of Manirāma Dīkṣita (ŚSM or SSM). On it and its author, see Subhāṣita-Samgraha third.
- She rab Dang bar or Pajnya Danda (Tibetan) of Li Thub (=Nagārjuna) [ShD(T)]. See Appendix I, p. 4364.
 Nos. 13108, 13119, 13161, 13182, 13377.
- Samsk**ara**mayūkha. Dharmasastra. (Modern).

No. 13336.

- Samskṛta-Pāthopakāraka (SSkṛ).
 (Modern). On it, see SMS Vol. I, p. 369; Vol. VII, p. 3761.
 Nos. 13492, 14013, 14044.
- Samskrit-Lokokti-Prayoga (SLPr). On it, see SMS Vol. II, p. 969; Vol. VII, p. 3761.
 - Nos. 13128, 13188, 13303, 14144, 14604.
- Samskrit Sukti Ratnakara. Comp. by Ramji Upadhyaya (SRRU). (Modern).

- On it, see SMS Vol. I, p. 369; Vol. VII, p. 3761.
- Nos. 13073, 13125, 13127, 13188, 13228, 13332, 13378, 13582, 13796, 13967, 14595.
- Samgraha Śloka. Quoted in VyVi as a source. No information.

 No. (13482).
- Samgrahītṛ (°hītuḥ). [Compiler] of SSB (=Śivadatta Kaviratna).
 - Nos. (13122), (13184), (13212), 13223, (13317), (13461), (13496), (13758), (13991), (14342), (14550).
- SAMGHAMITRA (= SAMGHAŚRI-MITRA). Probably royal preceptor of some Pala king. Must have lived in the beginning of the 12th century or earlier; for verses attributs the author quoted in SkV.

For other details, see DCA Vol. II, no. 1732; CC₁ 687.

No. (13217)

- SAMGHAŚRIMITRA. See SAMGHA MITRA.
- Satyavrata rukmangada-nataka af Deva bodhi. On it and its author, see Devabodhi.

No. 14021.

Sadācāra-Śastra. Comp. by Deva Datta Shastri (Saśa or SaŚa or, Sadāca) (Modern), on it, see SMS Vol. VI, p. 3139; Vol. VII, p. 3761. Nos. 13082, 13108, 13124, 13146, 13157, 13208, 13221, 19367, 13708, 13803, 13864, 13938, 13941, 14123, 14124, 14133, 14239, 14377, 14664.

Sadukti Karņamīta of Śridharadāsa (SKM). On it and its author, see Śridharadāsa.

Nos. 13022, 13070, 13079, 13217, 13488, 13480, 13405, 13394, 13603, 13594, 13565, 13522, 13699, 13639. 13610, 13607, 13740, 13725, 13698, 13672, 13785, 13812, 13767, 13757, 13971, 13849, 13831, 13829. 14035, 14033, 14023, 14015, 14107, 14106, 14071, 14061, 14200, 14199, 14127, 14113, 14284, 14250, 14222, 14211, 14408, 14392, 14362, 14289, 14447, 14443, 14432, 14429, 14512, 14509, 14494, 14481, 14565, 14545, 14541, 14513, 14609. 14602, 14599, 14585, 14628, 14639, 14623, 14616, 14651.

Sabhā-Taranga of Jagannatha Miśra (ST or St). On it and its author see, Jagannatha Miśra.

Nos. (13208), (13604), (14161), 14439, 14616.

Sabharañjanasataka of Nilakantha-Diksita (Sabha). On it and its author, see Nilakantha Diksitä.

Nos. 13236, 13398, 13402, 13648, 14142, 14439.

Sabhyālankaraņa of Govindajita (SG or Sabh). On it and its author, see Govindajita.

Nos. 13664, 14036, 14150.

Samaya-Matrika of Kşemendra (Sam).
On it and its author, see Kşmendra.
Nos. 13075, 13173.

Samayocit**a-**Padya-Ratna Mālik**ā** (Sama). (Modern). On it, see SMS Vol. VI, pp. 3139-40; Vol. VII, p. 3762. Nos. 13053, 13092, 13093, 13109, 13119, 13115. 13114. 13113, 13179, 13177, 13158, 13162, 13210, 13221, 13208, 13202, 13291, 13278, 13281, 13232, 13528, 13397, 13419, 13303, 13654, 13693, 13628, 13613, 13809, 13713, 13762, 13709, 13959, 13866, 13887, 13844, 14133, 14101, 14094. 140**19**, 14216, 14209, 14152, 14176, 14273, 14257, 14240. 14252, 14621, 14615, 14539, 14503, 14643.

Sarasvati-Kanthabharana of Bhoja (Sar).
On it and its author, see Bhoja.

Nos. 13140, 13142, 13253, 13392, 13574, 13660, 13417, 13488, 13824, 13742. 13661, 13706, 14056, 14016, 14041, 13965, 14313. 14444, 14060, 14246, 14545, 14640.

SAROKA (SUROKA or SEROKA). No information. Must have lived in the beginning of the 12th century or earlier.

For the verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1754.

No. (13876).

sarvavidyavinoda. No information. Must have lived at the end of the 15th century, beginning of the 16th century or earlier. For the verses attributed to the author are quoted in PG. For other details, see DCA Vol. 11, no. 1765. CC₁ 702. No. (13244).

SARVAVIDYĀVINODA BHAŢŢĀCĀRYA See SARVAVIDYĀVINODA.

Selections from Classical Sanskrit Literature with English Translation and notes (ScsL) by J. Brough london 1951. (Modern).

No. 14463.

- SAGARANANDIN. On him, see SMS Vol. I, p. 370. For his illustrative Verses, see Natakalakşanaratna-kosa.
- Samkhya Pravacana bhāṣyam of Vijñanabhikṣu (Bibl Ind). On Sāmkhya-Sūtra, no. 4.12.

No. 13396.

Samudrikatilaka of Durlabha Raja. On it and its author. See Durlabharaja. No. 14045.

SARANGA. See RANGA.

Sara-Samuccaya [SS(OJ)]. On it, see SMS Vol. I, p. 370; Vol. VII, p. 3763.

Nos. 13081, 13250, 13713, 13869, 14099, 14190, 14270, 14549.

Sāra - Suktāvalī of Muni Candragaņi (SSV). On it and its author, see Muni Candra gani.

Nos. 13082, 13865, 14503, 14616.

SAVARNI. No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV.

For other details, see DCA Vol. II, no. 1791.

No. (13251).

Sahitya-darpaņa of Visvanāth-Kavi Rāja (Sah). On it and its author, see Visvanātha Kavirāja.

Nos. 13253, 13403, 13406, (13604), 13621, 13757, 13835, 13875, 14016, 14071, 14150, 14227, 14328, 14340, 14493.

SIMHALAPATI (=KUNTALPATI). No information. Must have lived in the middle of 13th century or earlier. For the single verse attributed to the author is quoted in JS.

For further details, see DCA Vol. II, no. 1796.

No. (14309).

- SUNDARADEVA. On him, see SMS Vol. II, p. 971; Vol. VII, p. 3763. Also see DCA Vol. II, no. 1816.

 No. (13765).
- SUNDARA PANDYA. On him, see SMS Vol. I, p. 370; Vol. IV, p. 2097. DCA Vol. II, no. 1817.
- SUBANDHU. On him, see SMS Vol. I, p. 370; SMS Vol. III, p. 1549; Vol. VII, p. 3763; also see DCA Vol. II, no. 1819.

Nos. (13176), (14206), (14207). For his other verses, see his works.

Subhāṣitā - Khaṇḍa of Gaṇeśa - Bhatṭa (SKG). On it see SMS Vol. III, p. 1549; Vol. VII, p. 3763.

No. 13082.

Subhaşita-Nīvi. attributed to Vedāntācārya (SNI). (Modern). On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764.

Nos. 13047, 13730, 13754, 14556, 14570, 14619.

Subhaşita-Mañjari. Comp. by S. Venkatarāma Śāstri (SMa). (Modern). On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764.

Nos. 13094, 13515, 13549, 14175, 14248, 14277, 14544.

Subaşita-Muktavali of Unknown outhorship (SuM). On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764. Also see Appendix I, p. 4370.

Nos. 13162, 13167, 13171, 13322, 13431, 13446, 13490, 13562, 13574, 13612, 13662, 13674, 13775, 13815, 13984, 14108, 14346, 14503.

Subhāşita-ratna-Koşa of Bhaţţa Śrikṛṣṇa (SK). On it and its authors, see Bhaţţa Śri Kṛṣṇa.

No. 14109.

Subhāşita-ratna-Koşa of Vidhyākarı (SKV). On it and its author, see Vidhyākara.

Nos. 13022, 13024, 13040, 13080, 13142, 13101, 13090, 13082. 13256. 13251, 13223, 15217, 13443, 13348, 13284, 13279, 13520, 13488, 13481, 13453, 13580, 13565, 13544, 13522. 13682, 13680, 13666, 13621, 13800, 13799, 13793, 13768, 13814, 13813, 13812, 13802, 13876, 13849, 13821, 13829, 14106, 14034, 15977, 13972, 14249, 14208, 14150, 14156, 14432, 14408, 14287, 14250, 14494, 14446, 14454, 14481, 14554, 14542, 14509, 14501, 14595, 14616, 14620.

Subhasita-Ratna-Nidhi (SRN) [T]. Comp. by W. L. (Modern). See Appendix I, p. 4367.

Nos. 13108, 13182.

Subhāṣita - Ratna - Bhāṇḍāgāram.	Comp. 1	13647,	13653,	13654,	13656,
by Narayana Rama Achary	a (SR).	13657,	13662,	13664,	13665,
(Modern). On it see SMS	Vol. I,	136 6 6,	13670,	13671,	13673,
pp. 317-72; Vol. VII, p.	3764.	13684,	13686,	13687,	13693,
Nos. 13025, 13038, 13044,	13051.	13698,	12705,	13709,	12713,
13053, 13056, 13061,	13062,	13716,	13740,	13741,	13746,
13067, 13068, 13071,	13073,	12749,	13753,	13760,	13761,
13074, 13082, 13083,	13087,	13766,	13767,	13771,	13773,
13093, 13094, 13099,	13108,	13774,	13775,	13778,	13779,
13114, 13115, 13119,	13128,	15781,	13789,	13795,	13799,
13133, 13135, 13136,	13137,	13801,	13803,	13815,	13818,
13140, 13148, 13154,	13158,	13821,	13823,	13827,	13833,
13162, 13166, 13167,	13170,	13834,	13835,	13840,	13843,
13171, 13176, 13177,	13180,	13849,	13856,	13866,	13869,
13182, 13187, 13188,	13189,	13873,	13875,	13888,	13892,
13197, 13201, 13202,	13208,	13906,	13915,	13929,	13935,
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13229, 13234, 13251,	13253,	13957,	13967,	13970,	13972,
13258, 13259, 13270,	13278,	13973,	13975,	13977,	13981,
13280, 13282, 13290,	13300,	13986,	13988,	13999,	14002,
13303, 13304, 13324,	13329,	14010,	14011,	14012,	14014,
13330, 13332, 13334,	13351,	14016,	14032,	14034,	14036,
13353, 13359, 13378,	13403,	14037,	14039,	14046,	14051,
13405, 13416, 13425,	13435,	14066,	14067,	14071,	14083,
13442, 13450, 13452,	13460,	14084,	14088,	14103,	14109,
13463, 13465, 13466,	13473,	14116,	14117,	14128,	14129,
13478, 13480, 13481,	13488,	14131,	14133.	14136,	14137,
13492, 13497, 13498,	13512,	14138,	14141,	14150,	14161,
13515, 13524, 13536,	13545,	14162,	14165,	14167,	14178,
4844	13555,	14182,	14184,	14185,	14188,
	13562,	14194,	14196,	14212,	14228,
44.	13574,	14229,	14230,	14239,	14244,
13576, 13585; 13589, 1	3603,	14248,	14253,	14266,	14267,
	13613,	14273,	14277,	14279,	14280,
	13635,	14283,	14288,	14291,	14292,
	3646,	14295,	14307,	14308,	14310,
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14348,
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                  14593,
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        14592,
14580,
                           14612,
                  14611,
        14607,
14676,
                  14629,
                           14633,
        14625,
14616,
14641, 14644, 14651.
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Subhāşita-Ratna Māla. Comp. by K. G. Chiplonkar (SMR or SRM). (Modern). On it, see SMS Vol. III, p. 1551; Vol. VII, p. 3765.

Nos. 13068, 13073, 13082, 13087, 13114, 13108, 13093, 13092, 13154, 13140, 13119, 13115, 13179, 13177, 13171, 13170, 13187, 13188, 13185, 13182, 13232, 13282, 13208, 13202, 13336, 13419, 13314, 13291, 13613, 13575, 13528, 13445, 13707, 13654, 13643, 13628, 13892, 13926, 13887, 13709, 14178, 14165, 14133, 14116, 14240, 14216, 14209, 14182. 14543, 14277, 14252, 14245, 14580, 14643, 14644.

Subhasita-Ratna-Samuccaya. Comp. by K. R. Joglekar and V. G. Sant (SRS).

(Modern). On it, see SMS Vol. I, p. 372; Vol. VII, p. 3766.

Nos. 13073, 13087, 13114, 13115, 12116, 13137, 13182, 13187, 13221, 13300, 13549, 13869, 13955, 14133, 14248, 14277, 14325, 14543, 14644.

Subhāṣita-Ratnākara, Comp. by K. S. Bhāṭavaḍekar (SRK). (Modern). On it, see SMS Vol. I, pp. 372-73; Vol. VII, p. 3766.

Nos. 13021, 13056, 13068, 13073, 12087, 13108, 13074, 13082, 13158, 13115, 13154, 13114, 13166, 13170, 13171, 13162, 13188, 13202, 13177, 13180, 13270, 13208, 13251, 13258, 13332, 13330, 13276, 13282, 13466, 13478, 13425, 13445, 13570, 13562, 13555, 13498. 13621, 13613, 13604, 13612, 13709, 13670, 13693, 13623, 13977, 13967, 13943, 13945, 14117, 14109, 14077, 13999, 14182, 14175, 14137, 14161, 14248, 14185, 14244, 14219, 14332, 14280, 14291, 14277, 14543, 14361, 14369, 14503, 14606, 14612, 14580, 14611, 14616.

Subhāṣita Samgraha, as quoted in BhŚ or in SkV (Su), see Appendix I, p. 4370.

No. 14503.

Subhāşita-Samgraha, comp. by P. M. Pāndya (SSg), (Modern). On it, see SMS Vol. I, p. 373; Vol. VII, p. 3766.

Nos. 13056, 13093, 13232, 13303, 13549, 13943, 14133, 14291, 14595.

Subhasita-Saingraha of Manirama Diksita (\$SM or SSM). (Modern). Nos. 13821, 14509, 16616.

Subhasitasmdoha of Amitagati (AS). On it and its author, see Amitagati.

Nos. 13041, 13112, 13164, 13356, 13588, 13590, 13592, 13738, 13783, 13787. 13819, 13837. 13925, 13942, 14009, 14145. 14274, 14304, 14224, 14262, 14498, 14506, 14324, 14407, 14534, 14605.

Subhāṣita-saptaśatī, comp. by Mangal Dev Shastri (SSap or SSSap). (Modern). On it, see SMS Vol. I, p. 373; Vol. VII, p. 3767.

Nos. 13111, 13121, 13128, 13332, 13901, 14144, 14223, 14326.

Subhasita-Sagara, anonymous, Jainistic (SSJ). MS BORI 424/1899-1915, as quoted in Bh's as SS. On it, see SMS Vol. III, p. 1552; Vol. VII, p. 3767.

Nos. 13083, 14152, 14503.

Subhāsita-Sāra Samuccaya (SuSS). On it, see SMS Vol. II, p. 974; Vol. VII, p. 3767.

Nos. 13664, 13779, 13821, 14004, 14084. 14029, 14083, :4036. 14130, 14163, 14394, 14431, 14609. 14526, 14453,

Subhāsita-Sudhā-Nidhi of Sāyaņa (SSSN). On it, See SMS Vol. II, p. 974; Vol. VII, p. 3767.

Nos. 13039, 13066, 13081, 13083, 13202, 13324. 13188, 13138, 13939, 13967, 13888, 13803, 14161, 14189. 14102,

Subhāsita-Sudhā-Bhāndāgāra-Ratna. Comp. by Śivadatta Kaviratna (SSB or SRB). (Modern), see SSB or SRB in Appendix I, p. 4368.

Nos. 13025, 13038, 13044, 13051, 13056, 13061, 13063. 13053, 13073, 13071, 13068. 13067, 13087. 13082, 13083. 13074, 13108, 13099, 13093, 13094, 13119, 13115, 13118, 13114, 13133, 13130, 13122, 13128, 13137, 13136, 13134, 13135, 13146, 13148, 13144, 13140, 13162, 13158, 13152, 13154, 13170, 13171, 13167, 13166, 13180, 13177, 13174, 13176, 13188, 13184, 13187, 13182, 13202, 13201, 13197, 13189, 13218, 13216, 13212, 13208, 13223, 13222, 13221, 13219, 13234, 13231, 13229, 13227, 23259. 13258, 13253, 13251, 13282. 13280, 13278, 13270, 13304, 13303, 13300,

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AUTHORS AND SOURCES

13317,	13324,	13329,	13332,	13977,	13981,	13982,	13986,
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13359,	13377,	13388,	13403,	14010,	14011,	14012,	14014,
13405,	13416,	13425,	13442,	14016,	14025,	14032,	14034,
13450,	13452,	13460,	13461,	14036,	14037,	14039,	14042,
13463,	13465,	13466,	13473,	14046,	14051,	14066,	14067,
13478,	13483,	13481,	13485,	14071,	14083,	14084,	14103,
13488,	13492,	13496,	13497,	14109,	14116,	14117,	14128,
13498,	13501,	13512,	13515,	14129,	14131,	14133,	14136,
13536,	13545,	13549,	13554,	14137,	14141,	14150,	14161,
13555,	13558,	13560,	13561,	14162,	14165,	14167,	14171,
13562,	13563,	13564,	13567,	14178,	14179,	14182,	14184,
13569,	13 574 ,	13576,	13577,	14185,	14188,	14194,	14196,
13585,	13589,	13603,	136 0 4,	14210,	14212,	14228,	14230,
13610,	13612,	13613,	13619,	14244,	14248,	14259,	14266,
13623,	13632,	13635,	13638,	14267,	14273,	14277,	14279,
13641,	13643,	13646,	13647,	14280,	14283,	14288,	14291,
13653,	13654,	13656,	13657,	14292,	14295,	14297,	14307,
13662,	13664,	13665,	13666,	14308,	14309,	14310.	14313,
13670,	13671,	13673,	13684,	14325,	14330,	14332,	14334,
13686,	13689,	136 9 3,	13694,	14339,	14340,	1434 2 ,	14348,
13698,	13705,	13709,	13713,	14353,	14360,	14361,	14369,
13716,	13729,	13740,	13741,	14373,	14389,	14393,	14394,
13746,	13749,	13753,	13758,	14395,	14399,	14403,	14406,
13760,	13761,	13766,	13771,	14409,	14416,	14419,	14429,
13773,	13775,	13778,	13779,	14441,	14440,	14442,	14446,
13781,	13789,	13795,	13799,	14448,	14453,	14454,	14455,
13801,	13803,	13815,	13818,	14461,	14463,	14482,	14488,
13821,	13823,	13827,	13834,	14500,	14503,	14504,	14509,
	13838,	13840,	13843,	14526,	14528,	14543,	14546,
13835, 13849,	13862,	13866,	13869,	14550,	14551;	14558,	14560,
13873,	13888,	13892,	13906,	14580,	14592,	14593,	14 59 5,
13915,	13935,	13943,	13945,	14606,	14607,	14611,	14612,
13913,	13957,	13958,	13967,	14616,	14625,	14633,	14641,
13970,	13972,	13973,	13975,	14644,	14651.		
137/01	, _ ,						

Subhaṣita-Sura-Druma of Kelaḍi Basavappa Nāyaka (SSD). On it, see SMS Vol. I, p. 374; Vol. VII, p. 3768. Nos. 13082, 13865, 14419, 14456, 14491, 14643.

Subhasita Haravali of Hari Kavi (SH).
On it, see SMS Vol. I, p. 374;
Vol. III, pp. 1553-54; Vol. IV,
p. 2102; Vol. VII; p. 3768 and
its author Hari Kavi.

Nos. 13068, 13082, 13123, 13154. 13166, 13221, 13237, 13251, 13278, 13300, 13338, 13428, 13459, 13492, 13515, 13549, 13553, 13601, 13612, 12613, 13623, 13626, 13643, 13691, 13711, 13713, 13731, 13763, 13766 13789, 13796, 13803, 13815, 13869. 13888, 13900, 13906, 13943, 13951, 13976, 14126, 14022, 14031, 14105. 14133. 14134, 14184, 14254, 14325, 14364. 14456.

Subhāṣitārṇava. Attributed to Śubhāṣa-Candra (Subh). On it, see SMS Vol. I, pp. 374-75, Vol. VII, p. 3769.

Nos. 13048, 13073, 13087, 13109, 13114. 13115, 13119, 13146, 12149, 13151, 13167, 13171, 13188, 13194, 12208, 13218, 13221, 13233. 13368, 13383. 13475, 13543. 13548. 13549, 13685 13550, 13715. 13766, 13865, 13798, 13927, 13963,

14057, 14063. 14007, 14031, 14152, 14119, 14133, 14151, 14263, 14265, 14154, 14160, 14367. 14268, 14273. 14298,

Subhasitavali of Vallabhadeva (VS). On it and its author, see Vallavadeva. Nos. 13039, 13051, 13063, 13071, 13082, 13095, (13073), 13078,13109, 13099, 13101, 13108, 13119, 13137, 13110, 13133, 13167, 13176, 13150, 13155. 13202, 13182, 13188, 13177, 13251, 13252, 13265, 13238, 13362, 13324, 1334), 13345, 13492, 13369, 13450, 13378, 13571, 19516 - 19, 13524, 13541, 13633, 13603, 13610, 13624, 13638, 13642, 13646, 13636, 13687, 13670, 13649, 13654. 13721, 13698, 13702, 13716, 13766, 13734, 13741, 13743, 13786, 13767, 13771, 13772, 13803, 13797, 13789, **2**3796, 13869, 13852, 13853, 13856, 13979, 13967, 13888, 13957, 14070, 14051, 13983, 13999, 14096, 14088, 14081. 14071, 14180, 14154, 14127, 14130, 14281, 14254, 14228, 14244, 14333, 14282, 14296, 14315. 14345, 14376, 14336. 14344, 14408, 14390, 14394, 14406, 14517, 14431. 14468, 14495, 14557, 14546, 14543. 14545, 14614. 14606, 14582. 14587, 14627. 14617. 14618, 14616.

SUROKA. See SAROKA.

Suvṛttatilaka of Kṣemendra (SUVṛ). On it and its author, see Kṣemendra.

Nos. 13057, 14290.

Süktimañjari of Valadeva Upadhyaya. (Sumuñ). (Modern).

Nos. 13225, 13238, 13242, 13258, 13303, 13442, 13494, 13698, 13779, 13780, 14129, 14353.

Sukti Muktāvalī of Bhagadatta Jalhana (JS). On it and its author, see Jalhana.

Nos. 13023, 13068, 13095, 13140, 13190, 13195, 13188, 13186, 13230, (13251), 13290, 13365, 13410, 13478, 13405, 13378, 13492, 13546, 13488, 13481, 13557, 13549, 13548, 13547, 13589, 13610, 13566, 13565, 1323, **13**638, 13622, 13621, 13700, 13717, 13691, 13666, 13821, 13812, 13801, 13789, 13849, 13829, 13828, 13825, 13914, 13906, 13881, 13851, 13957, 13951, 13936, 13915, 14022, 14021, 13972, 13967, 14103, 14083, 14045, 14038, 14147, 14127, 14126, 14105, 14182, 14178, 14161, 14150, 14313, 14283, 14271, 14207, 14430, 14393, 14361, 14318, 14452, 14449, 14434, 14431, 14479, 14467, 14456, 14454,

14625.

14622,

14509,

14480,

Sūkti - muktāvalī of Somaprabha-Sūri (Sumu or Sūmu). On it and its author, see Somaprabha-Sūri.

Nos. 13659, 13863, 14220.

Snkti-Muktavali (or Harihara Subhāṣita) of Harihara (SMH). On it and its author, see HARIHARA.

Nos. 13043, 13046, 13091, 13160, 13248, 13526, 13559, 13586, 14058, 14085, 14372, 14374, 14379, 14387, 14423, 14518.

Sūkti Ratna-Hāra of Sūrya-Kalingarāja (SRHt). On it and its author, see Sūrya-Kalingarāja.

Nos. 13036, 13039, 13065, 13081, 13098, 13095, 13094, 13083, 13151, 13155, 13109, 13138, 13206, 13202, 13188, 13175, 13228, 13286, 13288, 13224, 13324, 13296, 13321, 13293, 13378, 13361, 13332. 13358. 13732, 13613, 13493, 13511, 13888, 13842, 13796, 13803. 13924, 13918, 13913, 13902, 14095, 13967, 13928, 13939, 14161, 14102, 14158, 14119, 14228, 14189, 14190, 14203, 14264, 14236, 14237, 14231, 14606, 14313, 14410, 14547, 14638, 14640.

Sūkti Śatakam, comp. by H. Jhā (SSII). (Modern). Also see SMS Vol I, p. 376; Vol. VII, p. 3771.

Nos. 13073, 13108, 13119, 13188, 13332, 13515, 14182, 14606,

- Sūkti-Samgraha of Kavi Rākṣasa (SSK or SSKR). On it and its author, see Kavi-Rākṣasa.
 - Nos. 13056, 13141, 13181, 14644.
- Sūkti-Sahasra (or Yukti-Sahasra). On it and its author, see SMS Vol. I, p. 376; Vol. VII, p. 3771.
 Nos. (14022).
- Sūkti-Sagara. MS quoted in SSKṛp. See Appendix I, p. 4370.
 No. 14044.
- Sukti-Sudha. Comp. by R. S. Palivala (SSPr). (Modern). On it, see Sukti Sudha first, in SMS Vol. I, p. 376; Vol. VII, p. 3771.
 - Nos. 13115, 13291, 13300, 14178.
- Sūkti-Sundara of Sundaradeva (SSS). On it and its author, see Sundaradeva.

 Nos. 13282, 13765, 14002, 14011, 14138, 14183, 14318, 14448.
- SURYA-KALINGA RAJA. On him, see SMS Vol. I, p. 375; Vol. VII, p. 3771.

 For his compiled verses, see Sūkti-Ratnahāra.
- Sarya-Sataka of Mayurakavi. On it and its author, see Mayura.
 No. 13774.
- SOMADEVA BHATT. On him, see SMS Vol. I, p. 376; Vol. VII, p. 3771. DCA Vol. II, no. 1852; CC₁ 735. For his verses, see Katha-Sarit-Sagara.

- SOMAPRABHA SURI. (= SOMA-PRABHĀCĀRYA). On him, see SMS Vol. V, pp. 2608-09, Vol. VII, p. 3771; DCA Vol. II, no. 1856. For his verses, see Sukti-Muktavali.
- SOMESVARA (SARVAJÑA SOME-SVARA). No information. Must have lived in the 15th century or earlier, for verses attributed to the author are quoted in SRHt.
 - For other details, see DCA Vol. II, no. 1857.
- Skanda-Purāņa (SKP). On it, see SMS Vol. 1, p. 377.
 - Nos. 13318, 13435, 13455, 13911, 14338.
- Stutikusumānjali. On it and its author, see Jagaddhara.
 - No. 13345.
- Sphuţaśloka's. Verses of unknown authorship mentioned as such in SRK as its Source for a number of verses quoted therein.
 - Nos. (13166), (13171), (13180), (13445), (13466), (13705), (13977), (14119), (14175), (14369), (14503), (14543), (14616).
- Smṛticandrikā of Devaṇṇabhatta (SC). On it and its author, see Devaṇṇabhatta.
 - No. 13336.

Svapnavāsavadattā of Bhāsa. On it and its author, see Bhasa.

No. 13132.

SVASTIKA. See MUSTIKA.

SVĀMI MĀDHAVĀNANDA. Sce MADHAVA NANDA.

HAMSAVIJAYA-GAŅI. On him, see SMS Vol. I, p. 377; Vol. VII, p. 3771.

For his verses, see Anyokti-muktavalī.

Hamsa-Sandeśa of Venkotanātha. On it and its author, see Venkatanātha (= Śrimad Vedanta Deśika). No. 14499.

HANUMAT (=\$HR HANUMĀN). On him, see SMS Vol. l, p. 377; Vol. III, p. 1557. For other detail, see DCA Vol. 2, no. 1869; CC1 753. No. (14022).

For his other verses, see Hanumannataka.

Hanuman-nāţaka (HAn) of Hanumat. On it and its author, see Hanumat. Nos. 13621, 13999, 14203, 14444.

HARAGANA (=HARIGANA). No information. Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in SP.

For other details, see DCA Vol. II, no. 1873; CC₁ 754, 756. No. (13633).

HARIKAVI. On him, see Hari in SMS Vol. III, p. 1557; Vol. VII, p. 3772 DCA Vol. 2, no. 1878; CC₁ 756. For his verses, see Subhāṣita-Hārāvali.

HARIGANA see HARAGANA.

HARI-CANDRA. No information. First years of the 7th century or earlier. The verses is quoted in VS only. For further details, see DCA Vol. II, no. 1879; CC₁ 756. No. (14482).

HARIBHĀSHKARA (or BHĀSKARA IV), on him, see SMS Vol. I, p. 378; Vol. VII, p. 3772; DCA Vol. 11, no. 1889, CC₁ 749. For his verses, see Padyamitatarangini.

Harivamsa-purana. No. 13385.

Harivilāsa of Lolimbarāja. On it and its author, see Lolimbaraja.

No. 13779

HARIHARA. On him, see SMS Vol. III, p. 1557; Vol. VII, p. 3772; DCA Vol. II, no. 1898; CC1 762.

Nos. (13405), (14318).

For his verses, see Sukti-Muktavali.

Harihara-Subhastta. See Sükti-Muktavali of Harihara (SMH).

HARSADEVĀTMAJA VĀKAPĀTI (= HARIDEVĀTMAJA ; Śri or VAKAPATIRAJA). Probably son of Harşadeva and Court Poet of King Yasovarman, end of the 7th beginning of the 8th century. For the single verse quoted in VS only.
No. (13687).

- IIARȘAPAŅDITA. Sce ŚRI HARŞA. Nos. (13616), (13717), (13881), (13889), (14148), (14449).
- RMENTHA. Sec BHART-
- Hitopadeśa of Nārāyaņa (H). On it and its author, see Nārāyaņa.

Nos. 13053, 13119, 13158 (13162), 13177, 13278, 13693, 13698,

13713, 13959, (14133), 14257, 14621.

History of Sanskrita - Literature of A. B. Keith. (Modern).

Nos (13387), (13481), (13698), (13740), (13983), (14061).

- HEMAVIJAYA. On him, see SMS Vol. VII, p. 3772. For his verses, see Kathā-Ratnākara.
- HEMADRI. On him, see SMS Vol. III, p. 1558. Also see P. V. Kane, the History of Dharmasastra, Vol I, pp. 354-9. For his verse, see Caturvarga Cintamani.

APPENDIX III

INDEX OF SANSKRIT METRES

Note: The following metres, other than, $An: stu^{\dagger}h \ (= \dot{S}loka)$, have been used in the verses included in this Volume. These metres have been classified into five groups: A. $Aksara-cchandas \ (Sima-catuspadi)$ or metres having an equal set of syllables in all the four quarters; B. $Aksara-cchandas \ (Ardhasama-catuspadi)$ or metres having an equal set of syllables in the alternate quarters; C. $Aksara-cchandas \ (Visama-catuspadi)$ or metres having different set of syllables in all the four quarters; D. Matra-cchandas or metres governed by the number of syllabic instants (matra-s) in the quarters; and E. Irregular or Unidentified

The metres in group A are listed according to the number of syllables to a quarter; metres in groups B and D are quoted in the Devanāgrī alphabetical order.

- A. AKŞARA CCHANDAS (Sama-catuşpadī)
- (a) 8 Syllables to a quarter

 Pramāņikā

υ-υ/-υ-/υ-No. 14093.

Total: 1.

(b) 11 Syllables to a quarter Indravajra

Nos. 13031, 13356, 13466, 13496, 13502, 13521 (add before the translation: *Indravajra* metre) 13558,

14013, 14261, 14286, 14341, 14583.

Total: 12.

Upajāti (Indravajrā and Upendravajrā or vice versa)

Nos. 13020, 13034, 13059, 13112, 13119, 13153, 13157, 13116, 13212, 13238, 13239, 13183, 13301, 13308, 13319, 13289, 13323, 13330, 13331, 13320, 13335, 13342, 13345, 133**33**, 13410, 13422, 13440, 13442, 13479. 13485. 13495, 13446, 13500, 13504, 13510, 13235.

13537, 13564, 13567, 13568, 13590, 13600, 13619, 13700, 13734, 13742, 13743, 13733, 13747, 13749, 1375**1**, 13769, 13775, 13781, 13808, 13811, 13822, 13874, 13881, 13971, 14012, 14025, 14036, 14059, 14130, 14134, 14136, 14141, 14149, 14165, 14171, 14240. 14246, 14295, 14308, 14319. 14373, 14402, 14407, 14414, 14421, 14459, 14463, 1449, 14508, 14510, 14520, 14525, 14527, 14534, 14564, 14580, 14613, 14627, 14645. Total : 95.

Upendravaira

Nos. 13158, 13161, 13660, 13668, 13686.

Total:5.

Dodhaka

Nos. 13471, 13473, 14224, 14324.

Total : 4.

Moțanuka

No. 13985.

Total : 1.

Rathodhata

Nos. 13545, 13706, 13738, 13739, 13764, 13806, 13840, 13841,

Śalinī

Nos. 13019, 13028, 13354, 13601, 13634, 13641, 13656, 13697, 13976, 14273, 14277, 14300, 14484, 14519.

Total: 14.

Svagatā

Nos. 13574, 13625, 13778, 13842, 13847, 13957, 14187, 14229, 14266, 14330, 14436, 14471, 14506, 14576.

Total : 14.

(c) 12 Syllables to a quarter

Upajāți (Vamsastha and Indravajrā or vice versa)

Nos. 14140, 14257, 14354.

Total: 3.

Toţaka

Nos. 13886, 14044, 14241.

Total : 2.

Drutavilambita

13576, 13661, 13662, 13852, 14074.

Total: 9.

Pramitāksarā

Total: 1.

Bhujangaprayata

Nos. 13677, 14101, 14256.

Total: 3.

Vamsastha

Nos. 13033, 13058, 13144, 13148, 13155, 13182, 13192, 13204,

13214, 13307, 13346, 13369,

13395, 13411, 13412, 13437,

13644, 13657, 13679, 13583, 13684, 13685, 13688,

13683, 13930, 14064, 13925, 13717,

14160, 14371, 14406, 74154,

14420.

Total : 33.

Sundari see Drutavilambita.

Harinapluta see Drutavilambita.

Sragviņi

Total: 3.

MS-VIII. 67

(d) 13 Syllables to a quarter

Praharşini

Nos. 13527, 13692.

Total: 2.

Manjubhaşini

(Caesura after the 6th syllable).

No. 13647.

Total: 1.

(e) 14 Syllables to a quarter

Vasantatilaka (°ka)

Nos. 13225, 13360, 13443, 13451.

13486, 13505, 13453, 13484, 13520, 13522, 13524, 13525,

13532, 13533, 13536, 13544,

13561, 13606, 13624, 13658,

13690, 13726, 13731, 13783,

13785, 13787, 13835, 13839,

13863, 13876, 13970, 13974,

13975, 13977, 13979, 13987,

14018, 14034, 14038, 14112,

14139, 14148, 14197, 14200,

14258, 14262, 14282, 14214. 14287, 14291, 14296, 14313,

14316, 14323, 14333, 14342,

14343, 14344, 14345, 14346,

14419, 14464, 14478. 14352,

14479, 14482, 14501, 14503,

14505, 14507, 14509, 14526,

14563, 14579, 14585. 14554.

14588, 14589, 14590, 14592, 14596, 14607, 14623, 14624, 14642, 14643.

Total: 86.

(f) 15 Syllables to a quarter
Nandimukhī. See Malinī.
Malinī (or Nandimukhī)

000/000/---/0--/0--/

(Caesura after the 8 syllable).

Nos. 13082, 13164, 13376, 13579, 13649, 13664, 13665 (add before the translation: Malini metre), 13671, 13851, 14046, 14065, 14067, 14068, 14069, 14083, 14121, 14126, 14135, 14156, 14242, 14379, 14393.

Total : 22.

- (g) 16 Syllables to a quarter
 No instances occur.
- (h) 17 Syllables to a quarter

 Pṛthvī (or Vilambitagatī)

 U-U/UU-|U-U/U U-/U-/U-/U-(Caesura after the 8th syllable).

Nos. 13394, 13676, 13849, 14125.

Total: 4.

Mandakranta (or Śridhara)

(Caesura after the 4th and 10th syllables).

Nos. 13343, 13460, 13481, 13492. 13614, 13630, 13807, 13870, 14007, 14024, 14030, 14042, 14196, 14210, 14274, 14283, 14318, 14461, 14468, 14487. 14499, 14528, 14566, 14586. Total: 24.

Vilambitagati see Pṛthvī.

Vṛṣabhaceṣṭita see Harini.

Śikharini

(Caesura after the 6th and 17th syllables).

Nos. 13111, 13123, 13133, 13135, 13136, 13139, 13154, 13160 (add before the translation: Śikharini metre) 13217, 13254, 13259, 13290, 13405, 13406, 13417, 13427, 13659, 13680, 13682, 13654, 13689, 13753, 13755, 13687, 13900, 13906, 14117, 14143, 14150, 14249, 14250, 14254, 14365, 14368, 14369. 14322. 14370, 14375, 14388, 14395, 14399. 14405, 14398, 14401, 14408, 14545.

Total : 46.

Harini (or Vṛṣabhacestita)

(Caesura after the 6th and 10th syllables).

Nos. 13057, 13373, 13702, 13853, 14071, 14070, 14051, 13896, 14127, 14081, 14073, 14072, 14145, 14243, 14394, 14542. Total : 16.

(i) 18 Syllable to a quarter Citi alekhā

Total: '.

(j) 19 Syllables to a quarter \$ardūlavikridita

(Caesura after the 12th syllable). Nos. 13022, 13023, 13024, 13025, 13027, 13029 (add before the translation : 'Sardulavikridita 13229, 13226, 13030, metre'), 13362, 13353, 13552, 13344, 13450, 13447, 13445. 13365, 13480. 13475, 13461, 13452, 13508, 13529, 13501, 13488, 13566, 13560, 13553, 13539, 13595, 13602, 13594, 13589, 13609, 13608, 13607, 13603, 13632, 13633, 13623, 13610, 13639, 13637, 13636, 13635, 13727, 13694, 13693, 13691, 13767, 13765, 13740, 13737, 13782, 13780, 13779, 13771, 13797, 13795, 13790, 13788, 13801, 13802, 13800, 13799, 13815 (add before

13812, 13813,

Śardulavi kridita translaion: the 13816, 13818, 13820, metre), 13826, 13830, 13825, 13824, 13834, 13848, 13831, 13832, 13935, 13945, 13865, 13862, 14000, 13999, 13978, 13972, 14004, 14003, 14002, 14001, 14011, 14009, 14010, 14006, 14022, 14023, 14015, 14019, 14031, 14032, 14027, 14029, 14033, 14035, 14037 (add before the translation : 'Sardulavikridita 14040, 14043, 14039, metre'), 14162, 14113, 14107, 14106, 14198, 14207, 14164, 14163, 14278, 14260, 14222, 14220, 14294, 14292, 14290, 13285, 14315, 14311, 14306, 14309, 14347, 14340, 14336, 14332, 14432, 14361, 14353, 14348, 14445, 14444, 14442, 14443, 14452, 14449, 14447, 14446, 14457, 14456, 14453, 14455, 14476, 14470, 14462, 14465, 14491, 14485, 14483, 14481, 14497, 14504, 14494, 14496, 14517, 14523, 14516, 14513, 14553, 14548, 14524, 14536, 14581, 14559, 14560, 14558, 14597, 14594, 14587, 14593, 14608, 14602, 14598, 14599, 14612, 14614, 14611, 14609, 14618, 14625, 14617, 14616, 13628, 14629, 14630, 14632, 14651, 14638, 14639, 14653. Total: 197.

(k) 21 Syllables to a quarter

Sragdhara

Nos. 13364, 13462, 13464, 13465, 13483, 13540, 13556, 13618, 13621, 13638, 13698, 13705, 13741, 13761. 13725, 13774 13789, 13814, 13784, 13819, 13821, 13823, 13828, 13829, 13836, 13837, 13973, 13833, 14021, 14105, 14188, 14199, 14317, 14334, 14362, 14211, 14416, 14431, 14448, 14454, 14466. 14480, 14486, 14518, 14550, 14567, 14601, 14603.

Total: 49.

14605.

B. AKŞARA-CCHANDAS (Ardasama-catuşpadī)

Aupacchandasika (or Malabharini)
First and third quarters, 11 syllables each:

Second and fourth quarters, 12 syllables each:

Total: 9.

Puspitagra

First and third quarters, 12 syllables each:

Second and third quarters; 13 syllables each:

Nos. 13168, 13245, 13247, 13253, 13266, 13298, 13384, 13581, 13666, 13667, 13672, 13712, 13746, 14089, 14384, 14389, 14392.

Total : 17.

Viyogini

First and third quarters, 10 syllables each:

Second and fourth quarters, 11 syllables each:

Nos. 13258, 13403, 14053, 14054, 14147, 14159, 14244.

C. MATARA-CCHANDAS

Āryā

First and third quarters:

3 feet (12 matra-s) each.

Second quarters:

4 feet (18 mātrā-s).

Fourth quarters:

2 feet+one short syllable+1½ feet (15 matra-s)

(Feet could be: (0000, or ---, or -00, or 00-, or 0-0)

Nos. 13029, 13038, 13039, 13040,

13041, 13042, 13060, 13062,

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14426,	14440,	14460,	14467,
14477,	14495,	14502,	14540,
14557,	14573,	14582,	14600,
14620,	14641,	14644.	
Total:	130.		

Aryā-udgiti see Udgiti-aryā. Aryā-Upajāti see Upagiti-āryā. Aryā-Gīti see Giti-āryā. Aryā-mukhācapālā see Mukhācapālā. Udgiti-arvā (or Aryā-udgiti).

First and third quarters 12 matra-s each.

Second quarters: 15 matra-s.

Fourth quarters: 18 matra-s.

(Matra could be: (or UU)

Nos. 13021, 13091, 13555, 13980.

Total: 4.

Upagiti-aryā (aryā-upagiti)

First and third quarters: 12 matra-s each.

Second and fourth quarters 15 matra-s each.

(matra-s could be: —or UU)

Nos. 13103, 13499, 13557, 13563, 13770 (in Kutt (B) Mukhacapala-arya metre but hypermetre in d), 13728, 13827, 14086, 14166, 14179, 14183, 14218, 14279, 14289.

Total : 14.

Gīti-āryā (or Āryā-gīti)

First and third quarters: 12 matra-s each.

Second and fourth quarters: 18 mātrā-s each.

(Matra could be : (- or ou).

Nos. 13032, 13046, 13092, 13174, 13179, 13254, 13256, 13276, 13282, 13294, 13380, 13673, 13792, 13838, 13887, 13959 (in some texts Arya metre), 14066, 14302, 14303, 14387, 14391.

Total : 21.

Mūkhacopalā-āryā (or Āryā-mukha-capalā).

First and third quarters: 12 matrā-s each.

Second quarters: 18 matra-s.

Fourth quarters: 15 matra-s.

Matra could be: (or $\circ\circ$).

No. 13596.

Total: 1.

Vaitaliva

First and third quarters: 14 mātrā-s

Second and fourth quarters: 16 matra-s each.

Matra could be: (-or uu).

No. 13663.

Total: 1.

E. IRREGULAR or UNIDENTIFIED

- 13058 Vamsastha (quarter b defective).
- 13079 \bar{A} rya (quarter a defective).
- 13124 Epic Upajati (Upendravajrā and Indravajrā irregular).
- 13243 Aupacchandasika °(Kā) (quarter b defective).
- 13306 Āryā (quarter d defective).
- 13372 Āryā (quarter c defective).
- 13435 Upajati (Upendravajra and Indravajra defective in a).
- 13670 Āryā (In VS Giti Āryā).
- 13675 Āryā (quarter d defective).

- 13681 Arya (quarter a defective).
- 13770 Upagiti-āryā (in Kutt (BI)

 Mukhacapalā Metre, but hypermetric in d).
- 13773 Arya (defective in vidy).
- 13938 Epic Upajāti (quarter c and d irregular).
- 13939 Epic Upajati (quarter a Indravajra, quarter b Upendravajra, quarter c irregular and quarter d 12 syllabled Upendravajra).
- 13958 Āryā (quarter d defective).
- 14147 Viyogini (quarter b hypermetric).
- 14182 Arya (in SSH, Giti Arya).
- 14193 Epic (Upajāti metre Indravajrā quarter b and c irregular and quarter d 12 syllabled Upendravajrā).
- 14235 Epic Upajāti quarter Upendravajra and Indravajrā (quarter b and c Indravajrā, quarter d Upendravajra irregular).
- 14239 Epic Upajati (Upendravajra and Indravajra).
- 14309 Śardulavikridita (quarter hypermetric in c).
- 14312 Vasantatilaka (quarter c corrupt).
- 14411 Arya (quarter c corrupt).
- 14412 Arya (corrupt in a and d).
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3912	13022	Ingall's Tr.	1	Conques	Conquest
3913	13026	Translation	2	forget	forge
3913	13027	(अ)		°viday	°vid yā
3915	13036	(अ)		°ba r i	°b arī
3919	13050	Rāghavāchārya's	s	T.S. Rāghavchārya	T.S. Raghavā- chārya
3919	13050	Translation	1	embodies'	embodied
3 92 2	13063	Translation	4	people's	people
3 92 7	13086	(अ)	2	(Nos.)	(NGS.)
3932	13108	(81)	2	(a. °gaia)	(a. °gara)
3932	13120	Text	1	वस्ते ष्	कस्तेषु
3936	13123	Text	4	कस्मै चिदयित°	कस्मैचिवमित ^०
3930 3 942	13148	Metre	6	Vaimsastha	Vamsastha
3945	13160	Metre	6		Śikharini metre
3954	13197	Oliver's Tr.	3	Weatherest	Wealthiest
3954	13198	(अ)	3	cărucārya	cārucaryā
	13201	Translation	4	(and)	(While)
3954	13209	(ম)	4	(Cf. No.)	Cf. No. 13210
3 95 6	13212	(লা)	1	°hītah	°hītuḥ
3957	13226	Text	1	प्रेम्नि	प्रेम्णि
3960	13226			Ac	ld (a) प्रेम्नि vidy°
3960	13226	(ঙ্গা)	1	Vide	Vidy
3960	13229	Text	1	°कुड्मलघृति°	^० कुड्मलद्युति ^०
3961		Translation	7	, leave	. Leave
3964 3964	13243 13243	Metre	6	°dis eka	°dasika
		- 1	(4627)		

(4637)

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4	6	3	ð	J

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fist	first	4	Ingall's Tr.	13256	3967
Almm	Alumn	2,3-4	आ, (c) (d)	13266	39 6 9
pratimantha	pramantha	3	Translation	1328 3	3973
T. S. Rāghav ā- c āry a	T. S. Raghava- charya	6-7	T. S. Tr.	13301	3 978
Madanapārijāta	MādanaPānjāla	2	(भर)	13336	3986
हर्म्य	हर्व्ये	3	Text	13352	3991
Kavyan	Kavyan	2	(आ)	13403	4002
defecating	defaecating	1	Translation	13414	4005
Almm	Almu	2	(अर)	13417	4005
म तो ऽस्ति	मृ तोऽस्ति	4	Text	13435	4009
° varņa n	°var ņ a	1	(अ)	13437	4009
SRM	MRS	I	(आ)	13445	4011
Skilfulness	Skilfullness	6	Translation	13447	4012
delete it	All mixed	1	Footnote	13471	4017
and should	should and	4	(b) Translation	13497	4024
°hītuḥ	°h ī taḥ		(अर)	13496	4024
13504	13904		Verses no.	13904	4026
Indravajrā metre	read		Metre	13521	4029
earth with his	with his earth	7	Translation	13524	4030
(Kasyacit)	(Karşacit)		(अ1)	13527	4031
Gokulanā°	Gopulena°		(अर)	13529	4031
mildness	wildness	9	Taylor's Tr.	13539	4034
of Gauri's	(of Gauri's)	5	Translation	13560	4039
forecasts	forecast	3	Translation	13584	4045
wiseacres	wise a acres	1	Translation	13611	4052
by (both)	(both)	6	Translation	13624	40 5 5
(ZDMG)	(ZDMC)	1	(आ)	13643	4061
SG. 565	SC 565	1	(आ)	13664	4066
ead Malini metre	re		Metre	13665	4066

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4078	13710	(c)	5	CNGC	CNG
4078	13712	Translation	5	saphari	saphari
4078	13713	(37)	5	Cf. Mm	Cf. Mn
4091	13767	Translation	1	Discuss 1	Discussed
4094	13779	(সা)	1	(Lilam')	(Lolim ^o)
4099	13793	Ingall's Tr.	2, 3	heaven	haven
4100	13797	(अर)	1	(Isanadeva)	(Iśānadeva)
4100	13799)	4 ->		viddhaśālibhañjikā	í vidhaśālab-
4143	13972	(अ)			hañjikā
4102	13806	Text	2	बुश्च	सुस्
4104	13815	Metre		read Ś	ardulavikrīdita metre
4108	13824	Translation	6	pilfers	pilferers
4113	13841	(왕)	1	jan ś r n g	janś ṛng
4122	13877	Footnote	3	thumble	thumb
4125	13892	Translation	6	almane	almanc
4126	13896	(ঝা)	1	Prāṇanārā°	add. Nṛpa°
4138	13951	Verse No.		15951	13951
4142	13967	(अ)		Bhallatśahaka	Bhallataśataka
4147	13985	Metre		Moţanukla metre	Motaka or
7.1.				M	lotanaka metre
4149	13999	(अ)	1	Śṛngaratilaka of	Śṛṅgāratilaka
				Kalidása	of Kalidasa
4150	14002	(মা)	1	(Candrucuda)	(Candracuda)
4150	14003	Text	4	चुन्बरयाः	घुन्वस्याः
4155	14023	Translation	4		rvati's) breasts
4158	14034	Text	4	क्वचिव् शीत रुचिः	क्वचिदशीतरु चिः
4159	14036	Translation	4	jassamine	jasamine
4159	14037	Metre			ardulavikrīdiţa metre
4165	14061	Text	4	चश्दनं तरवः	चन्दनत्रवः
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Page	Verses	Text/Tr.	Line	As Printed	Correction
4166	14067	Translation	6	elephant with	elephant,
				a rose	a rose
4175	14105	Text	1	क्षितिरमणपरां	क्षितिररमण परां
4176	14110	Text	1	प्रपानोद्गास्वा सितम्	
				•	वासितम् गन्धं
4184	14145	Text	4	गुर धं 	
4185	14148	Translation	4	thinking.	thinking,
4188	14158	Translation	2	fall	fall of
4189	14164	Text	3	कु चो	कुची
4191	14171	Translation	1	acute	astute
4 94	14183			o ņa tha M	auni Ranganatha
4194	14183			SSN	SSS
4196	14192	Text	1	दातकं	पातकं
4200	14210	(अ)	5	V akrotti j iuil ā	Vakrokti-jīvita
4201	14212	Text	1	राष ्यशोभाकरं	राज्यक्षोभाकरं
4215	14270	Translation	1	with	b y
4218	14283	Text	3	[°] स्फोति	०स्फीति
	14283			Vidiy	Vidy
4221	14295	Text	1	महा नेष्	महानेष
4223	14303	Translation	7	avrice	avarice
4224	14309		1	Bhandarkar	Bhandarakara
4227	14119	Verse No.		13119	14319
4247	143 9 9	Text	3	°तेजामनुकुल	°तेजा मनुकुल
4256	14433	Translation	2	show ed	showered
4260	14449	Translation	1	wiping out	wiping
4267	14475	Translation	3	(the powder)	(the powder of)
4279	14523	(from below)	2	वार्यमानोऽपि	वार्यमाणोऽपि
4289	14559	Text	1	दूरिकृताः	दूरीकृताः
4290	14563	Text	4	वि मृत्य	विस्मृत्य
4295	14584	Translation	2	hightened	heightened
4303	14614	Translation	6	(by one and all)	(by one and all)
4304	14616	Translation	8	efforts	effort

ADDENDA AND CORRIGENDA

TRANSLATION

Page	Verse	
3913	13027	line 2, add 'humming' after 'bees'.
3915	13035	Technical Meaning: An ancillary sentiment, having been strengthened (by another ancillary sentiment) [lit. having undergone refinement], joins the chief sentiment (as its sub-
		ordinate). It thus does maximum good to (i. e. strengthens) the main sentiment.
3938	13134	line 3, read 'imbibe them himself also.' instead of: 'inculcate them himself'.
3942	13152	line 3, read 'fancied' instead of: 'sought'.
3959	13219	line 2-5, read 'the vrddhi in mrj, leads to the formation of sanmarga instead of: 'in root mrj meaning purification'.
3960	13226	Translation of the first half: As the secret love of the two
		youthful lovers came to light and the rogues gained ground
		all around, their exchange of glances, and (intimale) talk
		and convertion, that took place daily, came to an end.
3960	13227	line 3, add 'being seen by' after 'of the fear of'.
3993	13362	line 7, add 'of money' after 'rob' (others)
4006	13418	lines 1-2, add 'or holding cow-dung cake (in its mouth)
		after '(to its mouth)'
4014	13456	line 2, add 'fault of' after 'his'
4025	13502	line 4, add 'or charcoal' after 'pile'
4028	13515	line 4, read 'and those' instead of: 'but'
4041	13567	Footnote 1, add 'plant' after 'sacred'
4061	13642	line 1, read 'The speaker who cannot distinctly pronounce with his mouth' instead of 1 'One who cannot distinctly
		pronounce'.
4067	13666	line 2, add [wooden beams] after (lit. quarters)'
4074	13694	lines 7-8, better read 'I do not have them. You may have
		Morva flowers now.' instead of: 'They do not belong Morva
		(flowers).
4 0 90	13762	line 7, read 'spirits' instead of: 'beings'

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ADDENDA AND CORRIGENDA

Page	Verses	
4092	13771	line 9, add 'her' after 'of'
4098	13792	lines 10-11, read 'untieing, the knot of beloveds' ('lower garment') instead of: 'removing the beloved's (undergarment)'.
4103	13809	lines 1-2, read 'eye or ear or phelgm etc.' instead of: 'eye, ear and phelgm etc.'
4107	13823	lines 2-3, read 'that have arrived from the jungle of the massive rocks of the Malaya mount' instead of : 'set in on Malaya mount'
4108	13823	line 2, read 'very gently moving' instead of : 'sparse floating'
4124	13886	lines 1-2 read 'your might (lit. arms) and luck'. It is a
		feat that ensues from the affluence and good luck of your sister'. instead of: 'the might (lit. fortune) ofyour sister'.
4134	13936	line 1-4, read 'Four sons were born to him like the four arms of Viṣṇu. They were well-versed in polity and were invested with valour and grace'. instead of: 'Four sons were born to him. They were like four arms of Viṣṇu'.
4138	13951	(Printed as 15951) line 2, read 'sex act, the fifth', instead of: 'amorous act'.
4142	13967	line 1, read 'on' instead of i 'around'
4145	13979	line 1, read 'O simple faun' instead of 1 'O foolish hare'
4194	14181	line 1, read 'you. The' instead of: 'you, the'
4196	14192	line 4, read 'responsibility' instead of: 'duty'
4204	14223	line 1-3, read (Noble) conduct is a fragrant and lovely flower of the tree of man.' instead of: 'The conductflower'.
4257	14440	lines 4-5, read 'what do you think to be hotter of the too' instead of: 'what else do you these two'.
4271	14493	lines 2-3, read '(caused by) the sun of the summer of sorrow' instead of: 'of the heat of the summer of sorrow'.
4278	14518	line 12, read 'roaming in the four oceans', instead of: 'in the form of four oceans'.
4286	14548	line 8, read 'coronation' instead of : 'bath'
4305	14621	line 4, add 'in it' after 'fire'
4305	14622	line 2, add '/thread' after 'virtue'
4307	14630	line 5, read 'in' instead of i 'on'
4313	14640	line 9, read 'the virtues of his conduct' instead of : 'his conduct and virtues'.

The Work Contemplated

The Mahāsubhāsitasaingraha project is the second big project after the famed Vedic Word-Concordance project undertaken by the V.V. Research Institute. In its preparation, an earnest endeavour has been made to collect, classify, edit critically with detailed references and text-comparative data, translate into English, arrange and present in the Devanāgarī alphabetical order the wise sayings of metrical composition and the entertaining verses of poetic fascination in Sanskrit as available in India and also in 'Greater India' comprising the countries like Tibet, Sri Lanka, Burma, Thailand, Cambodia, Indonesia, Laos, etc. where Sanskrit literature along with Indian civilization and culture had spread in early times. Further a complete list of Bibliography and various Indices appended to the volumes enhance the reference-value of the work as a literary source in the domain of socio-cultural history of India. The project when completed would certainly be a landmark in the history of Sanskrit studies in modern times with a particular reference to the field of Subhāsita section of Sanskrit literature.

The Work Completed

Out of the expected 20 volumes, the Institute, had brought out Vol. I (pp. 592) in 1974, Vol. II (pp. 616) in 1976, Vol. III (pp. 576) in 1977, Vol IV (pp. 584) in 1980, Vol. V (pp. 510) in 1981, Vol. VI (pp. 592) in 1987 and Vol. VII (pp. 688) in 1999. The present volume VIII incorporates in 758 pages, 1635 verses raising the total number of verses so far treated in the first eight volumes to 14653 covering all the verses beginning from "哥" to "帝" in the Devanāgarī alphabetical order.

The Compiler

Born in 1909 at Krakow (Poland), brought up and educated there, Professor Ludwik Sternbach was an Indologist of international repute and prolific author of a number of books and research papers. He served, with distinction, the Jegellonian University at Krakow (1937-38); the Bharatiya Vidya Bhavan, Bombay (1940-46); the UNO at Paris, Geneva and New York (1947-70); the University of Sorbonne Nouvelle, Paris (1970-72); and the Collége de France, Paris (1972-76). He was the Founder-Secretary-General of the International Association of Sanskrit Studies. He passed away, at Paris, on 25.03.1981. He remained unmarried throughout his life. (For further details, see 'In Memoriam' prefixed to Volume V, pp. xi-xiii).



UHH-AAI 104378731